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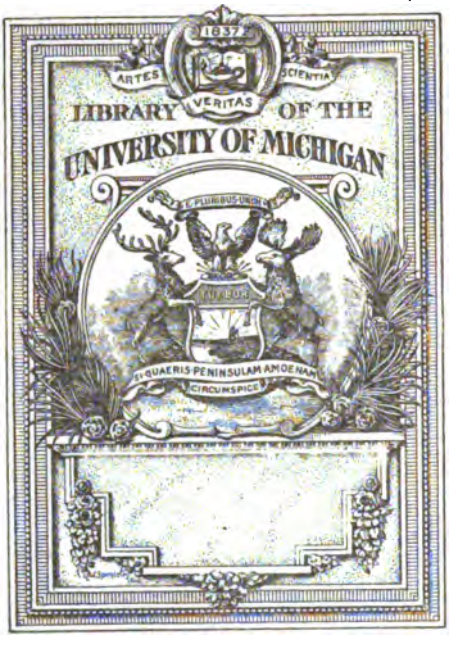
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THE NEW YEAR: "INCREASING LIFE'S RESOURCES."

A SERMON BY REV. HENRY T. SECRIST OF MILWAUKEE, WIS.

The New Year time invites us to consider our prospects for the year just before us. We are supposed to be thinking now about ridding ourselves of certain habits which have been injurious and of doing the things which we have known for some time ought to be done.

The past is gone from us: the future is here for our making.

* * *

It is no more use to try to sustain ourselves and to grow spiritually without nourishment than it is physically. It is no more use to try to lift ourselves spiritually without some means of support than it is physically.

If we are sure that we have plenty of strength, then we may go on with confidence; and that wins half the battle. A sure base of supplies is an invaluable help. In the warfare for the right the enemy is wise enough always to seek to come between us and our supplies.

It will be directly to the point, then, for me to ask you at this time of enthusiasm and planning to look toward increasing your resources. "All things are yours"; that is, if you know how to get hold of them honestly and also how to keep them when you have them. God's riches are for all, but he is wise enough to give more only to those who are ready to use them. Divine generosity is not slovenly and wasteful. But the earnest seeker always receives in abundance.

The suggestion may be made in this way: that we look carefully to our investments, noting what they have been, what have brought the largest and best returns, and so, of course, look to what we want to give more of our attention in the year before us.

Surely, no one need be told what is the nature of the most profitable resources. We merely need to be convinced of some of our folly by an experience in wisdom. We know that there are some whose wealth has not brought them satisfaction. We know there are some whom even the glamour of fame has at last left wretched. Let us be bold enough to assume that such aims are not of serious concern now. They have been tried, and have been found wanting. Henceforth we shall make other investments. Henceforth we shall seek, first of all, for the resources which will enlarge life, which will bring the blessings of happiness and the satisfactions of peace.

* * *

A good way to begin will be to try to see what we already have. Very likely, we have more than we supposed.

We may take the past year, and make it yield an increase of resources to us. It ought to yield every one a constant income of guidance and strength. What is gone is indeed "secure and fast."

We are in command of the events and of ourselves now. To cut ourselves loose from that past would diminish our resources. Something you have done, something another has done for you, some person you have met, some thought that has come to you, some place you have visited,—these must become parts of your permanent pos-

sessions. Blessed be the law which makes it impossible to change, for it makes it possible to retain. A memory stored with what even one year has brought ought to be forevermore a help toward better living. Shame be upon us if we sit down and idly wait for just what happens to come out of our past! God cannot give his best gifts to the sluggard. It is befitting us to enter the past with a vigorous and an expectant mind, and to see how many treasures we may gain from it, and so endeavor to increase our resources there. Take all those bright days and those sad days and those neglected days, and let them be purified by your present purpose, and out of all of them shall come some cheer and some wisdom which you cannot afford to miss.

* * *

We may vastly increase our resources by a wider and a more intimate acquaintance with the external world. Here we are, moving about in it: how much help does it give us? Let us ask that; for, though it is our duty to help the world first, yet we shall hardly be able to do that well unless it at the same time is allowed to help us. Perhaps we may call this way increasing our resources extensively. As the external world opens up its wonders to the growing child, and all objects about him increase his interest, so it should be to us all continually. It is a misfortune for a man, if he ceases to find any wonders in the world. If there is no wonder, there is no worship; and, if there is no worship, there will not be much life of the spirit. What there is remains only by clinging; and there is little, if any, hope of increase.

But there are wonders even for the wisest, —more to him than to any other. There lies our hope.

This knowledge of the world of nature serves its purpose when it aids right living. The vital import is the final test of the worth of all study. One cannot even study the rocks efficiently unless he is capable of being aroused by the great thoughts with which he must come in contact there, and these great thoughts must invite him to greatness of life. A genuine companionship with greatness of any kind must make us in our degree great. Such is the divine decree.

* * *

We may increase our resources by a further acquaintance with the internal world; and we shall call that way increasing our resources intensively. There are within mines of gold which we have not yet discovered, and there are others which we have not managed so as to make them yield their richest results.

It will be well to recall here that one thing thoroughly understood will lead to a knowledge of all things. An understanding of many objects is not possible to vast multitudes of people. But let a man see well what he does see, see in it and through it and around it, and he must needs come in contact with that divinity in which all valuable resources are to be found. One law obeyed will bring easier obedience to others. That means for us to search more deeply into what we have. Though we may not have many possessions, we are to make more valuable and serviceable what we do have.

Every person has, at least, himself. He may understand more of himself, and thus, at least, increase his resources. If we appreciate what are the thoughts and sentiments and hopes which we all have, we shall make a gain of more worth for producing happiness and holiness than fine houses or philosophical treatises can possibly afford. The person who has travelled far and wide has a certain advantage. He ought to be better as well as wiser on account of his travels. Yet it does not always happen so. The travel is not possible for the majority. So we shall stay at home if we cannot go abroad, and shall try to see how much of God's world may be found in our own nature.

We have not yet called forth the strength we already possess, to say nothing of making more by the common and natural method of exercise. We do not deserve much pity for any fault, when we are merely too lazy to call forth our power of resistance. A large number of our failures are due to shallowness. Our cry for strength is weak because of our sluggishness. We have not even gone down into the depths, and of course are not living there.

I want to take it for granted that to do something for others is acknowledged to be an excellent means for increasing the resources for our own living. If a man has

not yet learned that lesson, he must go back into the primary class for religious instruction. Suppose you try an investment here for at least a year, and find out whether it will not pay you, as well as assist some unfortunate one. Do it as a business undertaking, if you will, and give to it the time and attention which you would give to any important undertaking. You can afford it, or, rather, you cannot afford to neglect it. Heaven has sent down its richest blessings upon some who have dared to do so.

Somehow, we must have resources enough not merely to meet the ordinary needs that come day by day. Worldly wisdom might finally teach us to make provision for them, but many of us fall when the unexpected comes. A crisis comes for which there was no preparation. A temptation besets us for which we have no force in reserve. Some give up, some go to ruin, some even kill themselves. This comes about because the source of supply is exhausted. There has been none conserved for the extraordinary demand. There must be more resources than are commonly being called upon, if there is to be safety. You must work out your salvation beforehand. You must lay by something for the stormy day in your spiritual life. Then you can meet the emergencies with confidence, and shall have all that is needed to carry you through them to victory. Such crises are in the year before you. It is folly to worry about them, but it is sensible to recognize that they may come. Surely, it is wise to prepare for them by so increasing our resources that we may have sufficient to draw upon in emergencies.

It is literally true that we may have connection with an unfailing supply of all that is needful to make us upright and happy. Everywhere we may approach toward what is unlimited in abundance. And what does all this imply but that in these various ways we are coming into a more intimate acquaintance with God?

It may not seem altogether appropriate to speak in commercial terms on such a sublime theme, but we should know that here is where we should make our investments if we want them to bring satisfactory returns. When we search diligently in the external world, we are directed through the rock toward God, or, when we go down into our own natures, we are directed toward the same God.

By knowing more of God, then, we are doing what is necessary in our attempts after a perfect life. The strength of the outward world is re-enforced by a larger strength, and our own strength is re-enforced by the same larger strength. There is no time for sin, no desire for it. We have something so much better to be thinking about and doing. We must make more and better ways for pleasantness and peace. That will be better than any of our spasmodic efforts. What we undertake we shall be able to carry out.

It is ours to make the places about us speak to us of God. Here is a building with precious memories clinging to it. When we pass it, it calls us, unconsciously, to righteousness. So of many objects. But how some places haunt us, because of regretful memories of them! We do not want to visit them, and in that part of our world God is almost shut out from us. The college boy wastes his time in idleness and dissipation, and in later years every tree and every stone and every path of the college grounds taunts him; and those scenes which ought to fill his life with pleasant remembrances are suggestive only of sinfulness and productive only of regret. There are certain spots which are sacred to us because we found there an impulse to godliness. As we pass them, they bring comfort and cheer. There are certain moments that are specially precious to us, and bring consolation through all our years, and are even angels of peace, hovering about the end of our years. These places and moments have saved us, encouraged us, cheered us. This is a simple and natural way to a holier life.

Now, I propose that we make more such moments and find more such places, and so increase our resources for right living. There are plenty of places and objects which are dumb to us as yet, which may be made to speak. There are all the moments of the year and the years before us. Shall we not make them messengers of God, that shall be about us all the time for our guidance and help? It is within our power to have these places and objects and moments mute, or we may make them speak. If they speak to us, they are added to our resources. If we think nobly and speak

gently and act bravely, from about us and within us may be gained friends and helpers who shall be our constant companions.

To make this year such that we shall like to look back upon it is the delightful task which is put before us. We may so use it, so search out its secrets of wisdom and love, and so aim and work that at its end it may be added as a great increase in our resources for happiness and holiness in all time to come, because we shall make more of its moments sacred, so that they shall always be speaking to us about God.

A MARTYR-PRIEST: UGO BASSI.

"A single striking and pathetic personality has passed into the legend of free Italy, as representing all the elements of patriotism existing within the ecclesiastic pale. Others are forgotten: Ugo Bassi is not; and the Italian people have added a saintly nimbus to his crown of martyrdom."*

In one of the public libraries of Philadelphia is a certain book, carefully locked away, and only to be examined by visitors under supervision, at the desk. It is called "A Relic of the Italian Revolution," by G. Daelli; and this copy was printed in New Orleans in 1849. It contains the reprints of a series of satirical sketches drawn to illustrate several of the leading Roman journals during the short-lived republic of that year. It is a book more likely to interest a historian or a bibliographer than the general reader. The somewhat coarse engravings (explained by copious notes in French, English, and Italian) are often roughly and incorrectly drawn. Caricature is made to run wild in exposing the vices and follies of priests and kings. The sarcasm is frequently fierce and pungent rather than refined. The volume, on the whole, may prove somewhat disappointing, even to an enthusiast for the subject of Italian unity; yet there is one picture toward the close (probably added after the others were already before the public) where, in the stead of allegorical monsters and overstrained attempts at the heroic, we find the rudely realistic sketch of a scene which, be it real or imaginary, is by many believed to have taken place almost as it is represented on the page before us.

In the background, to the right, we see a double file of ferocious, heavy-featured Croats, with their captain, awaiting orders. To the front a man, still in the prime of life, is kneeling upon the stones, with closed eyes, and an air of quiet suffering and unconscious heroism upon his worn, finely marked face, beside a fire burning upon the ground. Close behind him to the left stands a fierce figure in the dress of a priest, one hand roughly laid on the head of the kneeling prisoner, while the other is thrusting into the flames some long, sharp-pointed stick or implement (it is hard to say which) that he is about to use for the purpose of degrading his victim from the ranks of the clergy (without which savage ceremony no priest might lawfully be executed) by scorching the palms of his hands and his forehead, once consecrated by the holy oil. Another repulsive form, also in clerical garb, stands at his side.

This kneeling prisoner is Fra Ugo Bassi who (said by an eye-witness to have undergone this mockery of "deconsecration") was shot at Bologna, by order of the Austrians, Aug. 8, 1849, having been captured after he had followed Garibaldi, as chaplain, on his retreat from Rome.

Ugo Bassi, whom the grateful memory of patriotic Italians has thus enshrined as the ideal of a martyr-priest, was the son of a native of Bologna, but on his mother's side of Greek blood. He was born at Cento in the first year of this century, his parents removing to Bologna for the sake of his education. His baptismal name was Giovanni. When but fourteen, he showed his soldier-spirit by attempting to enlist under Murat. Gentle, studious, and precocious, the chief incident of his early youth was the romance of his secret and boyish attachment to a delicate young girl, Anna Bentiviglio, the sister of a schoolmate. She faded away of a decline; and Bassi, who had begged to be allowed to see her in her coffin, after kneeling long in silence, gazing at her face, arose from his knees with the fixed determination to renounce the world and become a monk. When not more than eighteen, on Oct. 24, 1818, he entered as a

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* From "Italian Characters in the Epoch of Unification," p. 271. A masterly series of most interesting biographies by the Countess Evelyn Martinengo Cesaresco (*née* Evelyn Carrington). The article upon Bassi, to which we are gratefully indebted for much of the material for the present outline of his career, appeared in the *British Quarterly Review* for January, 1891.

novice of the Order of St. Barnabas, preferring it to that of St. Francis, because, as he said, "I do not wish to beg," and exchanging his name of Giovanni for that of Ugo.

For nearly fifteen years we know but little of him save that he was soon sent to Rome, where he was busied with religious duties, studies of antiquity, and music, gaining, moreover, a fluent command of writing both in French and English. He was also a student of Greek and Latin, and a constant reader of Shakspeare and Byron. He painted and sang well, and wrote a long poem called "The Cross Victorious," in which his poetic prophecy of a future Rome, freed and regenerated, which should be destined to become the guiding star of nations, reminds us of Mazzini's own dearest visions, so eloquently and so often expressed in the great republican's poetic prose.

Like Savonarola, Bassi had been many years a monk before he became known as a preacher; though, unlike the former, he seems to have had no record of failures at the start. It was not until 1833 that his public ministry was entered upon. His sermons, while lacking, as it is said, in the force and finish requisite to satisfy an Anglo-Saxon audience, were yet admirably adapted to an enthusiastic Italian one. We are told that his intellect always retained a youthful element, never maturing beyond a certain point. But he evidently possessed in large measure that simplicity of nature so often found among Europeans, which, when united to intelligence, kindliness, and sympathy, never fails to produce an attractive whole. In the only too copious German tongue there are two different words to express our one for "simplicity." One is *Einfachheit*, signifying that simplicity which coexists with intelligence. The other, *Einfältigkeit*, denotes the quality which makes a simpleton. We may say of Bassi that he was truly *einfach* but not *einfältig*. His well-earned fame as a preacher was soon heightened by his heroic devotion to the victims of a cholera epidemic at Palermo. He had recently left the city, when, hearing of the peril, he hastened back, going straight to a hospital, where he stayed, astonishing both patients and physicians by his fearless fortitude and untiring efforts among the sufferers until the pestilence was over. He then continued his career as a preacher in Italy with equal success,—as he said, "preaching the holy gospel and praising the Infinite Goodness."

In 1847 he had an interview at the Vatican with the new liberal pontiff, Pio Nono, then in the prime of his short-lived popularity, who, after he had talked with him, exclaimed, "What a good heart Father Bassi has!" and is said to have been much affected when, a couple of years later, he was told of his tragic and untimely death. Then came the memorable days of 1848. Bassi was preaching a course of Lenten sermons at Ancona when Father Gavazzi passed through, in his capacity of chaplain to a band of the "Crociati" (Crusaders), as the volunteers were called by the hopeful, excited Italians. The liberal pope had sent his troops to the front, commanded by General Durando, who ordered each man to wear a cross upon his breast. All Italy was in the ferment of patriotic excitement started by the news of the five days' fighting at Milan (March, 1848), when the Austrians had been put to flight. The papal soldiers had been harangued by Gavazzi at a great meeting in the Coliseum before their departure. Bassi gladly seized the opportunity of offering his priestly services to Gavazzi, accompanied him to Bologna, and preached to a vast crowd, with an effect reported as being "beyond all possibility of believing." All classes pressed forward with offerings for the patriotic cause. But the inevitable reaction at Rome had already begun.

There seems no reason to doubt that Pio Nono, although not a man of very strong intellect or character, was personally inclined to liberal ideas, while but too soon discovering that he could not go on in the paths of liberalism as a pope. Had he been a private citizen, a simple parish priest, or even an obscure monk, it seems not unlikely that his sympathies with the better order of things might have impelled him forward, if not precisely side by side with Bassi and Gavazzi, still in the direction of struggle and sacrifice for his native land. But his mind then, as ever, remained fettered by the fixed idea of its being his duty to "transmit the heritage of Saint Peter undiminished to

his successors." A parallel might almost be drawn in this respect between him and the unfortunate Charles Albert of Sardinia, whose inability to advance as firmly and as far as he otherwise would have wished in the direction of Italian emancipation is said to be partially owing to the fact (not often mentioned) of his having been obliged, when heir-presumptive, to obtain a reconciliation with his uncle Charles Felix (who had been advised to try to oust him from the succession) by making an agreement that as king he would "maintain the government during his reign precisely as he found it on his accession," as a penalty for his share in the unsuccessful liberal movements of 1821.

All know the sequel,—the pope's rapid backsliding from the liberal ranks, his easy surrender to the powers of retrogression. He disclaimed active activities, and his general crossed the Po "against orders."

Bassi continued with the troops as a chaplain, displaying the utmost coolness under fire, exposing himself continually, hit by bullets in three places during a sortie from Treviso, and refusing all attention to his wounds until he had given the last sacraments to General Guidotti, who was dying. Bassi rejoiced, in his simple-hearted, boyish fashion, in having at last shed his blood for Italy, and soon went to Venice, where Manin, then President, took him into his own house until his tedious convalescence was over. No sooner had he recovered than he resumed his untiring labors among the soldiers and the sick. After the Roman troops had been recalled from Venice, he went to Ravenna, and thence to Bologna. This was late in 1848, and in February, 1849, the Constituent Assembly of Rome proclaimed a republic, the pope having fled some weeks before.

Bassi hastened to Rome, and in March went to Rieti to join Garibaldi, of whom he wrote to his mother: "The dear reception I have received from the hero, Garibaldi, I cannot describe, or rather I could not have wished it better... This is the hero my soul has ever sought."

The strong attraction was mutual. He became the chaplain of his beloved general, who soon adroitly persuaded him to exchange the now so unpopular monkish robe, which at times exposed him to ill-usage, for "a uniform of his own, which he had twice worn,—handsome and most precious.... So the next day I went forth dressed in Garibaldi's uniform. He wears no badge of generalship, such as gold lace, slashings, and other mockeries, but dresses like the rest of the officers.... About Italy I will not speak: shame makes me silent. Italy is here in our camp.... Italy is Garibaldi and his followers."

It was during these last months of his life that the sort of poetic charm attached to Bassi's magnetic personality reached its climax. Garibaldi wrote afterward, "For our wounded, Ugo Bassi, young, handsome, and eloquent, was really the angel of death." In point of fact, he was some years older than his adored general; yet he evidently was one of those mortals who always still seem young. Far on though he was in the late forties, he made an impression of youthfulness, assisted by his fair skin, calm, clear eyes, long, flowing brown hair, and the sweetness of his frequent smile. He carried no arms, and wore the priestly crucifix on his breast, outside of Garibaldi's uniform. Galloping on a fiery horse at the side of his general (for whom he often acted as orderly), he would dash into the midst of the fight, sometimes seizing a wounded man and hoisting him upon his own saddle and carrying him out of fire. He himself was never again wounded, though Garibaldi exclaimed: "That man saddens me. One can see that he is bent on getting killed." When he routed the first attack of the French, under Oudinot, on that memorable 30th of April, 1849, the only prisoner made by the flying enemy was Ugo Bassi, who had had his horse shot under him, and was sitting on the ground, supporting one of the wounded. Rudely treated by the French soldiers, he received more courtesy from Gen. Oudinot, who employed him as the messenger for his unsuccessful attempts at negotiations with the Roman government. He had written exultingly to his mother, "Now we are to the front, and live like real soldiers." During the period of the armistice with the French he accompanied Garibaldi on his victorious campaign against the king of Naples, who was leading an army toward Rome, but was defeated at Velletri and other places; while the "Lion," soon returning in triumph, told

how Bassi would implore him to "send him wherever there was danger," instead of some one more useful than himself. When, ere daybreak, on the stormy 3d of June the armistice was virtually broken by the French attacking the outposts of the Villa Pamphili, beyond the Porta San Pancrazio, the short, sharp siege of Rome had really begun.

Readers of Margaret Fuller's letters may remember her description of the state of things during these four weeks of vain yet heroic struggle. On June 10 she writes, "This Rome is being destroyed: her glorious oaks, her villas, haunts of sacred beauty, that seemed the possession of the world forever,— . . . all must perish, lest a foe should level his musket from their shelter." And again, after she had undertaken the supervision of a hospital, she exclaims, in agonized pity for the wounded, many of them mere boys, and many already exiles from their place of birth, "I forget the great ideas, to sympathize with the poor mothers!"

It is easy to imagine how a man like Bassi, brave as a lion and gentle as any woman, strove and labored among the sick and dying. When on July 2 the Constituent Assembly found themselves compelled to desist from the now impossible defence, the Triumvirs Mazzini, Saffi, and Armellini resigned from office to avoid hindering the necessary capitulation or taking an active part. Garibaldi (to whom it is said that a safe conduct had been refused by the French, who were to enter the city the next day) decided to leave Rome, and offer his services either to Tuscany or Venice, with as many of his men as chose to follow him on a path where, as he told them, they would have no pay, no rations, only "hunger, peril, and war." It is said that five hundred horse and four thousand foot rallied round him in the great square of the Vatican, in sight of the balcony of St. Peter's, where that year at Easter, instead of the usual benediction pronounced by the pope (now a fugitive at Gaeta), the Romans had seen the consecrated host reverently borne aloft in its *Monstranz* by priestly hands, in sight of the vast multitude, while a blessing was spoken (some say by Gavazzi), and the triumvirs stood bareheaded behind the sacred symbol, in token of their recognition of a great truth hidden in the emblem, which the absence of a pope could have no power to destroy.

From the Vatican Garibaldi led his troop to the Piazza of St. John Lateran, the true cathedral church of Rome. All who have seen this noble building will recall its imposing situation, high at one end of the city, looking, from its sloping esplanade, far out, above the wall, into a sunny distance, bare and wild. Tall, reed-like plants grow on the half-marshy soil toward the gate, and bend their heads to the breeze with a soft, dry rustle. Margaret tells how she followed the Garibaldi legion to the piazza where Rienzi once held his triumph. "The sun was setting, the crescent moon rising, the flower of the Italian youth were marshalling in that solemn place. They had all put on the beautiful dress of the Garibaldi legion,—the tunic of bright red cloth, the Greek cap, or round hat, with Puritan plume. Their long hair was blown back from resolute faces. . . . I saw the wounded, all that could not go, laden upon their baggage-cars. I saw many youths, born to rich inheritance, carrying in a handkerchief all their worldly goods. The wife of Garibaldi followed him on horseback. He himself was distinguished by the white tunic. His look was entirely that of a hero of the Middle Ages, —his face still young. He went upon the parapet, and looked upon the road with a spy-glass; and, no obstruction being in sight, he turned his face for a moment back upon Rome, then led the way through the gate. . . . Never have I seen a sight so beautiful, so romantic, and so sad!"

Moments like these are the poetry of history. If only the future Lion of Caprera and Deliverer of the Two Sicilies could have foreseen, as he "turned his face for a moment back upon Rome," the day when, eleven years later, that face of his was to strike its magnetic influence into the hearts of the royalist gunners who stood with lighted matches behind their cannon, at the gates of Naples, as—with the words, "Drive slowly,—more slowly!"—the general, in his open carriage, calmly rose to his feet with folded arms, and fixed his eyes upon them, till every match was dropped, and every cap was flung into the air with a deafening shout of "Viva Garibaldi!" If Mar-

garet Fuller could have foreseen it as she stood watching the legion wind down that sloping road behind the church and out into the Italian sunset, her own brave heart bleeding for them, for Italy, and, most of all, for Rome!

Ugo Bassi, worn and weary (his last public function seems to have been when, on the morning of this same 2d of July, he had pronounced the funeral oration over Luciano Manara, the young Milanese hero, called the Lombard Lion), did not start with Garibaldi, but joined him at Tivoli. Often compelled to lag behind, he had caught up with his chief when, after manifold hardships and perils, he, with the remnant of his legion, embarked (in thirteen small fishing-smacks) at Cesenatico, on the Adriatic. In the boat with Garibaldi went Bassi, Anita (who, though ill, refused to be left), and several others. Troubled at first by a gale, when in sight of Venice they were chased by Austrian vessels. Most of the boats were captured; but four, including Garibaldi's, were driven ashore near the celebrated Pineta (pine forest) of Ravenna, where Byron once took his daily rides, and Dante in his exile wandered centuries ago. Some of the scattered patriots were caught and shot without trial, by the Austrians. Garibaldi, his suffering Anita, and Bassi were together. Bassi quitted them for the purpose of trying to exchange his scarlet trousers (borrowed from necessity of a soldier) for some of a less military and compromising color. Garibaldi struggled on with his dying wife toward the secluded farm-house (occupied by the steward of the Marquis Guiccioli) where she in a few hours breathed her last, her body being perforce left to be hurriedly interred by the kind peasants, while the hunted hero with difficulty made his escape through the wild solitudes.

Ugo Bassi soon joined company with a wounded officer, Count Livraghi, whom he met, and with whom he sought temporary shelter at a little inn near Comacchio. Discovered while they were sleeping the sleep of exhaustion by a papal commissary, they were dragged before the governor of the town, who would gladly have let them go, but dared not. A friend attempted to save them, but was too late. Twelve Croats drove them to prison, with pointed bayonets. They were kept in captivity for two days. Bassi occupied himself with drawing on the wall a picture of Christ on the cross, writing under it: "Here Ugo Bassi suffered something, glad in spirit through the knowledge that he was innocent. Livraghi, a captain of Garibaldi, was present, and shared in everything." On the third day they were taken to Bologna, "my own dear country" (*la mia cara patria*), as Bassi called it, chained, and guarded by soldiers. It did not take long for the Austrian authorities to decide what to do. Count Livraghi was a Lombard, who had once served in the Austrian army; and Bassi was a follower of Garibaldi. That was enough. They were condemned to death.

Of the twelve priests, hastily summoned to lend a show of churchly sanction to Bassi's execution, three were Hungarians, and simply refused to countersign his death-warrant, chaplains in the Austrian army though they were. The nine Italians proved more timid or less scrupulous, and signed. Monsignor Bedini, the papal legate, afterward disclaimed his supposed complicity with this semi-judicial murder, alleging that he had tried to delay the execution, which the Austrian general, Gorgowsky, had prematurely hurried through without his knowledge.

There is little else to be told. Bassi's long record of bravery and gentleness remained unbroken to the last. His only sister was permitted to take leave of him; but his aged mother, for the short remainder of her life, was made to believe he was in prison, and might be released. On August 8 Bassi and Livraghi were taken to a spot, outside the gate of Sant' Isaia, where criminals were executed. A large crowd had assembled. The young officer in command was so deeply moved by the dreadful task before him that the order to fire had to be given by another.

He was buried near the spot where he fell. Every morning the place was found strewn with flowers, so that the papal commissary soon had the body transferred to the enclosed cemetery of the Certosa, where unknown friends would find it less easy to wander after dark. Ten years later, in September, 1859, when Garibaldi, as the hero of Como and Varese, was making his triumphal progress through Northern Italy, he

was told at Bagna Cavallo that some one wished to speak with him. In a short time he rejoined his friends, deeply agitated, carrying a rosary once belonging to Ugo Bassi. A sympathizing Romagnole priest, who had stood by him when he was led out to be shot (bleeding from the shameful wounds of the "deconsecration"), had received it from him, with the request that he would one day give it into the hands of the general, for whom he often said he should be glad to die, and who had written of Bassi that "he possessed at once the simplicity of a child, the faith of a martyr, the knowledge of a scholar, and the calm courage of a hero." *

URSULA TANNENFORST.

Philadelphia.

THE ETERNAL REALITY OF RELIGION.†

BY JOHN FISKE, LL.D.

Speaking historically, it may be said that religion has always had two sides. On the one side, it has consisted of a theory more or less elaborate; and, on the other side, it has consisted of a group of sentiments conformable to the theory. Now, in all ages and in every form of religion the theory has comprised three essential elements.

First, the belief in Deity as quasi-human.

Second, belief in an unseen world in which human beings continue to exist after death.

Third, recognition of the ethical aspects of human life as related in a special and intimate sense to this unseen world.

These three elements, I should say, are alike indispensable. If any one of the three be taken away, the remnant cannot properly be called a religion. Is, then, the subject-matter of religion something real and substantial, or is it a mere figment of the imagination? Has religion, through all these centuries, been dealing with an eternal verity, or has it been blindly groping after a phantom? Can that history of the universe which we call the doctrine of evolution be made to furnish any lesson that will prove helpful in answering this question?

We shall find, I think, that it does furnish such a lesson. First, let us remember that, along with the three indispensable elements here specified, every historical religion has always contained a quantity of cosmological speculation, metaphysical doctrine, priestly rites and ceremonies and injunctions; and a very considerable part of this construction has been abolished by criticism. The destruction of beliefs has been so great that we can hardly think it strange if some critics have taken it into their heads that nothing can be rescued. But let us see what the doctrine of evolution has to say. Our inquiry will for a few moments seem to take us far afield, but that we need not mind if we find the answer directing us homeward.

One of the richest contributions made to scientific knowledge in our day is Herbert Spencer's luminous exposition of life as "the continuous adjustment of inner relations to outer relations." The extreme simplicity of the subject in its earliest illustrations is such that the student hardly suspects the wealth of knowledge of various sorts to which it is opening the way. The most fundamental characteristic of living things is their response to external stimuli. If you come upon a dog lying by the roadside, and are in doubt whether he is alive, you poke him with a stick. If you get no response, you presently think that it is a dead dog. So, if a tree fails to put forth leaves, it is an indication of death. Pour water on a drooping plant, and it shows its life by rearing its head: this is a result of a continuous adjustment of relations within the plant to relations existing outside of it. All life upon the globe, whether psychical or physical, represents continued adjustment of inner to outer relations: the de-

* A graceful tribute has been paid to his memory in the poem of "The Disciples," by the gifted Englishwoman, Mrs. Harriet Eleanor Hamilton King. The portion relating to Bassi has been separately printed, in this country, ten years ago, in a booklet called "A Sermon in the Hospital." In flowing and musical blank verse we are told, as if by an auditor, of Bassi's preaching in one of the hospitals in Rome,—whether during the period of the revolution or not, we do not hear. Beautiful in language, ranking high as a literary production, full of feeling, sympathy, and tenderness, this sermon, judged from the ethical standpoint, seems too deeply tinctured by what Mazzini called "the fatal philosophy of resignation." To a Catholic, like Bassi, or even to an orthodox Anglican, the ideas so touchingly set forth may commend themselves more than they do to minds accustomed to more liberal theology, and opposed to the doctrines of a mysticism likely to enervate rather than to brace the suffering soul.

† Abstract from an address delivered before the "Unitarian Club" of Boston, Mass.

gree of life is low or high, according as the correspondence between internal and external relations is simple or complex, perfect or imperfect. The whole progression of life upon the globe, in so far as it has been achieved through natural selection, has consisted in the preservation and propagation of those living creatures in whom the adjustment of inner relations to outer relations is most successful. This is only a more descriptive way of saying that natural selection is equivalent to survival of the fittest.

The shapes of animals, as well as their capacities, have been evolved through almost infinitely slow increments of adjustment upon adjustment. In this way, for instance, has been evolved the vertebrate skeleton, through a process of which Spencer's analysis is as thrilling as a poem. Or consider the development of the special organs of sense: among the most startling disclosures of modern embryology are those which belong to this subject. The most perfect organs of touch are the *vibrissæ*, or whiskers, of the cat. These are merely specialized forms of such hairs as those which cover the bodies of most mammals, and which remain, in evanescent shape, upon the human skin, imbedded in minute sacs. Now, in their origin, the eye and ear are, like these, sundry specialized, differentiated hairs. The implication of these facts is that sight and hearing were slowly differentiated from the sense of touch. We seem to discern from it how, in the history of the eye, there was at first a sensitive pigment, making one spot particularly sensitive to light. Then came, by slow degrees, the increased translucence, the convexity of surface, and the multiplication of vesicles arranging themselves as retinal rods. And what was the result of all this for the creature in whom organs of vision were thus developed? There was an immense extension of the range, complexity, and definiteness of the adjustment of inner relations to outer relations. In other words, there was an immense increase of life. There came into existence new marvels for those with eyes to see,—a mighty visible world that for sightless creatures had been virtually non-existent. With the further progress of organic life the high development of the senses was attended or followed by the increase of brain development and the correlative intelligence, immeasurably enlarging the scope of the correspondence between the living creature and the outer world.

In the case of man the adjustments by which we meet the exigencies of life from day to day are largely psychical. Our actions are guided by our theory of the situation; and it needs no illustration to show us that a true theory is an adjustment of one's ideas to the external facts, and that such adjustments are helps to successful living. The whole work of education is directed toward cultivating the capacity of framing associations of ideas that conform to objective facts. It is thus that life is guided.

So, as we look back over the marvellous life-history of our planet, even from the time when there was no life more exalted than that of conferva scum on the surface of a pool, through ages innumerable until the present time, when man is beginning to learn how to decipher nature's secrets,—we look back over an infinitely slow series of minute adjustments, gradually and laboriously increasing the points of contact between the inner life and the world environing it. Step by step in the upward advance toward humanity the environment has enlarged, from the world of the fresh water alga, with its tiny field and its brief term of existence, to the world of civilized men, which comprehends the stellar universe during æons of time. Every such enlargement has had reference to actual existences outside. The eye was developed in response to the outward existence of radiant light, the ear in response to the outward existence of acoustic vibrations. The mother's love came in response to the infant's needs. Fidelity and honor were gradually developed as the nascent social life required them. Everywhere the internal adjustment has been brought about so as to harmonize with some actually existing external fact. Such has been nature's method: such is the deepest law of all life that science has been able to detect.

Now there was a critical moment in the history of our planet, when love was beginning to play a part hitherto unknown, when the notions of right and wrong were germinating in the nascent human soul,

when the family was coming into existence, when social ties were beginning to be knit, when winged words first took their flight through the air. This is the moment when the process of evolution was being shifted to a higher plane, when civilization was to be superadded to organic evolution, when the last and highest of creatures was coming upon the scene, when the dramatic purpose of creation was approaching fulfilment. At that critical moment we see the nascent human soul vaguely reaching forth toward something akin to itself, not in the realm of fleeting phenomena, but in the eternal presence beyond. An internal adjustment of ideas was achieved in correspondence with an unseen world. That the ideas were very crude and childlike, that they were put together with all manner of grotesqueness, is what might be expected. The cardinal fact is that the crude, childlike mind was groping to put itself into relation with an ethical world not visible to the senses. And one aspect of this fact not to be lightly passed over is the fact that religion, thus set upon the scene coeval with the birth of humanity, has played such a dominant part in the subsequent evolution of human society that what history would be without it is quite beyond our imagination. As to the dimensions of this cardinal fact, there can thus be no question. None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind upon the earth.

Now, if the relation thus established, in the morning twilight of man's career, between the human soul and the world invisible and immaterial is a relation of which only the subjective term is real and the objective term is non-existent, then I say it is something utterly without precedent in the whole history of creation. All the analogies of evolution, so far as men have been able to decipher it, are overwhelmingly against any such supposition. All the analogies of nature fairly shout against the assumption of such a breach of continuity between the evolution of man and all previous evolution. So far as our knowledge of nature goes, the whole momentum of it carries us forward to the conclusion that the unseen world, as the objective term in a relation that has coexisted with the whole career of mankind, has a real existence; and it is but following out the analogy to regard that unseen world as the theatre where the ethical process is destined to reach its full consummation.

The lesson of evolution is that through all these weary ages the human soul has not been cherishing in religion a delusive phantom; but, in spite of seemingly endless groping and stumbling, it has been rising to the recognition of its essential kinship with the ever-living God. Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the everlasting reality of religion.

So far as I am aware, the foregoing argument is here advanced for the first time. It does not pretend to meet the requirements of scientific demonstration: one must not look for scientific demonstration in problems that contain so many factors transcending our direct experience. But, as an appeal to our common sense, the argument here brought forward surely has great weight. It seems to me far more convincing than any chain of subtle metaphysical reasoning can ever be; for such chains, however invincible in appearance, are no stronger than the weakest of their links, and in metaphysics one is always suspecting some undetected flaw. My argument represents the impression irresistibly forced upon one by a pretty broad general familiarity with nature's processes and methods. It therefore belongs to the class of arguments that survive.

Observe, it is far from being a trite repetition of the old argument that beliefs universally accepted must be true. Upon the view here presented, every specific opinion ever entertained by men regarding religious things may be wrong, and in all probability is exceedingly crude; yet the everlasting reality of religion, in its three indispensable elements, as here set forth, remains unassailable.

Our common-sense argument puts the scientific presumption entirely and decisively on the side of religion, and against all atheistic and materialistic explanations of the universe. It establishes harmony between our highest knowledge and our highest aspirations by showing that the latter, no less than the former, are a normal

result of the universal cosmic process. It has nothing to fear from the advance of scientific discovery; for, as these things come to be better understood, it is going to be realized, I think, that the days of the antagonism between science and religion must by and by come to an end. That antagonism has been chiefly due to the fact that religious ideas were until lately allied with the doctrine of special creation. They have therefore needed to be remodelled and reconsidered from new points of view. But we have at length reached a point where it is becoming daily more and more apparent that, with deeper study of nature, the old strife between faith and knowledge is drawing to a close; and thus, disentangled at last from that ancient slough of despond, the human mind will breathe a freer air and enjoy a vastly extended horizon.

DEPARTED DAYS.

Like leaves that came in early spring
  To some far spreading, fruitful tree,
The year did beauteous verdure bring,
  Each day a leaf of bliss to me.
And though the leaves bestrew the way,
  The last one ready now to fall,
Ah! as I greet the New Year's Day,
  I shall regain them each and all!

WILLIAM BRUNTON.

THE GREAT PHYSICIANS.

BY FRANCOIS COPPEE.

[*Translated for the Unitarian.*]

The other day, as I walked along in the imposing procession which followed Pasteur's coffin to Notre Dame, I saw once more all along the route one of our Parisian crowds. The dead man whose name was on all lips was one of those whose work the humble and the ignorant admire without thoroughly understanding it.

By what series of observations and experiments the great chemist had succeeded in discovering an invisible world, and in giving such new and powerful weapons to science with which to fight against suffering and even death itself, the greater number of those who saw his funeral pass evidently knew nothing. The wreath, for instance, ornamented with silk-worms' cocoons (an ingenious and touching souvenir sent by the silk-worm breeders of Provence) only served to remind a few spectators that Pasteur had discovered the cause of and invented the means to destroy the terrible silk-worm epidemic.

The treatment of hydrophobia and also the more recent discovery for the treatment of diphtheria, due to Pasteur's method, are the only celebrated results known to most of the less educated classes of the scientific researches of the great man whom we have just lost.

Nevertheless, this vast multitude, standing in dense masses on the foot-paths, leaning out of all the windows, mounted on the steps of ladders, and even looking down from the roofs of the houses, were all animated by one unanimous sentiment, and all shared the same feeling of certitude on one point.

They all knew that the genial savant, the pure-minded, humane, and disinterested man, the good citizen and glorious French patriot, whose remains we were taking with so much pomp and honor to Notre Dame, *had done good all his life, and had done nothing else but good.*

And this was why the vast crowd, moved by a deep feeling of respect and of gratitude, stood there, the men all bareheaded, as the coffin of their benefactor passed by.

Certainly, the sight was impressive and touching in the extreme. Why, then, in spite of this, did such an intensely melancholy feeling come over me? It was just this,—I was thinking how rare are the men—oh, how rare!—about whom we can say, when they leave us, "He has done nothing but good in the world!"

Surely, we can give this ineffable eulogy to men who, like Pasteur, have consecrated all their efforts to fight against the baneful forces of nature, against physical suffering.

To live a little longer, to have less danger and less pain,—this, alas! is our pitiful ideal. Science can now realize this for us; for science has made great progress, thanks to the genius of Pasteur. We are sure, then, that he has rendered great service to mankind.

But in the moral order of things what about the good there, and where are we to

look for truth? The thinkers and the writers of to-day cannot help feeling profoundly troubled and anxious in face of certain modern problems. A hundred years of disturbances and of revolutions have unsettled us. This century, the dawn of which promised so much, and witnessed such a magnificent outburst of thought, of poetry, and of art,—this century which has seen material progress overturn the world,—well, it is closing now in the midst of doubt and negation.

There are still some prophets left who go on persistently hoping, and who show us far away,—oh! very far away,—looming in the distance, a humanity free and fraternal. But even these prophets get furious when they look at the wide yawning gulf which separates them from their dream or their chimera, and they would fain bridge up the abyss with ruins; and so they give themselves up to destruction and violence, while some in their frenzied impatience do not even stop at crime.

In the mean time the venerable foundations upon which the edifice of society rests are decayed and tottering. The very principles even of duty to home and country are called into question, and discussed with the most harsh and insulting disdain.

The marriage vows are looked upon as grotesque, and it is considered ridiculous that little children should stretch out their arms to embrace a father and a mother. Let every one go his own way; and as for you, imbecile soldier, trample your cockade and your banner under foot!

What is the good, too, of attending church? There may be just a few ignorant ones who still believe in prayer, but that is all. And then, as for education, why should our young men be worried with useless knowledge?

There is only one force in the world, and that is—money!

There is only one end and object in life, —to enjoy one's self, and that quickly! What simpleton in these days would believe that true happiness consists in peace of mind and tranquil affection?

What coward is there left who would dare to talk of resignation, sacrifice, obedience? The law of to-day is fierce combat, the right of the strong over the weak. Let us fight, then.

But the strong ones, or, in other words, the rich, are not happy, either.

In face of the ever-increasing and threatening army of the vanquished ones, the rich with trembling hands offer their charity; and they see with terror that the recipients of their alms close their hands tightly over the gift with a gesture of rage.

We cannot be too grateful, certainly, to the savant who has saved so many human lives, and who, more powerful than a king, has freed those who, though innocent, were condemned to death.

But, oh! how much good, also, would a moral physician do if he could but heal the ravages of those terrible moral poisons—selfishness, vanity, hatred, and envy—which are undermining our modern society.

What incalculable good such a physician might do, by just bringing to our minds some essential truths and by convincing us once for all!

He might, for instance, speak to us as follows:—

The form of government in a State is nothing. The tyranny of one or of many amounts to the same thing.

Laws themselves are nothing much, but it simplifies matters to conform to them. Cut off some of the rotten branches from the ancient tree of codes.

The justice of man will never be anything but a bundle of expedients, the minimum, as it were, of injustice.

It is not worth while giving our time to consider all such details. The great thing is to know how to live, accepting the suffering, which is one of the conditions of life, and doing as little evil as possible.

We know not from whence we came, nor whither we are going; but the metaphysicians who tell us that our species after death will return to Dame Nature, and that we shall be happy to appear again under the form of dandelions, are impostors, and such a theory does not satisfy our thirst for immortality. How, then, are we to live? Are we to satisfy all our caprices? We can only do this at the expense of others, and that would be abominable.

Are we to deprive ourselves and sacrifice ourselves? That would be contrary to our instincts.

There does exist a solution, though, to the problem.

It is the law of love!

Let us, then, love each other, forget ourselves, think of others first, and accept as a daily habitual discipline sacrifice and abnegation. We shall in this way have great joy and also much cruel sorrow.

What does that matter, though, if only the heavy responsibility of life weighs less heavily on our shoulders, and if we begin to feel reassured in face of the great mystery which free thinkers in their speeches call the ideal, and which in religion is called God?

Such, then, were my thoughts as I walked along in the funeral procession, and looked on each side of me at the faces in the crowd. That crowd had assembled (I had not forgotten that fact) to pay its tribute of respect, admiration, and gratitude to the memory of Pasteur.

I could not, however, throw off the sadness which haunted me; and the cause of it was just the thought that our men of to-day have no sense of the infinite in their souls, and in thus saluting the coffin of this great man of science their one wish and idea was probably just this: to suffer less, and to live as long as possible.

And is it really so? Are there no traces left on the modern mind of the teaching of Him who from the mountain used to speak to the assembled crowd, and who taught that we must not only endure suffering, but that we must welcome it, and who showed the light of dawn breaking through the chinks of the tomb itself?

If only he could come back,—the divine Master,—and teach us his doctrine of pity and of love! If only he could come back to us,—he who was so gentle to the little ones, to those who were suffering, and to the simple-minded, blaming all revolt, but performing himself at times formidable deeds, confounding the learned men with their lies, scourging the dishonest merchants, cursing the rich who used their wealth shamefully, and demanding the wages for the workmen!

If only he would come back, commanding us to love one another, announcing the kingdom of the "Father which is in heaven," putting into our hearts new courage and new hope! If only he would come!... Alas! I had only to glance round at the procession in which I was walking, and at the multitude assembled to see it pass, in order to guess what would be the fate in store for the Saviour, should he come once more among us. Perhaps just at first these people would welcome him with affection, would listen eagerly to his gentle voice, and would lay down their mantles and palm branches for him to walk over.

But here in this official procession there would be Pharisees to denounce him, judges to condemn him, and soldiers to conduct him to his execution. There would be politicians, too, who would wash their hands, when once the iniquity was committed. And this crowd, the very crowd which would betray him at the last moment, preferring Barabbas to him.

If he came back, the great Healer of souls, we should crucify him a second time.

And yet he was and might still be our Supreme Benefactor.

And this great savant, this genius whose memory we honor by our sincere and heart-felt regret, because he alleviated the suffering and prolonged the existence of some of our fellow-creatures, this Louis Pasteur, whose courage and great mind soared above our cowardice and materialism, breathed his last with his eyes fixed on the picture of Christ who had taught us that our suffering was a blessing and that Death was our deliverance.

THE RIVER.

It lay contented on its castled peak,
With the world far beneath it, bathed in light;
But something drew it down the mountain height,
Rolled turbulent, with many an eerie shriek,
Until it reached the vale, a singing creek;
And there had stayed, and lived the golden dream,
But forth it rushed, a strong, unbridled stream,
Among the industries of man to seek
A moment's potency, but never rest.
For, gathering strength with every passing hour,
Imperious, it sought the ocean's breast.
And so the spirit of humanity,
It may not pause by temple, town, or tower;
But it breaks forth in cataracts to the sea.

GERTRUDE RAYMOND.

THE ROMAN CATHOLICS.

The very interesting and able Dudleian lecture given recently at Harvard University by Dr. Brooke Herford, and published in these columns, leads us to think carefully about the spirit of our Roman Catholic friends in this country and Europe, and to suspect that, after all, they are very human and very much like ourselves, as individuals; and individuals make up a hierarchy, although they may differ widely in their interpretation of a narrow, domineering creed and obedience to its mandates. Our neighbors of the American Protective Association show us the old articles of faith; and there they stand in full light of day,—papal infallibility, immaculate conception, plenary indulgences, remission of sins, damnation of heretics, and so on.

We reply, Yes, these articles are all here; but they have no more effect upon the masses of respectable Catholic people to-day than the doctrine of eternal punishment has upon our good orthodox friends.

There are, undoubtedly, narrow and bigoted priests of the Roman Catholic Church in this country who foolishly dreamed that they could break down our public school system; but the more intelligent classes among their people refused to send their children to the parochial schools, in spite of the ban of excommunication. Let us look at the struggle in the English Church to-day. How do those High Church leaders, with Athestan Riley as their mouthpiece, compare with the bigots among Catholics? They are very much like them. They are turning every stone to do away with unsectarian religion, teaching in their Board Schools (public schools), and striving to have laws enacted by which no person shall be allowed to teach in the schools who will not declare his or her belief in the Trinity and the Thirty-nine Articles. Is not this condition of things more disgraceful in the English Church, which professes to be so much broader and higher in its development than the Roman Catholic Church, out of which it sprung? This blow is of course especially aimed at Unitarians; but there are many English Churchmen who disapprove of such bigotry, and the non-conformists in particular, however much they may differ from Unitarians, are opposed to such tyranny, and, moreover, are not desirous to see the religious teaching of the young given over to the tender mercies of the Established Church.

We have now, after looking at the attitude of the English Church in this age of freedom, to glance at a political party in this country, the so-called A. P. A., which represents indirectly a large body of our fellow-Christians, Baptists, Methodists, etc.

Are they so much beyond our Roman Catholic friends in enlightenment and the spirit of freedom? They would, if possible, drive every Roman Catholic member off of our school boards, and every Roman Catholic teacher from the schools. What insolence of power might not Protestantism, as a sect, have displayed, if it had had the same chance as the mother Church in the dark ages. Sydney Smith, fifty years ago, berated the English government for its treatment of the Catholics in Ireland, where a costly establishment was maintained, with a dozen people in the church, while the poor priests, with their enormous parishes, were obliged to eke out their living by begging from door to door. The Anglican Church to-day still cherishes its dainty morsels of anathema, to have them read and repeated by clergy and people on festive occasions. The saintly and liberal Maurice, by some twist in his brain, really tried to think that he loved the Athanasian creed. What about Calvin and Servetus and our Puritan Fathers, who persecuted Anabaptists and Quakers?

The Roman Catholic Church is or was an enormous hierarchy, supported in Europe by governments, and mixed up with the intrigues of political ambition. Its errors are deep-rooted in the centuries; and a large number of educated and refined persons in its fold fear to touch them, lest the whole fabric be torn in pieces. They are nominal followers, whose æsthetic tastes enjoy occasionally its music, but are rarely seen within its places of worship. We believe that this Church has in it the seeds of enlargement and reform. It may seem ungracious to Protestantism to say that this might have been accomplished in Luther's time. But Luther was not responsible for the rash iconoclasm which set Germany in a flame, and made compromise between the two parties impossible. But, as Bunsen says, "God is in history." He is not going to forget the Roman

Catholic Church, but will help it to purify and broaden itself, when the right time comes; and this New World is the open door to this.

This is not likely to be accomplished for centuries, perhaps, by a change of doctrines, inasmuch as its great successor, the English Church, with all its opportunities, is not willing to drop a single article of its creed. But it will be done by a change of methods of action, which is precisely what is happening now in this country. When the pope's emissary comes over here and finds our people indignant at any attack upon our public schools, he sees how unwise it is for his Church to maintain such a reactionary position, and rebukes the arrogance of priests. We do not believe this is mere policy, but that his mind is growing in breadth, and he feels what a mistake it is for his Church to interfere with our institutions, if she desires to maintain her spiritual supremacy among the people. This leaven will in time reach the Old World. We never can tell how many liberal Roman Catholics there are to-day, because their and our systems of isolation keep us so much apart. Ever since Montalembert took his noble position before French Catholics, the world in France was changed. Lacordaire and Père Hyacinthe and Döllinger of Germany,—all these men went deeper than mere methods of action. We may say that it is inconsistent for such men to stay in that Church, But we are seeing the same state of things all around us. Religious denominations are fast surrendering what they once thought their strongholds, and yet they retain certain ethical and spiritual qualities, and a set of cherished associations which hold them together; and, like the supposed fixed stars, they may all move in their relative proportion so evenly that the positions will seem unchanged, and thus we may have the same sects forever, which is not a matter for regret.

We need the Roman Catholic Church, with its forms and symbols, to keep us by its indirect influence from relapsing into the barest and most unlovely worship.

We once heard of two girls in Madrid talking about Protestantism. One said, "What does liberty of worship mean?" The other answered, "Oh, it's a long, narrow room, with benches in it, and a man in a desk, reading."

We need this Church to hold the great ignorant hordes who are pouring into our country. We need to have our liberal orthodox brethren still believe in the Trinity, in order to keep Unitarians from running away into a cold intellectualism, and losing the divine humanity of Jesus. People say, We must be on our guard against the Catholics, however tolerant we may be. Certainly, we answer. All religious sects need watching as much as political parties.

The Church of England to-day needs watching. It is trying, through its schools, to destroy religious liberty.

The Congregational body here is in danger of violating its trust-deeds, in order to preserve its college bequests and preach a broader theology.

The Baptists and Methodists, through their political representatives, are striking a blow at American liberty, not only in our schools, but in the world of industries and business.

It is fortunate that there is a sensible, calm judgment among the people, high and low, of this great country, which prevents the majority of them from being carried away with the extremes of religious sects and political parties. It is wonderful how, with such untamed hordes constantly pouring in upon us, we manage to have so good a government, and so much liberty, combined with moderation in thought and action. The genius of our nation rides down all factions, fuses discordant races and religions, and will march them all along to progress and perfection if we are faithful to our great opportunities.

MARTHA PERRY LOWE.

A PRAYER.

Thou art not lonely amid thy worlds, O Lord. Thou hast countless gracious companionships. Thou art at fellowship with thy sun, and together the ways of silent joy thou goest on all these fruitful journeys of the light. Thou art at fellowship with thy stars. Thou enjoyest their beauty. Their beams athwart the night are the dancings of thy gladness. Not a world is but it is child of thy laughter, and holdeth its way in thy dear companionship. No grass-blade grows but that it comes to its glory of green in

thy friendship. All flowers open to thy kisses, and their answerings to thy love are their fragrance on the winds. No beast is anywhere but in companionship of thine it fulfils its joying life. No bird flies any wind but that the breathings of thy gladness in its life doth hallow its each wing-beat, each pulse of song. No man is but he is in thee, a child of thine own love, so happy to bring him forth and give him journey in thy life. Some footfall answers his in everlasting companionship. It is thine. Across all the winds of his journeying some heart-beat answers his. It is thine. Around and about and within him thou art, and so savest thyself from loneliness, and hast a friend. And so not anything is lonely in its life; for thou art ever near, its answering life, its fellowship divine. O dear Companionship! the world's becoming and its joy! Make us all conscious of this grace divine. May we each know thee, dear eternal Friend, than any brother closer cleaving unto us,—yea, our own lives' dear grace and greatness, breathing blessing without end!

And yet to this high fellowship so many are not conscious of thou dost not limit us. Thy stars flock in thy sky, across the infinite spaces calling to their friends, as bird's voice answers bird. No grass-blade dwells alone, nor any flower, nor beast nor bird. Indeed, these come by some sweet dwelling together in unity. They are but fellowship realized. By some dwelling together in unity, the violet opens in the sun; the dew, the winds, the rain, the soil at friendship in its seed, became this glory of their friendship. The thrush flies out to bless the winds, a fellowship. It came by love of mate and mate, trees, suns, and winds, the grains and fruit for food,— all these some gladness had together, and out of it these wings of singing flew. And to us children of the human heart thou comest in many blessed friends. The flowers, and beasts and birds, night skies with stars, day skies with clouds and sun, all beauty and all life, save us from loneliness, and crowd our life with hallowing friends.

And, then, these beloved of the human kind, how they enrich our lives! We thank thee for them, these friends, the old, the new; for new beauties in the old that love may see; for the wonder faces of the new who in our dreamings awaken their riches. In gratitude, so full of love, we thank thee, Lord, that thou hast given us friends, art giving them unto us through all the years. May we ennoble in these fellowships, until all our dwelling together in unity may always become some new beauty of holiness, some large unselfish service to the world! So always unto every good word and work may we give ourselves to others, and receive them given to us, until the best life is lived, the noblest church and state achieved, the holiest race of men come forth upon the earth! So comes thy kingdom, Lord, thy will on earth as gracious done as is it in thy heavens. Amen. PASTOR QUIET.

A FABLE FOR THE NEW YEAR:

AT WHAT SHALL WE AIM?

Once upon a time, in the far-away days, lived a noble earl.

High on a commanding hill-top stood his ancestral castle home, whose watch-towers overlooked miles and miles of the surrounding country. Rich in broad lands, well-trained faithful followers, and his inheritance of accumulated treasure, he yet valued all this as nothing compared with his two fair sons, who were his joy and his pride. They were trained in every courtly grace by their mother, the best of teachers; while the earl himself delighted in his task of teaching them the use of the sword, and especially of the bow and arrow, in which he himself had great skill.

The two youths grew up to manhood graceful and kindly, strong in body and keen of mind.

One New Year's day, in the clear, bracing air of their hill-top, the earl and his two sons were practising with their bows and arrows on the wide, snow-covered lawn that stretched from the castle gate to the hill's first slope toward the valley below.

The lads were shooting better than any youth of the country-side, yet their father was not satisfied. Taking the heaviest, strongest bow, and carefully selecting an arrow from the quiver, he slowly adjusted it to the string. Then, after a powerful backward sweep of his right arm, the loosened arrow, with a joyous "whirr," flew far beyond any that had come from the bows of

the earl's sons. Not a word was spoken; but the brothers exchanged a glance, and began to walk slowly back to the castle.

"I have not worked hard enough in my practice," said one to himself.

The other thought, "I have not done my very best on every day"; and both resolved that the next New Year should see them equal their father's power.

The days and weeks went by. The brothers, each in his own way, worked faithfully on their archery practice; and, when again the late-rising winter's sun saw the beginning of a new year, it found them eager to show their father that they had gained in strength and skill.

Again on the castle lawn were set the targets. Arrow after arrow pierced the small black circle. The eyes of the old earl shone with pleasure. The brothers seemed evenly matched. And now came the test of strength. The elder brother took his heaviest bow. His eye carefully measured the castle's imposing height, and the distance from its southern wall, which was facing them, to the rear wall, which met at its base the solid rock itself, as it rose steeply from the bed of a rushing river, hundreds of feet below. The young man in silence drew taut the cord. The arrow rose, up and up, till it turned gracefully in the air far above the castle's highest turret. Then, clearing by several feet the farthest wall, it plunged swiftly down to the stream at the base of the hill. It was a mighty shot, but the earl said nothing.

The younger son had been busily thinking. "My brother has shot over the highest point on the hill," he mused. "At what can I aim?" As he raised his head thoughtfully, the mid-day sun struck his eyes, and flashed a ray of light into his brain. "It will be a symbol of what I mean to do throughout my life," he thought. Then, raising his bow from the ground and half closing his eyes, that they might not be blinded by the intense light, he aimed his arrow straight at the sun. It whizzed from the cord, it rose like a bird into the air,—rose till lost from sight. Then, after long seconds of suspense, the watchers saw it falling, falling, till it buried itself in the dense grove of firs on the slope of the hill. The shot of the elder brother had been mighty. This was mightier. "Well done!" said the proud father, giving a hand to each son. "It is good to achieve that for which we aim, as did you when you shot over the castle; but you," turning to the younger lad, "by aiming at the very highest, though you did not hit the mark,—yet sent your arrow far above the other's loftiest curve." MARY A. TILDEN.

HIS TITHE IN THE NEW YEAR.

They had a new minister at Seabrook. Old Pastor Thornleigh, who had kept the flock for forty years, had gone to his long home; and in his stead had come an honest, plain-spoken young divine, with an earnest, fearless eloquence of his own. And now the worn door-stone of the little gray church on the hill was once more trodden by feet which had long been strangers to it. The minister boarded, having no family, at Deacon Larrabee's.

"He's the least bit uncertain on some points," said the deacon, leaning on his hoe handle and talking across the fence to his neighbor Gray, who leaned on his hoe handle to listen. "A bit uncertain. But I like him,—I do, no mistake; and I believe the Lord's going to bless us through him."

"Amen!" was Neighbor Gray's hearty response.

They hoed a dozen hills in silence, their hoes keeping time to the merry song of a bird in the orchard. Then Mr. Gray paused to wipe the perspiration from his face.

"This hot weather's liable to make sickness," said he. "I suppose you've heard that one of the Widow Sperry's boys is down with a fever?"

"Sho! now you don't say so!" exclaimed the deacon, commiseratingly. "Make it hard for her, won't it?"

"Yes, particularly when she's so lately lost her cow. I've been saying that we'd all ought to take hold and make it up to her. If I'd more than one cow on my place, I wouldn't stand to talk long, I tell you; but I lost my two best ones last spring. If I hadn't—"

It might have been unintentional, that sudden facing about as Mr. Gray threw his glance toward the hill pasture where his neighbor's cows were quietly feeding. At

all events, the deacon could scarcely help noticing the action. And he understood its purport. An uneasy flush mounted to his face as he struck vigorously into the next hill.

"She ought to have kept her cow out of the road. *My* cattle never get into the mill-pond and drown. If they should, I would not expect anybody to make 'em up to me. She'd no more call, had the widow, to let her cow run, than I'd have to turn my whole drove out."

"It's a pretty hard case, nevertheless," said Mr. Gray.

And then the fragmentary conversation, tossed piecemeal back and forth across the fence as the neighbors went steadily on with their work, drifted into indifferent channels.

There had been an interested listener to the colloquy narrated above. On the shady side of the wall which separated Deacon Larrabee's orchard and cornfield sat, book in hand, Rev. Mr. Weston. He arose as the chat which floated to his hearing began to be of crops and haying, and walked slowly along the orchard path, with a thoughtful smile upon his face.

That night, when the deacon took the shining milk-pails from the dresser, and proceeded to the farm-yard, the young clergyman followed him. He stood leaning against the bars, watching the yellow stars come out in the sky, and looking abroad over the deacon's possessions, shadowy now, but substantial enough by daylight.

"You are a very prosperous man, deacon."

A smile of satisfaction overspread the deacon's countenance as he stood for a moment patting the sleek neck of a favorite cow.

"Well, yes," said he; "but I've made myself. A pig and a pitchfork, sir, was all I had to begin with."

"How does your neighbor Gray get along?"

"Gray? Well, truth to tell, he'll never be forehanded if he lives to the age of Methuselah. He's a hard-working man enough; but why it is I can't tell you, there's never a poor creature that comes into our town that doesn't head direct for John Gray's. Must be instinct teaches 'em; for he gives to 'em all, deserving or not. I believe he'd take the coat off his back, if 'twas needed. He's a good neighbor,—a good neighbor; but he'll never get anything, to speak of, ahead."

"'But lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal,'" quoted the minister.

"Yes, yes; but, if I mind me right, the good book says something, too, about providing for one's own household,—eh?"

Mr. Weston smiled.

"I believe there is a passage to that effect," said he.

"And," went on the deacon, a little triumphantly, "if Neighbor Gray would give a certain portion"—

"A tithe," interpolated the minister.

"And not go beyond that," continued the deacon, "he'd be better off in one respect, and no worse off in the other, to my thinking. I don't believe in—indiscriminate giving."

"Nor do I," was the quiet answer. Then there was silence while the deacon filled another pail with snowy foam.

"How many cows have you, deacon?"

"Ten," answered the deacon, with a pardonable pride showing itself in voice and features; "and it's the finest herd in our country. They're grade Jerseys."

"Yes," returned Mr. Weston, a little absently. Then, after a slight pause:—

"Deacon Larrabee, I overheard the conversation between you and your neighbor Gray this morning relating to Mrs. Sperry and her misfortunes. Poor lady! She does need substantial sympathy. Can you not afford to lend a tithe of your cows to the Lord?"

"Which means that I give one of them to the widow," uttered the deacon, with a wry face. "No, sir, I'm afraid I can't. She wanted to buy one the other day, but I told her I'd none to spare. It was all owing to carelessness she lost her cow, and I don't believe in upholding improvidence. Get to going on that way, and we'd all be on the town before we knew it."

Mr. Weston wore a thoughtful countenance, yet a gleam of something like amusement lighted up his eyes.

"Will you sell *me* one of your cows?" he asked.

"I have no need of money now," replied the deacon, hesitatingly.

The minister continued:—

"I heard you say this morning that you would be glad to give a good man extra wages to help you through with your haying, but that you were afraid it would be difficult to procure the needful assistance at any price. Will you take me, and let me pay for the cow in that way?"

A twinkle, both genial and quizzical, dawned in the deacon's gray eyes. For a moment he studied the young minister attentively. He was not at all what his neighbors would have denominated free-handed, yet he had a just appreciation of the quality of beneficence in other people. Neither was he a hard man at heart. It was only the prosperity which had attended his every undertaking caused him to look upon the lack of it in a neighbor's affairs as an entirely unnecessary evil,—one which prudence and forethought might overcome. Now he shook his petitioner's hand heartily.

"It's a bargian," said he. "When will you take the cow off my hands?"

"To-night, if you will lend me your assistance," was the ready response.

"Better take one of those I haven't milked," said the deacon, with a smile, "and save me that trouble."

Accordingly, a little time later, the minister, accompanied by the deacon, led his recent acquisition down the farm-house lane, and away along the thoroughfare of the sleepy little hamlet to the tiny cottage where dwelt Mrs. Sperry and her brood. There they fastened the animal to a convenient post, rapped softly and departed, with a peaceful consciousness which attends upon a worthy deed resting upon one of them, at least, as a mantle.

Next morning, when the deacon, hoe on shoulder, was leaving his door-yard for his cornfield, he encountered Mrs. Sperry. Her eyes were red, as with long watching or weeping; and her thin lips trembled with the emotion which she vainly endeavor to conceal.

She put out both hands to him.

"Deacon Larrabee," she said, "I have come to thank you, and to ask your forgiveness. Oh, I had such hard thoughts of you,—how cruelly hard only God knows —and my own heart. Why, I almost came to pray that some dreadful misfortune might overtake you, and all because you would not sell me the cow you meant to give me."

"I—really I"— began the deacon. The situation was a most embarrassing one, and rendered doubly so by the knowledge that beside the open window of the room appropriated to his library the minister was sitting, no doubt enjoying the conversation in the fullest measure. "Really, Mrs. Sperry—I"—

"Now don't try to deny it," laughed the widow, a little nervously. "I knew the cow, Deacon Larrabee, and"—she laughed again — "I am bowed down with contrition to think of my unjust feelings toward you. But I shall always pray that you may prosper hereafter, deacon; for I am sure you will have a good account of your stewardship for the Master."

The deacon mopped his scarlet face in sore perplexity. How could he confess the gift was none of his? Yet there really seemed no other way to escape from the one-horned dilemma in which he found himself unless—

Well, the widow's generous thanks were very pleasant to hear; and, after a momentary deliberation, the old deacon's good sense and genuine manliness came to the fore. He only wished that the happy thought had been his, the charity of his own spontaneous deed.

"I am glad if the gift pleases you, Mrs. Sperry," said he, shaking her proffered hand; "and now please say no more about it. Go into the house and see the woman. I'll warrant she has got a glass of jelly for the sick boy."

To Mr. Weston, later on, he said, with a laugh and a jocular twinkle in his eye:—

"I've hired my man, and shall not need you. So we'll shake hands, and call it square. I think that's what I meant to do all the while, though I wasn't really sensible of it. But I'll tell you one thing, Brother Weston, I don't believe the next tithe will come so hard."—*Selected.*

Nothing less than the majesty of God and the powers of the world to come can maintain the peace and sanctity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts.—*J. Martineau.*

NEW YEAR GREETINGS.

From MINOT J. SAVAGE:

A Happy New Year to all in the Unitarian or any other churches who are looking forward!

To be really happy, we must deserve to be.

To deserve to be, we must consecrate ourselves to the highest and best work in sight.

Is the light breaking? Then go to work. Is the outlook dark? Then go to work just the same. The man who waits for the success of the cause before giving himself to it does not deserve the victory.

"*Then* to side with truth is noble,
When we share her wretched crust,
Ere her cause brings fame and profit,
And 'tis prosperous to be just."

So, in any case, let us *make* the New Year blessed, and the happiness will take care of itself!

From CHARLES C. EVERETT, D.D., LL.D.:

The editor has asked me to say a word of New Year's greeting to the readers of the *Unitarian*. The opening year should be a happy one to those who really hold the truth that the *Unitarian* so attractively and effectively teaches. They are sure that those who are trying to make known this truth are fighting no losing battle. Every year extends its triumphs. In spite of formal creeds, designed to shut it out, there is scarcely a denomination of Christians into which it has not found some entrance. To many the creeds themselves are forced to speak its language.

The Unitarian is, however, not merely a proclaimer of truth. He is, or should be, first of all, a recipient of it. Unitarianism is, or should be, to all a real and present power.

I spoke of those who hold the truth. The phrase is insufficient and misleading. It might even minister to spiritual arrogance. I should have spoken of those whom the truth holds. To merely contemplate truth with the intellect is as if one parched with thirst should be idly gazing at the cool waters of a stream. We claim to possess certain inspiring ideas in regard to God and man. What cheerful and thankful hearts, what earnest and useful lives, would be ours if these ideas really possessed us! This, then, is my wish for the readers of the *Unitarian*,—that they may not merely draw an intellectual pleasure from its bright pages, but that the truth it teaches may more and more take possession of their hearts and lives.

What is this but to wish for each and all a happy year!

From ELIZABETH P. CHANNING:

I welcome the opportunity and the privilege of writing an epistle to the churches.

An unfaltering Unitarian, I do not echo what one of our own prophets has spoken of the Unitarian protests as "pale negations." On the contrary, I affirm that we have done, and will continue to do, a most useful and consecrated work in leavening and ameliorating other denominations, and have gained a wider outlook, inasmuch as, while condemning their false and pernicious creeds, we are more alive to their sincere aims and efforts, and are more ready to learn from them, as well as to open their eyes to what seems to us our truer way.

Who can doubt that every denomination has its mission? We cannot believe exactly alike. Some lean one way, some another.

Though an assured Unitarian, I should be ashamed of myself if I did not admire the Methodist's zeal, the Quaker's inner light, the Episcopalian's reverent attitude. And I believe, as Coleridge says, "man may define heresy, God alone knows who is the heretic." Only let us all be fully persuaded from the teaching of conscience, and in the sincerity of conviction, that our especial faith is the best for us, and then work for it with the zeal, the persistency, and the "passion for truth" men show in reform, in patriotism, but too seldom in the greatest cause of all,—religion.

We have accepted the religion of Jesus,

holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

This is a turning-point in our history. Let us not be recreant to it. But by personal devotion, faithful observance of public worship, and forming without delay the *habit* of giving *to our own hurt* spread our blessed faith wherever it is needed or welcome. Never to the neglect of those of our kindred to whom Providence makes us almoners, in granting them little and giving us much.

Unitarians have poured their money out like water in endowing hospitals, libraries, and colleges, but are slow to see that they could help their fellow-men most by imparting the spiritual inheritance which sets the heart a-singing for time and for eternity,—the spiritual inheritance for which these belated souls unconsciously long and dimly seek.

An excellent man, an Episcopalian, while admitting to me that Phillips Brooks and Theodore Parker were his favorite preachers, said (I think with a twinkling eye), "Unitarians have not enough *religion*." He could not have denied their love of learning nor their practice of charity. Let it be impossible for any one to say that of us in future in truth.

From REV. CHARLES G. AMES:

"They thanked God, and took courage." A grateful retrospect and a hopeful prospect.

We thank God! We thank him not alone for what he has done for us, but for what he has done and is ever doing for our human world; for perpetual incarnations and progressive revelations; for the Christ who came in the Prophet of Nazareth and who comes in the light that lighteth every man.

We thank God, not alone for the place and work he appoints for a handful of Unitarians, but for the uniting spirit of faith, hope, and love among mankind; for the lowering of partition walls; for that broad advance of truth and goodness which no sect can monopolize, but which every sect can share; for that mighty work of grace which can neither be shut in nor shut out by theological formulæ nor by ecclesiastical palings.

We thank God for the goodly fellowship of a company which no man can number, ever thronging to his kingdom from the East and from the West, from the North and from the South.

We take courage!

We take courage, not alone from our own small gains and successes, but from lessons taught by failure, from the greatness of the obstacles, from the multitude of difficulties, from the audacity of evil principalities and powers of darkness. We take courage from the dauntless fidelity of good men and women of every name, who count not their lives too dear to be given day by day for the redemption of brethren enslaved by error and imprisoned by evil or wronged by injustice.

We take courage from the ever-lengthening list of those who, having finished their course and kept the faith, already belong to the encompassing cloud of witnesses.

We take courage, most of all, from the assurance that he who is for us is more than all that can be against us, and from the inspiring presence of our lion-hearted Leader holding aloft "the red-cross banner," and riding forth, conquering and to conquer.

From EDWARD EVERETT HALE:

Certainly, if any people are entitled to New Year's good wishes, it is a body of men and women who believe in "forgetting the things that are behind," if only they can "reach forward to those that are before."

At this moment the Unitarian churches of America, or, if you please, the Unitarian Church of America, has every reason for hope. And hope, as anybody knows who has tried the experiment, renews our faith and quickens our love. More faith, more hope, and more love will make our churches to be more truly churches, and will make our men and women do the work of sons and daughters of God more truly. In that proportion they will enter into the joy of their Lord. So we have good reason for wishing them a Happy New Year.

From REV. GEORGE BATCHELOR:

A Happy New Year to all the readers of the *Unitarian*, and to all men of good will everywhere!

The omens are good, if we read them aright.

This is not the time for an irrational optimism or for an irrational pessimism. We live under the law of progress. The flash-light of civilization is sweeping around the world. It reveals innumerable evil things. The covers are off, and we see the great world of human lift somewhat as it really is. To some the spectacle is appalling.

But, if we live under a law of progress, and if the evil things in modern society are revealed, not created by modern civilization, and if all the good things we have are the outcome of a past less good than the present, then it follows that better things than the world has ever known, the best that prophets have foretold and poets have praised, are on their way. The omens are good for those who have faith, hope, charity, patience, and are willing to work.

From GEORGE W. STONE:

The indications are everywhere promising for our thought. The harmony at present between our churches is undisturbed. The conditions were never so favorable for a forward movement in our missionary operations. The "New Theology" is a popular term even in other circles than our own; and, when the "New Theology" is carefully examined, it is found to be *Unitarianism*, more or less developed, reminding one of the old proverb, "A rose by any other name would smell as sweet." So Unitarianism; whether called by that name or called the "New Theology," is equally true.

If the Unitarian denomination will now bestir itself, take up its missionary work in the spirit in which Unitarians engage in other enterprises in life, we shall not long remain one of the smaller branches of the great Christian Vine.

From T. B. FORBUSH:

My greeting is, "The day of the Lord is at hand." But as in the ancient time it "cometh not with observation." It is silently preparing in the hearts of those whom vision of truth is making free.

The dawn may seem long to impatient watchers; but it draws on apace, and ere we are aware the day will come. All things move toward the larger thought. The harvest truly is great, although it does not all grow in our fields, and cannot all be gathered into our barns. But it is all the Lord's harvest of the uplifting, the enlightenment, the redemption, of mankind. "The Lord wants reapers," and reapers stout of heart and strong of hand stand idle in the market-place because "no man hires them."

The Lord's call is, "Send forth these reapers into the harvest."

Will those who hold his pennies in trust heed the call, and thus make the year upon which we now enter a blessed one for humanity?

Great opportunities demand great consecration. Our day is great. May we be equal to its demands!

From REV. JOHN CUCKSON:

I send you a hearty greeting at the opening of a new year, and congratulate you upon the success of your magazine. It fills an excellent place in our church, and is read with pleasure and delight in many a home which draws most of its brightness from a liberal and cheerful faith.

From REV. S. M. CROTHERS:

With the opportunity to say but a word to our churches, I make that word a plea for co-operation. Let us, during the coming year, support cordially and loyally those missionary organizations which we have established. They are simply the tools which we may use. They can do nothing by themselves, but they can become effective for large and worthy purposes if we put our strength into them.

During the coming year let us not simply work in our several parishes, but let us learn to work heartily together for the cause of liberal religion in America.

From REV. E. A. HORTON:

The object of the *Unitarian* is to declare the "good news," and show how to "keep the faith" by making it grow.

The truths of our liberal gospel shine nowhere brighter than on its pages. May its monthly messages of life and love go forth

with widened power through the coming year!

To editor, readers, contributors, and publisher, I send fraternal greeting. Never was our cause so strong. We have deep reasons for enthusiasm.

From HOWARD N. BROWN:

I am glad to send greeting through you to all of our household of faith, and to congratulate them that the New Year is so bright with signs of hope and promise for the work that is dear to their hearts.

New light is surely coming into the world; and, though it may sometimes seem that, as the old adage says, "As the days lengthen, so the cold strengthens," yet this increase of light must mean at last increase of vital heat. It means a coming springtime, when the old formal creeds shall once more bud and blossom with spiritual truths, so that men will wonder at their former wintry nakedness.

It is the time of all others for earnest, hopeful work; and it is folly to be discouraged if the growth be slow, or if some green shoots have been pinched by the frost. He who looks back ever so little should know that the season is advancing toward a more fruitful era for all religion of the spirit. In that day great will be the joy of those who can feel that they have some right to share in the reaping, because they have helped to sow.

THE CRY OF PATROCLUS.

As brave Patroclus unto Hector cried,
Lying sore wounded by the Trojan's spear,
Yet hurling taunts into his foeman's ear,
And with his last breath seeking to deride,
"Jove's and Apollo's is the deed,"—and died,—
So do we all, defeated, fain appear
Slain but by Fate: our fall it seems to cheer
To charge on Destiny our broken pride.
Faults and misdeeds and follies all forgot,
Like Hector's charge, we cry, "It was the gods."
Thus do we seek to ease our anguished hearts
In all the pangs of our most bitter lot,
When pain's sharp spear our aching bosom prods,
As some fierce foeman hurls his poisoned darts.

HATTIE TYNG GRISWOLD.

A SHORT CATECHISM.

What is our religious faith?
Unitarian.

What do we believe about God?
God, our Father, is one God.

Is he near?
He is. "In him we live and move and have our being."

Does he see us?
Yes, he that formed the eye, shall he not see!

Will he hear us?
Yes, he that made the ear, shall he not hear!

Will he help us?
Yes, we are all his children.

What book best explains God's ways?
The Bible. It is the history of how men found out about God.

Were there many difficulties?
Yes, men went wrong, and often disobeyed God; but the whole Bible shows us how they slowly grew better.

How does the Bible end?
With the gospel of Jesus Christ.

What is that gospel?
Love to God and love to man.

What would follow if we all obeyed this gospel?
If we loved God, we should keep our hearts pure. If we loved man, we should go about doing good.

Why did Jesus wish all men to accept this gospel?
Because it is the only salvation.

Salvation from what?
From sin and selfishness and worldliness, which so easily beset us.

Is Jesus, then, our best teacher?
Yes; for he leads us to the best life.

To be real Christians, then, to love Jesus and follow him, and be saved by him, must we believe in the Trinity and in miracles, in the doctrines of the fall of man, the atonement or eternal punishment?
No, these things only lead us away from the gospel of Jesus Christ.

Repeat once more that gospel which the Master himself proclaimed, which we as Unitarians believe, and as Christians pledge ourselves to obey.

Love to God and love to man!

RELIGION.

FROM A SERMON BY REV. JOHN W. CHADWICK.

For one thing, I cannot look at the succession of the ages, and see what a tremendous part religion has been playing on the busy scene, without being convinced that here is something essential to the completeness of humanity, something so deeply implicated in its structure that it can no more be taken out of it without destructive consequences than the bones can be taken out of a man's body or his muscles be unstrung of every quivering nerve. No other force or institution has played such a stupendous part in human history, has reared such splendid fanes, dominated such mighty nations and events, inspired such hopes and fears. . . .

Religion and morality were originally two separate streams, one rising in the contact of man's spirit with the mystery of nature and the mystery of his own life, and the other in the contacts between man and man; but long since the two streams coalesced, and now you might as well endeavor to separate them as to separate the waters of the Hudson and the Mohawk below their junction with each other.

Here and there you find an individual like Benvenuto Cellini or the last pious defaulter whose religion seems to have no moral character, and here and there you find a splendid ethical development with no conscious lifting of the heart to God; but, in the wide average of history and of our semi-civilization, the religious and the moral elements are inextricably interwoven.

Separated in theory they often are by moralists and theologians. So are the bones and muscles on the dissecting table or in anatomical treatises; but in the living organism they are mutually supporting and sustaining, and cannot be torn asunder without the destruction of that unity in which they both inhere. There are those who, because they were originally separate, would keep them separate still; but they have coalesced as naturally as two rivers winding to the sea, and it would be as absurd to seek to isolate them now as to seek to isolate the Hudson's or the Mohawk's streaming flood. At the first swelling of the waters they would reunite; and separate religion and morality as you will in theory or practice, given some inundation of the one or of the other, and they would rush together with a joy and welcome as when long-parted lovers reunite.

Whatever religion has been, this is what it is,—man's sense of his relation to the power and mystery of universal life, and his endeavor to convert that sense into a binding law of life. . . .

Somehow, by God's grace and man's, religion has become the twofold energy of a divine and human inspiration, the twofold response of human nature to the All-embracer, the All-enfolder, and to the obligations of a social life. And, seeing that these things are so, how is it possible for any one to be a man, in all the fulness of his intellectual powers, and not make the religious confession and take the religious attitude? It must be that the man who thinks seriously and feels profoundly is the true, the ideal man; and how is it possible for a man to think seriously and feel profoundly concerning the power and mystery of universal life, and that need men have of one another which we call morality, without having that sense of the former and that conviction of the latter which, in their interplay and mutual support, make up the fulness of religion? . . .

Religion in its earliest dawn, before it was yet moralized, was exclusively the sense of man's relation to a power unseen, but felt in all the wonderful and strange appearance of the world; and to call that religion, be it never so sublimely moral, that has nothing of this most characteristic glow upon its face, is to use language with disloyal freedom and abuse.

But it is loyalty to facts as well as to the sanctities of speech that makes the religious attitude and the religious confession an absolute necessity for every man who thinks seriously and feels profoundly concerning the deep things of life. Here, pressing on his mind and heart, is not only that need men have of one another which we call

morality, but also pressing on his mind and heart are the immeasurable power and beauty, order and bounty, of the material universe, flowering and fruiting in the glory of the human, in golden deeds that "pierce the night like stars, and by their mild persistence urge men's search to vaster issues." How is it possible for a man to be a man, and not experience in every deeper moment, however it may be with him in the stress of business anxiety or in pleasure's giddy whirl, that expansion of the heart, that joyous lift, that happy confidence, that awe, that tenderness, which, call it by whatever name you please or by no name at all, is of the incorruptible essence of religion? If such a thing is possible in any way, it is not in my imagination to conceive that it is so; and I must hold that every man who is in truth a man is as much bound to be religious in religion's primal sense as he is to be moral, as he is to eat for hunger and to sleep for rest and love for love's sweet pain.

OUR WORK IN COUNTRY TOWNS.

The village church problem is that of uniting division and weakness into union and strength. In towns able to support one vigorous and successful church there are from five to ten, with a consequent impairment of the religious life of the place. Under such conditions religion becomes a competition of the sects, lowering, to an extent, the whole ethical and religious tone of the community. Energies that might be set in the direction of much, making for the betterment of life in many ways, must be devoted to the maintaining of these several struggling, competing churches.

The Young Men's Christian Association, the Woman's Christian Temperance Union, and the Christian Endeavor movements, the general awakening of a desire for Christian union, have greatly modified the battle of the sects; and by union meetings a purer Christianity has had gain, and the community been led into the doing of some work of general righteousness which no one church could win it into doing.

When in college, I went once to preach in a village where there were three churches. To my delight, their bells, instead of being rung in jangling discord, "sweet bells out of tune," were rung in unison, the one sounding out its three strokes, the other answering, and the third echoing their call. Once each month these people came together in a union meeting, each pastor, in his turn, preaching to the united congregations in the one church. Christian union in that village has a very gracious reality; and yet, although that is almost eighteen years ago, there are still in that village three churches, struggling each to support itself, of necessity in competition with each other.

There are organizations to encourage Christian union in the villages, to discourage the formation of new competing churches. In Maine and Dakota there are State organizations among the orthodox people for this end. In Dakota the movement is especially directed against the formation of competing churches in even the larger towns, urging missionary societies in the East to withhold funds, requesting union with the church first in the field or with the one having strongest following. In my own general neighborhood I am told there are committees from each of the denominational associations, conferences, and presbyteries, working in the general interests of practical Christian union in these lines of lessening the sect competition in the smaller towns; but their action is x minus, I think, for I doubt if they have led, in a single instance, to the uniting of the several competing elements into a strong church, the people abandoning their denominational differences.

While in such places the church which has the ablest and most liberal minister draws often the largest congregations, there is yet no real organic union in sight, nor will be until all these churches are ready to abandon present organizations, and unite in one great congregational body, locally named, the needs of the field being the creative genius of the organization; and that looks to me to be yet very far off, because the general activity of denominations in many ways fosters the retention of such churches in the denominational fellowship. The beauty of Christian denominational self-effacement is not yet a beauty of holiness striven after in the name of Christ by the sects. I think that our entrance into these fields may help forward this kind of

practical Christianity. The dissemination of our literature will tend, I am sure, to enlarge and deepen the undenominational spirit, to lessen the hold of the spirit and teachings of sectarianism, which are the strength of practical Christianity's failure. A few men of prominence in the community, holding its confidence, and well equipped with the Unitarian spirit and teachings, will inevitably, in quiet ways, loosen the denominational hold on public opinion, and ripen it toward an organic unity of all the religious bodies of the place. When such men are far enough on to organize a liberal religious society, such society will draw together all who are in spirit of the new day, becoming a positive liberalizing force in the religious life of the community. It will tend to influence the orthodox churches to draw closer together, losing their keener vision to sectarian differences, and emphasizing what they deem the essentials of Christian religion. In speaking in such villages, I have said that the next step forward in organic Christian union was the establishment, in such places, of a liberal Christian church, ready to keep their fellowship in the conviction that love is the greatest thing in religion, and religion's greatest duty the duty of growth, that growth gained without test of opinion, welcoming all to the fellowship who wish to establish love and righteousness in the world. Such liberal church would tend to compel orthodox bodies, in a kind of self-defence, to gather themselves out of a sectarian waste into a closer unity, achieving, by such union the greater success of those things they believe to be essential in Christianity. In the present stage of the evolution of Christianity, there is in the country towns but room for two churches, a liberal and a conservative one.

But, aside from such a contribution to organic Christian union, we have a mission to the country towns in the fact that our gospel has no voice there. What union there is in such places is of a theology which we believe to be in many things false and hurtful in many of its influences. That our work is needed in such towns is evidenced in the fact that we will be met with the spirit of intolerance. Many interested in our coming will be told that they will suffer in their business if they encourage us; and this telling is more than the conveyance of the fact: it is a gentle hint that we, the conveyers of the intelligence, will help realize this hurt to you, if there is not sometimes the open and positive threat of persecution. There is in these places no union large enough for the Unitarian gospel; and, until there is, there is, amid all the excellences there, a bit of religious barbarism which it is our duty to civilize,—a bit of heathenism which it is our duty to Christianize.

And now to my question of How shall we do our work in country towns?

In these places we should make a place for our literature. When two or three readers are there, of any congeniality at all, get them to gather together, they and their children, on a Sunday, and read to each other the sermon or the book; to hold such meetings as regularly, and be as much devoted to them, as if they were a church maintaining public services. I have known a church, not of our fellowship, but a church of the new theology, to be held, together with its Sunday-school, in a private house for as many as eight years, doing a good work, enlarging the natures of its few adherents, and gaining something of enlarging discipleship to its teachings. Positive encouragement to the organization of such churches ought to be given. It will not only strengthen those interested, but will become a missionary centre in that village. Often out of such a successful church will be organized. But I would call these side assemblies churches, and give them fellowship as such. This idea of the church of the two or three — an actual, real, spiritual church—needs to be talked of, Unitarian people and Unitarian churches made familiar with it. Such groups of people ought to be organized as a church, and, as a church, recognized, entitled to representation in our conferences, making reports to our conferences. If possible, they should have some ministerial or lay oversight by personal visitation, at least once a year, and by correspondence, at least once a month. In many cases a visitation by the superintendent of missions can be made, and meetings held by our ministers-at-large in some public hall. These churches of the two or three can be grouped into local conferences, under the oversight of the church in that neighborhood, and conference meetings held twice

a year, say. Aside from the good that these churches in little would do, in their own place, it would be an enlargement and growth to the church having such oversight, giving them the bliss of living for others than themselves.

If some one about headquarters or elsewhere could consecrate himself to this organizing and superintending these churches in little, becoming a central bureau of them all, I believe that ten years of such consecrated and enthusiastic work would garner a fruitage of blessed astonishment.

This lies naturally along the line of our Post-office Mission work; and, as I see, it is necessary, in order to give that work a more permanent outcome, and give its cause of liberal religion at large the help and perpetuity of organization.

I think that in country towns, and even in the farming neighborhoods, such work would have its greatest appreciation and largest fruitfulness. In such places you find the very best type of American,—earnest, kindly in life, reading the best of books and periodical literature, enjoying real thinking, often gathering in the district school-house for a literary and debating society. In my boyhood's village in Pennsylvania I well remember that a society we boys started in the school-house grew, by the gradual coming in of the men, to be the literary and debating society of the whole community, maintaining through the whole winter season its weekly meeting, which was both the intellectual and the social centre of old and young. I have seen these debates participated in by physicians and educated villagers and farmers, and as well by farmers who could hardly speak a sentence without grammatical error and errors of pronunciation, but, notwithstanding, alive with interest in the questions of the day, and able to say words of homely and weighty sense. If the record of that community were written, it would not only show a splendid average of intelligence and character, but an astonishingly large proportion of contribution to what we are pleased to call the learned professions, to politics and the largest business success in the cities. One of the promoters of the Brooklyn Bridge came from that village by way of the country school mastership. And it is herein that our Unitarian churches—out of New England: I do not know how it may be there—are lamentably weak. Some of the best blood of these country places, going up into the smaller and the larger cities for life-work and home, generally attach themselves to the church of their childhood's love; and by this are the city churches being constantly enriched. By this inflow of country manhood and consecration, they are made strong. Just in our little church in Ithaca, for instance, some of our best helpers come from a village in our county where has been maintained for years a Universalist church. From other villages with their liberal church there come to us naturally some of our best members, making their religious home with us. We need a work in country towns, not simply for those country towns' sake, but for the sake of those larger places where is a centre of population such as we like to plant our churches among. If in my home village there had been a liberal church, the Pittsburg society would have the strengthening, doubtless, of some of the best known men of that city. If you have been flattering yourself that your gospel is for the learned and city-bred, you will put some slight and littleness upon your gospel. It is a gospel for the country places, and there it will have some of its deepest and most earnest appreciation.

I have gone many times with a man, who was superintendent of the Ithaca Baptist Sunday-school for about twelve years, into the villages round about to speak upon Sunday evenings upon reform themes. He has said to me many times: "I tell you, Scott, these people out here want the best preaching. They are hungry for it. They want the new truths, but their pastors do not give them to them. They are afraid of the people; while in reality the people are in advance of the minister, and want what the preachers do not give them." I think he is right. My experience confirms him, of which I might tell a tale or two, if I had the time, of my welcome in orthodox pulpits, once preaching for and entertained by a people who but a few years before my going to Ithaca had held a public prayer-meeting in behalf of a young business man who had removed to Ithaca from their village, and had fallen from grace by uniting with our Unitarian church. When my first visit was made to speak at this place, on occasion

of the anniversary of the temperance society, this same man's wife upbraided him for letting me go, thinking I would receive discourteous treatment; but never did I receive more kindly hospitality in the home of one of the leaders of that one-time prayer-meeting, sitting up beyond the midnight hour, and talking with her and her son upon these great themes of love and of life and the larger religious fellowship. In other country places where I have preached some of the choicest people there have said, "Why, I am a Unitarian, and did not know it."

Not many weeks ago one of the best men in our Ithaca church, who had come from his farm in another county, where was some liberalism, to educate his children at Cornell, in talking with me, said that the farming neighborhoods were more open to our gospel than even were the people of the villages. I believe he speaks truth. "Say not ye, There are four months, and then cometh harvest? Behold, I say unto ye, Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

In the gathering together of a church in the country towns I would not name them Unitarian, nor commit them to the denominational fellowship, while yet giving them support and encouragement. I would let them be classed as the "Other Christian Churches" of our National Conference. The villages are very few in which could be gathered together a Unitarian church in the denominational use of Unitarianism. The villages are many in which could be gathered together a liberal Christian society, not in any denominational name, but in the name of neighborliness and in an aspiration after better things in religion for themselves and their children. Names divide, and are apt to add but one more competing sect to a people already devastated by that evil, as by a scourge of locusts. But you can gather together the different liberal elements in religion in the town, and organize them as the church of the Good Samaritan, with open and willing hands for all unto whom they can minister. You can offer such society as a healing for the village sect plague. The people of such a society can say, There is hopeless division in our bearing these sect names and striving for these sect ends: let us come together in a church of simple neighborliness, agreeing in love to differ about many things of opinion, to respect and by sympathy try to understand each other's honest thought; above everything else, to be a church of to-day, a church in and for this community, "accepting the religion of Jesus, summed up in love to God and love to man," and welcoming to our fold all in sympathy with our positive aim.

You can not only at the very beginning offer such a society as a solution of the sect problem, but, as that society lives out its life, under loving and wise leadership, it will tend more and more to force such solution if it maintain a positive and satisfying religious life. In this liberal spirit it will tend to gather to itself those freeing from the sectarian bonds, and drive together for mutual self-protection those who believe in the essential savingness of the orthodox theology. It ought to work out in that way, and thereby be a practical solver of the problem of church union, giving to each village but two churches, one with its face toward the shadows of the past, the other with its face to the dawn. With men adapted and consecrated to this work, backed by the necessary missionary funds for the beginnings, one of the greatest religious works of the century could, I believe, be thus inaugurated and pushed to successful issue.

We ought to be doing a good bit of such work, free as we are to do our work and forego the naming of it. If we are to fulfil the fact which Mr. Savage stated at Washington, that we are as large as the Methodist church was at our age,—if that fact is to be prophecy that the Unitarian movement will be as great, we shall have to establish such churches in the country towns, grouping them into circuits, and putting some consecrated circuit rider in their charge. When our missionary fire comes, kindling us from on high into the conviction that we have a gospel which the world needs, then we shall, in just such ways, plant such country towns with non-denominational churches, preaching our gospel and solving the great problem of a united Christian church.

JOHN M. SCOTT.

THE BOW OF PROMISE.

A rainbow in the stormy north,—
God's promise smiling through the murk:
A man smiles back, made strong for work.

P.

GOOD FOR THE BOYS.

The flourishing organization known as "The Boys' Brigade" started with three teachers and twenty-eight boys connected with a Sunday-school in Glasgow, in October, 1883; and in less than five years it had grown into a regularly constituted organization, with a headquarters' office, a paid staff, and a force throughout England and Scotland of 230 companies, 800 officers, and 11,000 boys.

The motive which first prompted the organization was to improve the discipline of the Sunday-school, to hold and interest the older boys, and to reach and influence them, not only on Sunday, but through the week. Each company represents some one church or school, with which it is closely connected; and every meeting for instruction or drill is attended with an appropriate religious exercise. Of the members, 8,913 belong to various Christian organizations. There are Bible classes in ninety-eight companies, and the badges and mottoes of the brigade re-enforce the command to be "a good soldier of Jesus Christ." There are, too, "church parades, when all the boys of the company muster at the school, and march to church in uniform." And on the practical side, besides military exercises and "cricket, foot-ball, swimming, and athletic clubs," with reading-rooms and games, and bands of instrumental music, there are "ambulance instruction" and "stretcher drill," with instruction how to render "first aid to the injured," which has already, in some cases, proved of efficient service in case of city accidents.

"It seemed to us," say the founders, "that by associating Christianity with all that was most noble and manly in a boy's sight, we should be going a long way to disabuse his mind of the idea that there is anything effeminate or weak" in the religious life. It was also their aim to create a "sentiment which would make the boys proud of their company, jealous of its honor, ashamed of doing anything that would disgrace it, and prepared to make any sacrifice rather than be dismissed from it. How heartily the boys took up the work, and how earnestly they entered into it, may best be shown by the fact that there are boys in some of our companies to-day who have been members for three years, and during that time have never been one minute late for drill nor ever once missed the Company Bible Class on Sunday morning."

It may be added that the age of membership extends from twelve to seventeen, and that the members receive their discharge with keen reluctance and regret.

OBITUARY.

REV. O. B. FROTHINGHAM.

The death of Rev. O. B. Frothingham November 27 takes from us one who has been for forty years a strong leader on the progressive side of our denominational life. He began preaching in Jersey City, N.J., in 1855, and four years later began the movement in New York which was organized as the Third Unitarian Congregational Church. Here for twenty years he held a large audience, attracted by his eloquence and powerful intellectual personality. As a literary man, he was distinguished by a forceful style and wide culture. He published several volumes, of which "The Religion of Humanity," "Boston Unitarianism," and one entitled "Recollections and Impressions" are the best known.

REV. HELEN G. PUTNAM.

A life of quiet heroism has suddenly closed, while at the height of its usefulness, in the death of Miss Helen G. Putnam, our solitary volunteer missionary in the Far North-west. With wonderful patience and endurance Miss Putnam carried on a holy work of comforting and counselling little groups of hungry souls through North and South Dakota and Minnesota, far from our churches and the opportunity to hear our gospel. Her mission and devotion were Christ-like, and her example an honor to our cause.

REV. CHARLES W. PARK.

The death of Rev. Charles W. Park, November 24, at Pittsfield, Mass., is a great

loss to our work, as well as a severe sorrow to all his friends. Mr. Park was the nephew of Prof. Park of Andover, and was ordained as an orthodox Congregational minister in 1870. For many years he was a missionary in India. On returning to this country, he preached in various places under the American Board; but, growing in breadth of theological conviction, he quite recently accepted a call to the Unitarian church of Pittsfield. Mr. Park was a scholar, a genial, lovable friend, a fine and cultured preacher, and a most pure and noble soul.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Our Common Purpose.

We join in worship and in work to learn
God's holy will,
That every day and every hour his love our
lives may fill.
We join to find, by following Christ, the
truth, the light, the way,
That leads through every doubt and fear to
God's eternal day.
We join to help and cheer the weak, to reckon
not the gain,
But count the hardest duty light that lifts
another's pain.
By holding fast each other's hands and looking up to God,
We mean through all the wrongs of earth to
keep the heavenly road,
Till nothing from the simple right our daily
lives can sever,
And we shall win the love of God, to live
with him forever.

—*Frederick B. Mott.*

MONDAY.

Old and New.

Ring out the old, ring in the new,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—*Tennyson.*

TUESDAY.

Steadfast.

Year after year we watch the wild flowers
springing,
Like smiles to Nature's rugged face;
Year after year we hear the robins singing,
Sure that each bird and bud will find its
place.

O steadfast Law of God that never alters,
Be thou our staff along the doubtful way.
O steadfast Love of God that never falters,
Be thou the sun that lights our little day.

—*Selected.*

WEDNESDAY.

Singing.

The shepherds sing; and shall I silent be?
My God, no hymn for thee?
My soul's a shepherd, too: a flock it feeds
Of thoughts and words and deeds.
The pasture is thy word; the streams, thy
grace
Enriching all the place.
Shepherd and flock shall sing, and all my
powers
Out-sing the daylight hours.

—*George Herbert.*

THURSDAY.

Life's Stage.

Alas, how soon the hours are over
Counted us out to play the lover!
And how much narrower is the stage
Allotted us to play the sage!
But when we play the fool, how wide
The theatre expands! beside,
How long the audience sits before us!
How many prompters! What a chorus!

—*Walter Savage Landor.*

FRIDAY.

To Thee!

Father, let me dedicate
All this year to thee,
In whatever worldly state
Thou wilt have me be.
Not from sorrow, pain, or care,
Freedom dare I claim:
This alone shall be my prayer,
"Glorify thy name."

Can a child presume to choose
Where or how to live?
Can a Father's love refuse
All the best to give?
More thou givest every day
Than the best can claim,
Nor withholdest aught that may
Glorify thy name.

—*Laurence Tuttiett.*

SATURDAY.

A Prayer.

Thy will to do, Thy work to make
More forceful on this fallen earth,
Thy love in some lone heart to leave,
Thy word to give where spirits grieve,
To teach a downcast soul its worth;
Into some fettered life to take
Thy freeing power; for some one's sake
To give of self as thou didst give,—
For such a mission let me live!

—*Philip Phillips, Jr.*

EDITORIAL.

New Year. THE *Unitarian* greets its readers with all joyous good wishes for the New Year!

We begin our eleventh volume with this number, and wish most heartily to acknowledge the invaluable co-operation we have received from all our correspondents, and from so many known to us only by name.

The kind words of appreciation we receive from so many quarters are our constant encouragement, and the personal interest shown by regular subscribers in helping to extend the circulation of the *Unitarian* is the chief source of our success.

We enter with great hope the new year, our purpose always being to unite all denominational interests in a closer devotion to "the religion of Jesus."

Send Me. MANY a faithful heart made glad by the joyous gospel of a religion that is inspired through and through by love, and therefore hope, would willingly do something to spread that gospel, something to send on the blessing to other hearts.

We often hear it said, especially by devoted women: "I would so gladly help if I knew how! If I only had the means that some others have! or if I only had the ability or the time!"

The *Unitarian* offers itself to every one who has this desire, and says: "Send *me*.

"If you can afford one dollar, I will carry for you to any place in the United States, every month for a year, the best and most inspiring words of all the leading teachers of our gospel of great joy.

"What a good work you will be doing the whole of this New Year by sending me.

"If you cannot yourself afford to do that, then this at least you can do: take half an hour or less, and go to some friend or some neighbor, and say: 'Do subscribe for the *Unitarian*. Let it lie on your family table: it will bless somebody.'"

The *Unitarian* therefore says to each reader, "Do not be content to take me: do more, send me!"

Semi-attached. WHAT organization has so many semi-attached members as the church?

They are often actively interested, attend services and pay pew-rent, and, if asked, would undoubtedly claim to belong to Mr. So-and-so's church. Yet they belong to it only in so far as it is convenient.

The sense of attachment is incomplete.

It is an attachment for gain, but not for sacrifice.

An attachment on fine Sundays, but not on wet.

An attachment to the church, but not to the Sunday-school.

The burden of church work and support sits lightly upon these members.

What a field for church extension and missions and forward movements in completing the attachment of the semi-attached!

Students of God's Love. WILL any one send us five dollars to enable us to mail *Unitarians* every month for a year to a group of young men who are now engaged in the study of theology, to whom the *Unitarian* would reveal wonderful things?

Unitarian Union. ONE of the most important movements which our denomination has yet experienced is the effort to establish a union of our various young people's religious societies.

The suggestion has been often before us, and after many quiet consultations the matter was brought to public notice at the Washington National Conference by a formal meeting.

There was very great interest manifested, and evidently an earnest desire for the formation of some one organization to represent all the young people of our denomination.

A committee, with Rev. E. A. Horton, chairman, was appointed to communicate with the churches, and prepare a report to be presented at the annual May meetings in Boston. That committee has already sent a circular letter to the churches, with a suggested form of organization, and inquiries which, if promptly responded to, will give the committee the necessary data for their report. We urge all our ministers to bring the matter before the young people of their societies.

As to the suggestions offered by the committee, we infer from past experience that the form of organization should be as absolutely business-like and simple as possible.

The only thing that will have any influence in giving cohesion and permanence to our scattered little groups of clubs and guilds would be a common purpose definitely accepted as a pledge of faithfulness by each member. Such a common purpose Unitarians have, and have expressed; and the spiritual eagerness of our best youth is ready to rally to that banner.

We think this union will do a wise thing if it calls upon our young people, each and every one, to declare: —

"As a member of the Unitarian Union, I, ... pledge my faithful service to the religion of Jesus, love to God and love to man."

Such a union for spiritual service would be a continually increasing power, not only in our own denomination, but in all the higher interests of noble life.

Spiritual Service. THE message, the power, and the life of Jesus Christ was a spiritual service to the world; and it is surely this spiritual service which continues to be the deepest need of our own times.

God is Spirit; and we are!

Yet, as Jesus found the religious life of the people encrusted with formalism, legalism, and ceremonialism, so to-day how deeply is spiritual vigor buried beneath social display, material extravagance, and the rivalry of fashion!

Even churches are becoming "Institutional," lessons in carpentry and dressmaking, classes in all conceivable subjects, engrossing the time and thought of the minister and his phalanx of committee managers.

The Unitarian Church, free from the ceremonial and creedal bindings of other churches, has an immense field of work in stimulating that spiritual life which is the essence of Christianity,

In closing an admirable address to the Unitarian Club of Boston, Col. Carroll D. Wright, United States Commissioner of Labor, said:—

"Can the Unitarian Church render a service to the American people in helping to spiritualize it? I believe it has a mission before it. I believe that that mission is to bring out the very declaration of the Conference at Saratoga, reiterated at the Conference at Washington, that the basis of the whole business of Christian unity in the world is love to God and love to man. It is the source of our success, it is the source of our inspiration."

Short Catechism. IN another column we print a "Short Catechism" for Unitarians. The suggestion is that the few essential thoughts involved in it be popularized and made as household words by having this little catechism taught by parents to their children, recited in Sunday-schools, and used as responsive readings in guilds and other services.

The Bible as a Banner. THE Bible can be much more appropriately used as a banner than as a prison!

It makes a glorious flag for those who face the light, for it unfurls the brilliant story of man's march toward God.

From beginning to end it is a record of progress, of shaking off the outgrown form or creed, in order to accept the new discovery of better things. Abraham's religious belief was not good enough for Isaac, nor Isaac's for Joseph, nor Joseph's for Moses, nor Moses' for David. So on through the development of the wisdom writers and the priests and the prophets. And even then Isaiah's best was not good enough. So the old was again outgrown, and Jesus declared his clearer thought of God.

How strange it seems that such an inspiring story of the grandest "forward movement" ever recorded in history should be so perverted from its *purpose* as to be used to prevent any further progress in religious thought! Yet we find our contemporary, the *Lutheran Witness* of Chicago, in a letter to young people, saying: —

"The Bible is infallible: it always and everywhere directs us in the right way, and never and nowhere can it direct wrong."

It is this utterly unreasonable treatment of the Bible, putting the savage doings of Israel's early warriors, their treacheries and butcheries, on a plane of equal importance with the gentle example of Jesus, that makes many people hardly care to read the Bible at all; for, if it is infallible, it is absurd.

It is because it is *not* infallible, it is because it is in itself an example of improvement from generation to generation,

of growth out of bad things into better ways of life, that it appeals to every progressive, liberal mind to-day.

As a banner, the Bible leads ever forward.

Massachusetts W. C. T. U. THE Massachusetts Woman's Christian Temperance Union sent a letter of criticism to Miss Willard, the president of the National Woman's Christian Temperance Union, calling her to account for the resolution passed at Baltimore in October, which welcomed Jews and Catholics to fellowship. To this criticism Miss Willard replies very nobly, and her closing paragraphs are as follows:—

"Let it be remembered that the Woman's Christian Temperance Union is not a church: it is a temperance union. It has no creed, but it has a toleration of principle. It stands for total abstinence, total prohibition, and a white life. Among its rally cries are these: 'No sectarianism in religion; no sectionalism in politics; no sex in citizenship.'

"Its motto is for God and home and native land; and it proclaims not only in this, but in every nation, that only the 'gospel of the golden rule of Christ can bring the gladness of the golden age of man.'

"If Catholic or Protestant, Jew or Gentile, will come to us as fraternal message-bearers or as working allies upon this sacred platform, let us not only clasp their friendly hands, but go more than half-way to welcome them to the broad outlook and blessed fellowship of a union that has the home for its centre, harmony for its watchword, and the happiness of all for its heaven-appointed goal. In this faith and purpose I am your loyal comrade and coworker."

News. IT will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The American Unitarian Association does not flatter itself that it is recognized everywhere as the exponent and best defender of the principles upon which the American republic is founded. But for all that it wishes the people of America a Happy New Year, and it will do what it can to realize its wish. What is it we have most at heart? What is it that, being done, would best fulfil our mission? Is it not to do the simplest, and therefore the most difficult, of all things, — to put the essential principles of the conduct of life before the minds of the people, and then to make them effective in action?

There is no church in the country that would not stoutly affirm that it existed to increase love to God and love to man. From Catholic to Mormon all are agreed in that. But there are but a few hundreds of scattered churches in the country (including our own) which any one can join on a simple profession of a desire to love God and serve man. Instead of putting the essential things first, the Church reserves these for the most part. It puts between them and the minds of believers schemes of salvation, quadrilaterals of belief, and systems of church government. In all the plans for Christian unity recently offered not one contains, even by way of indirect reference, love, duty, reverence, or any essential principle of the devout and righteous life.

Now, the Unitarian Church of America has undertaken to put the first things first. It hopes to remove all obstructions to faith. It calls upon all lovers of their race to lay aside things non-essential, and to unite mind, heart, and hand to bring into activity in American life the principles which make for peace in the family, order in the neighborhood, justice in society, righteousness in the State.

The wit of man, working for sixty recorded centuries, has as yet devised no method to accomplish these ends so effective as to bind men together by a covenant to work together. Religion has been the most effective bond of social union, and the Church in some form has always been the most powerful agent of progress in the art of living well.

The December meeting of the directors of the American Unitarian Association, held on the second Tuesday of the month, was in part given up to matters in the Middle States; and the following appropriations were made: Ithaca, N.Y., $1,500; Trenton, N.Y., $300; Plainfield, N.J., $500; Vineland, N.J., $300; Newburg, N.Y., $400;

Pittsburg, Pa., $300; Hamilton, Canada, $500; Passaic, N.J., $300; Albany, N.Y., $1,500; for new missionary work, $200; for one-half the salary of Rev. D. W. Morehouse, superintendent for the Middle States, $1,250.

The South will claim attention at the January meeting. We have there churches at Charleston, Richmond, Chattanooga, Asheville, Atlanta, Knoxville, Memphis, New Orleans, Austin, and San Antonio. Excepting Charleston, none of them are self-supporting. Can they be made so within a reasonable time? If they can be made Southern institutions, loved and cherished by Southern people, they can be well supported. At present they are in part regarded as importations from the North. And yet in the South are thousands of people who think for themselves, and, doing so, find themselves at odds with "Quadrilaterals" and "Pastoral Letters." Jefferson and Monroe did not scorn the aid of Dr. Bentley, the stalwart Unitarian of Salem, Mass., who was their constant correspondent and for them the purveyor of the best literature the world of his time afforded. Cincinnati, with churches that have recently joined the Southern Conference, Baltimore, Louisville, and the First Church in St. Louis can do much to make Southern people feel at home in our fellowship. They can do much also with money to sustain the Association while it gives temporary aid to struggling churches.

Our work must strengthen itself in the department of literature if we are to maintain the renown of the older days. All the world is thinking, writing, printing. There are great thoughts which ought to go into print in these stirring days. Five years hence the twentieth century will begin. May it better the brave record of the century drawing near to its close!

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

I will turn a portion of this department into a question-box for this issue. A great many times I am questioned concerning the following subjects. This is a convenient way of replying, not only to those who ask, but to many others who are thinking the same things.

"What is the chief qualification for a good Sunday-school teacher?"

A little difficult to answer briefly, but it is safe to say that the first requisite for success is the ability of a teacher to show personal interest in his or her work. A great scholarship goes for nothing when the atmosphere of a teacher is cold. The friendly tie is the one that binds the different elements together effectively. There is no escaping this, however much we may wish to put first intellectual ability or some other qualification. The magnet at the centre of a constant and ardent attendance on the part of the pupils is the teacher's evident affection and concern for the members of the class. Added to this, of course, is the necessary interest the teacher should also have in the lessons and due preparation for them.

"What relation shall the minister take to the Sunday-school?"

That depends very much upon the church and the school. Differences are so great that it is hard to lay down a rule. It must be decided partly by the fitness of a minister for certain things, and also as to the material one has on hand. It would be foolish for some ministers to attempt to be superintendents of Sunday-schools. In other cases they are obliged to be, owing to the lack of competent volunteers. Theoretically, I believe that a minister should not be a superintendent, but his relation to the Sunday-school should be constant, friendly, and effective, a power behind the throne. The real answer to this question is that the minister's relation to the Sunday-school in all churches, however constituted, should be an active, co-operating one; but the actual duties vary.

"Is it wise to have remarks at the opening of the Sunday-school by outsiders?"

Here is another case for argument, based upon differences, again, in Sunday-schools. It is a dangerous piece of business to ask this one and that one to speak. Time is often wasted, the lessons encroached upon, and, frequently, nothing well said at that. I have had occasion a hundred times to say that there are very few individuals who know how to talk concisely and helpfully to young people. If the lesson is a uniform one, then the minister or some selected speaker can utilize the opening by remarks to good results.

"In these days is it advisable to have libraries for Sunday-schools?"

Here, again, is a debatable matter, to be settled discreetly by considering each case. There are Sunday-schools in the cities where libraries are not of much help, because the pupils have so many books at home. Yet I have noticed that even there books for the younger ones prove of great attractive power. I should say that in a majority of our Sunday-schools scattered over the country, a library was valuable which contained greatly selected books not common in other sources, books which, without being "goody-goody," yet had a moral tone and a religious current.

"What shall be done with a class of boys

who show no interest in the lessons, and come unprepared?"

I have always sympathized with the teachers who have asked me this question. It is often a dreary undertaking to handle such an array of restless and indifferent pulpils. There is only one way for a devoted teacher, and that calls for patience and faith. The editor of the *Pilgrim Teacher* has a very good word on this topic: "Inattention comes very near being the worst obstacle many a teacher has to face. When a whole class comes to the session with no knowledge about the lesson, and with no desire to get that knowledge, the teaching is hard. The only thing for a teacher in this situation to do is to present the lesson as attractively as possible, and keep pegging away until a better result is obtained."

"Is it advisable to drill on the music in the opening devotional exercises?"

My feeling is against this. Better, it seems to me, to go through with some blunders than to turn the religious exercises into a teaching of music. Of course, if there are flagrant mistakes, then stop and have them corrected. If there is inattention and lack of spirit, make the pupils go back and sing over. But I assume that this question refers to actual rehearsal of new tunes, the pointing out of technical errors, and the like. This ought to be carefully seen to at some other time.

"Do you advocate the reading of stories in the class by the teacher?"

This question I have answered frequently in print, and always to this effect,— that the reading of a story should be the climax to the teaching. Whatever is done in this way should be for illustration and enforcement of something taught. To use up the precious teaching time in reading something picked up at haphazard is, to my mind, almost criminal. There is often a chance to round out and impress a lesson at the end by reading a brief, pertinent story.

"Is there any way of making the opening exercises more attractive?"

I know of only one resource beyond the ordinary helps of good music and bright method of conducting. That is to have the superintendent prepare himself. No one should open a school and conduct the service who has not carefully thought out the whole thing, part for part. His mind, backed up by his heart, should be in the exercises. It must not be a perfunctory and mechanical affair. The superintendent should be so imbued with the particular impression he wishes to make through that service that his whole bearing and tone would confirm what is being said and sung. This is true of successful and impressive devotional services in the pulpit, and the same law applies to religious exercises in a Sunday-school.

"How far do you think a Sunday-school can be made to prosper by methods and machinery?"

The questioner in this case, as I have reason to know, is anxious to adopt all new ideas, if possible; but she is uncertain as to whether they will make the Sunday-school she has in charge any larger or any more vigorous. She thinks that it is personal work and the spirit of interest shown which determine a Sunday-school's prosperity. In this my questioner is right. I have seen Sunday-schools rise into great religious and numerical success under methods and arrangements which seemed primitive. I have seen other schools in which the latest "fads" and the greatest number of wheels were used; and yet the spirit was lacking in the wheels, and the school was not as prosperous as under old and simpler ways. Nothing can take the place of personal devotion and the enthusiasm of leadership. Machinery is good, but it will not run of itself.

I would remind those who want to supply their children with good reading matter that *Every Other Sunday*, when bound for the year, makes a tempting and valuable collection of poems, stories, essays, and illustrations. Volume X. is now ready in attractive form. Price 75 cents.

The leaflet lessons in the current course are out for January. The subjects treated are "The Great Supper," "The Vine and the Branches," "The Prodigal Son," and "The Prayer of Jesus." The Intermediate and Advanced are bound together in one leaflet. The Primary is also an illustrated four-page leaflet. Price 50 cents per hundred.

The Sunday School Union in Boston is going on its successful way this season. Under the president, F. B. Thayer, it is holding inspiring sessions. I advise those in other places who wish information how to conduct Sunday-school unions or desire subjects for consideration to correspond with the secretary, Miss L. P. Parker, 41 Langdon Street, Cambridge, Mass.

The Unitarian Sunday School Society sends a hearty New Year's greeting to the workers in our schools throughout the land. May they go forward with full faith that their labor is not in vain! At no time in the history of our country or through the progress of Christianity was the Sunday-school teacher's work so important.

EDWARD A. HORTON.

Thankfulness is the tune of angels.— *Spenser.*

GUILDS.

CHURCH ETIQUETTE.

Read before the Guild of the Channing Memorial Church, Newport, R. I., by Sarah W. Ladd.

The church is formed for our highest good, at a cost of time and money to many; and, in order to make this investment earn proper dividend, each of us has a duty to perform. The minister may do the best of work; but, unless we co-operate with him, success will not be attained. I propose, in a simple and familiar way, to point out some of our shortcomings.

To begin, I will say that I think that the empty seats on Sunday morning speak volumes against us. Many otherwise good Unitarians are absent on that occasion. Do such realize that they thereby neglect their spiritual education, which is really of the highest account to us, and should control the moral and, to a great extent, the physical well-being? If the exercises were simply amusing, we should have no cause for complaint.

A fault of lesser magnitude is tardiness. Our service does not commence at such an early hour as to excuse it. If the prayer has already commenced, and we are supposed to be in harmony and of one accord in the petition to the throne of grace, how unpleasant to hear a series of movements, rustling of garments, etc., which are necessary to seating ourselves! A little more effort on our part would correct this in a large part.

Now, do we seriously consider how disheartening to the minister, after he has given the best of himself to study and preparation, to see empty seats and scant numbers to listen to his sermons, which he had hoped would at once be a pleasure and profit to us all? How it must lessen his courage and enthusiasm and chill inspiration! but even then the loss is greater to ourselves.

Let us try to overcome all the obstacles that we should be sure to if we had a ticket to the opera house or other place of amusement. As we require the minister to be in his desk on Sunday morning and at the appointed hour, let us second him in his successful effort. I have heard it said, "He should be there, for it is his business." None the less is it ours to be there to listen and to join in the service. It is an act of discourtesy to him whom we have appointed the highest function in the church. If we are invited to a feast, we should consider it discourteous not to attend or tender some regret for not being able to do so. The feast is prepared at expense and trouble, for the mutual pleasure of host and friends, more largely the latter, since the host or hostess usually realizes his part from the reflex pleasure of the guests. If they have been gratified, the giver of the entertainment is more so.

Sometimes a minister preaches a series of sermons with a view to a complete study of some subject. To miss one from the series may impair the force of the whole in its bearing on that object. I know that many people, busy all the week, feel like remaining at home on Sunday for rest,—not a bad idea in itself; but who does not know that a different kind of exercise rests one most? The mind, drawn from the workaday ideas to a higher plane of thought, often causes one to forget weariness,—in fact, it has disappeared. The mind exerts a real and positive influence over the physical body. Pleasurable emotions rest and recreate us. Perhaps some of us may complain that a sermon is not sufficiently interesting to hold our attention. Well, I sympathize much with any church which has such a preacher. It certainly is not our lot. No minister should be expected to preach equally good sermons every week; but the preachers of our faith are usually interesting, for it is mostly live and thinking men who join our ranks. They are not hampered by a cut-and-dried theology, nor bounded by high walls which one must be careful about peering over. With simple faith in Almighty power, the accumulated knowledge of the world is their workshop. Much can they find therein, but not without labor, diligent and careful study day by day. If we are not interested, I fear that, for the most part, the fault is our own.

The church is a mutual association for help in our ethical and spiritual life. It touches every department,—the family, business, society, politics, government, and art. It is the true end and aim of the ideal church to work together in the endeavor to find out *how* to live, or, in other words, how to think and act in the temptations, trials, and perplexities of life. Other occupations are for the means of physical life. The church, if it accomplishes its mission, teaches us how to use these means for the attainment of the ideal life.

What shall we say of whisperings during the service and sermon? The minister, who overlooks the whole area of the interior, cannot help being disturbed by this rudeness. If we address a few friends on any subject in our drawing-rooms or even in ordinary conversation, it would be especially rude to turn to our neighbor for conversation. If a person is making a best effort at a piano in a drawing-room, and any one of those present begins conversation on another theme, it is rightly deemed discourteous. If we are not enjoying the

music, at least let others do so. I know that all good performers will agree with me as to the disturbing influence on themselves. Now, is not the offence really greater at such a time and place as the church, which is set apart for divine worship?

An exceedingly ill-bred habit is that of reading during the service or the sermon. I am happy to say this is by no means as common as some other faults.

Even on our way down the aisles and out of the house of God, let us keep at a distance from the more sordid of our everyday interests. A lady, not of our city, complained that it disturbed her, on her way out, to hear remarks like the following:—

"I will not have my dresses made on a sewing-machine!"

Let us get all the benefit that we can by not dismissing too soon the thoughts and ideas that have been given us. Even a little time given each day during the week to what we hear would make it more practical and helpful to us. I find it so.

Allow me to speak a word on our attitude in prayer. That the ear of the Lord is ever open to our heartfelt petitions is true, whether standing or walking or whatever our position may be; but, when the meek and lowly Jesus prayed to the Father, it is said that he *bowed his head*. Is not the example a good one? and will it not induce a more prayerful and reverent spirit, inasmuch as external objects are shut out? And may we not hope that a whole church united in one humble attitude will have a stronger effect on each and all?

Do not let us consider these small matters trivial in their consequences. Each of us may set an example to some one. No one is too old or too young to do his best and influence others.

"It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it rose
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

"A smile, a word, or a touch,
And each is easily given;
Yet either may win
A soul from sin
Or smooth the way to heaven.
A smile may lighten the failing heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart.
How easily either is given!"

At the Third Religious Society, Dorchester, Boston, the guild began its evening meetings on December 1. Mr. Mott presided at the opening meeting, and spoke upon "How to Read the Bible," showing how wonderfully interesting this study of the Bible becomes when treated in the modern way, as an historical account of how slowly men have found out about God.

On December 15 a guild paper of interesting contributions was read by Miss Wilde, containing a letter from Miss Channing, a description of King's Chapel, by Mrs. Laura T. Greene, and "A Conversation," by Miss Ella Martin.

Miss Wilde also reported, as a delegate, the union meeting of guilds at Neponset.

Mrs. Curtis gave some valuable suggestions from a Guild Alliance meeting.

The Committee on Work have a programme for the year almost ready for publication.

A circular has been sent out with reference to the new national young people's organization. It is accompanied by a suggested form of organization for local societies. They come from a special committee, consisting of Rev. E. A. Horton, Rev. A. W. Gould, and Mr. George W. Stone. Both circulars should receive careful consideration by the existing young people's societies. Copies will be sent to any one applying to Mr. Horton, 25 Beacon Street, Boston.

The guild at Littleton, Mass., is in a prosperous condition. It was the first guild organized, and it has never been in a more active condition than now. It is well attended, and the meetings are interesting and profitable.

The guild at Medfield recently observed the seventh anniversary of its organization. The exercises consisted of music, addresses, and a supper. Delegates from several neighboring guilds were expected, but a severe storm prevented their attendance. The meeting was a very pleasant one, though the attendance was necessarily small.

The guild at Bedford, Mass., prints on its programmes this excellent statement of its object: "to encourage among its members and others the spirit of religious inquiry, to strengthen and help the church, and to bind its members together into a fraternity for sincere friendship, mutual helpfulness, and earnest moral and religious culture."

The Guild for Christian Culture at Neponset, Mass., at a recent meeting had six five-minute addresses on "Unitarian Belief." The meeting was spirited and interesting, all the papers were good, and some of them were of superior quality. All pronounced it one of the very best meetings the guild has ever held.

All the young people's societies connected with the First Parish, Dorchester, Mass., have been federated together into one general organization. Each retains its own objects, meetings, and officers; but all join together to promote their common interests. They alternate with each other in having charge of the young people's Sunday afternoon meetings. GEORGE W. COOKE.

LITERARY NOTES.

Studies in Theologic Definition underlying the Apostles' and Nicene Creeds. By Frederick Palmer. New York: E. P. Dutton & Co.—The genial rector of the Episcopal church in Andover gives in this volume a most interesting and readable statement, which will satisfy his theological party, while at the same time it will rejoice the friends of progressive theology; for the book, while true to its author's position in the "Church," is yet permeated with the thought of this modern day, which in some instances drives men away from established creedal churches to find rest in a broader fellowship.

The reader is interested to see how the author seeks to justify the retention of phraseology in the creed which modern thinking questions, as, for instance, the famous "I believe in the resurrection of the body." These words are certainly a stumbling-block and offence to the modern mind; but our author has no trouble with them, for, he says, a former generation framed them in the belief that soul without body was inconceivable. Personal identity in a future life was to be had only by preserving the body. So, though our day denies the clothing of the old belief, the Episcopal Church is justified in retaining and repeating words which once meant "preservation after death of personal identity." "Then I may with entire honesty join with them in saying, 'I believe in the resurrection of the body,' and this because abandoning old phraseologies would mean giving up trying to retain fellowship with olden time, and make it necesary that every man should have a church to himself." Mr. Palmer sees no middle ground between uniting on beliefs which are not identical and "the strictest individualism." Therefore, for the sake of union with an early day which believed stoutly in the resurrection of the body, he, while disclaiming that belief and denying its truthfulness, will repeat it several times every Sunday.

Our author's Trinity will not trouble the Unitarian, for it consists only in "three sides to his nature," "three moods in which he manifests himself"; and this God was once manifested in a human personality "who authentically represented God under human conditions."

In treating of inspiration, our author finds that man or book to be inspired which inspires; and the vehicles of revelation he finds to be institutions, nations, men, books, which have exerted prophetic influence in history. Salvation is defined as moral holiness. "No heaven could be heaven which did not advertise this as its characteristic charm; and any hell would be welcomed which, after however many cycles of torment, should prove eventually a purgatory." Entrance to the kingdom of heaven is not by crisis commonly called "conversion." We enter heaven by education, "the only normal entrance"; and because spiritual life is not self-evolved, but is communicated, the Church exists to aid that communication as by a living personality, so establishing close connection between its corporate life and the life of Christ,—a ministry "of Christ as the ever-present spiritual and divine element of the world's life," and not simply of a being who is merely a "purely historic figure."

All this savors of that modern thinking which many times is apt to criticise such men as Mr. Palmer for seeking to use old bottles to hold the new wine. No matter how far such a writer may depart from the old standards and interpretations thereof, we cannot accuse him of heresy; for by his standard one is no heretic, if so be he earnestly desires to know the truth, and is a loyal servant of that truth so far as he knows it, and "theologic doctrines are always scaffolding, supports to hold temporarily and explain great soul facts which are eternal."

Mr. Palmer writes in finest style. The average reader finds no difficulty in understanding him, while the liberal thinker will read between his lines much which tells of the influence of that which we call modern-day thought. But our author must know that in his interpretation of theology he is world-wide of the mark of the fathers in the Church. Judged by their standards, his interpretations are rankest heresy. And yet all that is of less consequence than that the truth get spoken. His volume does that well. G. H. Y.

History of Dogma. By Adolph Harnack. Boston: Roberts Brothers.—Volume I., of Dr. Harnack's great work on the "History of Dogma" is now before us in a translation of the third German edition, and has already received much critical review. The present volume leads us from a survey of the foundations of Christian faith, as discovered in the Gospels, through the Christianity of Jewish Christians to Gnostic Christianity. It is an admirably

clear and readable exposition of the genesis of Catholic doctrine. For the most part, the too technical discussion is confined to notes and appendices, so that the less critical reader can follow the study without confusion. Presumably, the most popular part of the present volume will be the first third, which Dr. Harnack modestly designates as presuppositions. These presuppositions, however, really embody Dr. Harnack's own conclusions from his profound and technical study of the whole field of Christian history. It is not surprising to find most of the orthodox criticisms directed against these presuppositions. When Dr. Harnack condenses the essence of Christ's teaching into such a sentence as this, "Jesus Christ brought no new doctrine, but he set forth in his own person the holy life with God and before God, and gave himself in virtue of this life to the service of his brethren, in order to win them for the kingdom of God,—that is, to lead them out of selfishness and the world to God,"—it is evident that he sees beyond the genesis of dogma to the union of Christianity in love.

Historical and Other Papers. By Grindall Reynolds, D.D. Edited by Alice Reynolds Keyes.—In sending the facts of his life to the editor of the *Harvard Graduates' Magazine*, Dr. Reynolds said, I "have no desire to spread abroad my exceedingly feeble glories." He was too modest to seek publication; and it is only now, a year after his death, that we have any volume of his collected works. The present book, however, under the able editorship of his daughter, furnishes us with ample evidence of Dr. Reynolds's vigorous literary power. His calm, judicial mind and admirable judgment, so often put to the test in adjusting the difficulties of denominational affairs, is well exemplified in the two papers on "The Church in Concord," its "Planting" and its "Period of Dissension." His historical inclinations were by no means confined even to this famous locality, and the admirable paper on the "Northern Campaigns of the Revolution" gives us a statesman's survey of his country's needs. Appended to the historical papers are seven sermons, lovingly chosen from as many periods in his life-work. One cannot read the earliest of these, written in 1868, without at once feeling the thrill of that fervor for righteousness which was well inbred in the descendant of the old Puritan Archbishop of Canterbury, Grindal, and which all who knew the late secretary of the Unitarian Association recognized as the impelling and burning motive of his life. We think these seven sermons have been admirably chosen; and the last one, written a year before his death, from the text, "Believe me for the work's sake," while extremely short, admirably represents the insight, earnestness, and activity of the writer.

Lovers Three Thousand Years Ago. By T. A. Goodwin, D.D. Chicago, Ill.: Open Court Publishing Company.—"The Song of Solomon," so often misunderstood, is here presented, and interpreted as a beautiful historical poem. To the ordinary reader of the Bible this "Song" is a perpetual enigma, and many extraordinary efforts have been made to give to it some doctrinal or didactic meaning. Dr. Goodwin here restores to us the original intention of the poem, bringing out in an admirable, appreciative way the purpose of the love story. The interpretation here given is free from any technical textual criticism, and appears at once to the average reader.

Ruling Ideas of the Present Age. By Washington Gladden. Boston: Houghton, Mifflin & Co.—To discover and interpret the tendency of the ruling ideas of one's own age is to fathom the philosophy of life. In "Applied Christianity" and "Tools and the Man" Dr. Gladden's purpose was more limited, more practical, and more successful. The present volume, however, while but imperfectly interpreting the complex themes treated, will yet serve to attract attention to many of the ruling influences of modern life.

The Poor in Great Cities. New York: Scribner's Sons.—The admirable series of articles concerning the problems of the poor, and "How to solve them," which have recently appeared in *Scribner's Magazine*, are here published in one volume. A dozen authors of highest repute contribute, men like Sir Walter Besant, Jacob A. Riis. The accompanying illustrations are studies made in the places described, and give a vivid and popular interest to the book. There is very little that is theoretical, every chapter being written by an expert, and discussing or suggesting practical methods of reform or relief. Altogether, the book forms, perhaps, the most important contribution yet made to one of the most widely discussed subjects of the day.

The Wage-workers of America. By John Stolze, M.D. Chicago: Columbia Publishing Company.— The author says the object of writing this volume was a desire to assist his fellow-citizens in solving the labor problems of the age. The book is a medley of many things, the publisher furnishing neither a "table of contents" nor "index," as we learn from the preface that, to be fully appreciated, the whole book must be *read consecutively*.

Persian Life and Customs. By S. G. Wilson. New York: Fleming Revell Company. This prettily illustrated book is the record of incidents and travel during the residence of Dr. Wilson, for fifteen years a missionary, in the land of the lion and the sun. He gives a new insight into the conditions of Persian life, and shows that even the immutable laws of the Medes cannot resist the innovations of this electric age.

An Old New England Town. By Frank S. Child. New York: Scribner's Sons.—This exquisitely made volume, with its many beautiful illustrations, is history in a series of word-etchings,—pictures of the life of former days, which make very much alive again the old New England town.

Rev. George H. Young of Lawrence, Mass., who has for several seasons given courses of unusually taking lectures upon "Noted Women," adds this year lectures upon Jane Austen, Mary Lamb, Elizabeth Fry, and Madame de Staël to his already well-filled list. Women's Alliance Branches, desiring instructive lectures, will do wisely in communicating with Mr. Young.

Magazines.

In the December number of the *New England Magazine* are stories by Edward Everett Hale and his son, Robert Beverley Hale, whose early death is so deeply mourned. Dr. Hale's own story is entitled "From Generation to Generation: A Story of Christmas Christianity," a story beginning on the "Mayflower" and ending with a company of the early New England settlers in Ohio. Mr. Robert Hale's story is entitled "A Middle-aged Woman." It is the last story which he wrote, and is accompanied here by a portrait from a photograph taken during his life as a Harvard student. It is not only his last story, but one of his very best, full of an energetic reform spirit, and will be read with deep interest by all who had watched his promising career.

The *Arena* has reduced its price to twenty-five cents per copy with the December issue, and the current number which opens the new volume is exceptionally strong. Personal recollections of Lowell, Emerson, Holmes, Whittier, and Bryant, by such thinkers as Rev. Minot J. Savage, Rev. Edward Everett Hale, Rev. Frank B. Sanborn, and Rev. John W. Chadwick, will prove exceedingly interesting to those interested in America's great poets.

The *New World* for December completes the fourth volume of this leading review of religion, ethics, and theology, presenting this strong table of contents: "Tendencies of Thought in Modern Judaism," David Philipson; "The Miracles of Jesus in the Synoptic Gospels," Albert Réville; "The Anabaptists," W. E. Griffis; "The Pseudo-Athanasian Augustinianism," Levi L. Paine; "Tito Melema," Julia H. Gulliver; "Popular Protestant Controversy," C. C. Starbuck; "Local Cults in Homer," Arthur Fairbanks; "The Nomadic Ideal in the Old Testament," Karl Budde. Fifty-five pages of able reviews of prominent books follow.

St. Nicholas Magazine recently offered prizes for the best corrections of a misspelled poem. More than ten thousand answers were received; and the committee has been overwhelmed with work, the results of which and the names of the prize-winners will appear in the January *St. Nicholas*. Answers came from all over the world,—from Turkey, from Egypt, and from Europe, from a little countess in Vienna, and from the grandchildren of Emerson and Hawthorne in America. The committee reluctantly make the admission that the penmanship of the English and Canadian children excels that of Uncle Sam's boys and girls.

France, Scotland, England, Japan, and the United States are represented by the writers of the five articles in the January number of the *International Journal of Ethics*. The main articles are: "The Hegemony of Science and Philosophy," Alfred Fouillée, Institute of France; "Social Evolution," D. G. Ritchie, University of St. Andrews, Scotland; "The Ethical Life and Conceptions of the Japanese," Tokiwo Yokoi, Tokyo, Japan; "The Social Question in the Catholic Congress," John Graham Brooks, Cambridge, Mass.; "National Prejudices," John Code Bayly, London. The article by Prof. William James in the October number (Vol. VI., No. 1) on "Is Life Worth Living?" is discussed by Thomas Davidson and Prof. J. Arthur Thomson.

The *Bachelor of Arts*, beginning its second year, has already won a unique place among our magazines. It is unique in appearance, in aim, and in attainment. It has a distinct university flavor, and appeals irresistibly to every college graduate.

The *American Journal of Sociology* has now appeared in three issues, and has certainly proved itself equal to the high standard proposed. The head of the department of sociology in the University of Chicago, Prof. Albion Small, is editor; and the university guarantees financial support. It has thus the power to secure the assistance of the most eminent specialists in the world, and is quite sure to be an invaluable aid to every student.

CHILDREN'S CORNER.

CHILDREN'S HYMN.

Wake, oh, wake! A voice is calling,—
Rise, O children of the light;
Foes of Christ no more appalling,
Quit the gloomy shades of night.
Forward, in the fields of duty,
Serve the King in all his beauty,
Arise, arise, arise!
We must strive and toil together
Till has dawned the perfect day.

Wake, oh, wake! The voice is saying,—
Up, and choose an earnest part;
Ever hoping, ever praying,
Seek to cheer some fainting heart.
Forward, etc.

Wake, oh, wake! The voice will lead you
Through the night and through the day.
Young and weak, yet God doth need you
To prepare for him the way.
Forward, etc.

Wake, oh, wake! The voice doth ever
Courage give when in the strife
Faithful hearts, with high endeavor,
Battle with the wrongs of life.
Forward, etc. —*W. R. Shanks.*

A DAUGHTER'S PART AT HOME.

One of the sweetest things a girl can do is to receive friends graciously, particularly at home. In one's own house a cordial manner is peculiarly fitting. Do not stand off in the middle of the room, and bow coldly and formally to the friend who has called. Walk over to meet her, give her your hand, and say pleasantly that you are very glad to see her again. Stiff, cold, and formal ways of greeting acquaintances are not proper in a girl welcoming guests to her father's house. A daughter's part is to assist her mother on every social occasion. The girl pours the tea in her mother's drawing-room when friends drop in at five o'clock. Quite often, when no maid is present, she helps the guests to the sandwiches and the cakes which are served at a five o'clock tea, and herself hands the cups, and takes them from the guest who would like to be relieved.

Apart from and more important even than her manner to a guest who happens in for an hour or a day is the manner of a daughter to her father and mother. The father returns to his home after a wearying day at business. He is tired in body and mind. Coming back, as his latch-key turns in the home door, he throws off care. He is joyous at the thought of the dear ones he will meet after hours of absence. His young daughter, in a pretty gown, with the bloom and freshness only girlhood wears, should be ready to give him the attention he loves,—the kiss, the cheery word,—to help her mother and the rest in letting her father see how much he is loved at home. Men give up a great deal for their families,—their time, their strength, the knowledge they have gained in life's experiences,—they spend everything freely for their home's sake; and the home should pay its debt in much outspoken love.—*Harper's Round Table.*

SOMEBODY'S BABY.

I see each morning as I pass
A tiny house that's on my way,
A pretty picture through the glass,
A face that haunts me through the day.

'Tis some one's baby there who crows,
And stretches out his hands to me:
He thinks I'm some one that he knows.
I'm not, but I should like to be.

I'm not the only man who goes
Along that street, and glances in;
But I'm the only one he shows
The very slightest interest in.

He's taught me one thing that I'd missed.
His winning ways a seed have sown.
I'd give my freedom to be kissed
By such a baby of my own.

—*Waldron W. Anderson, in the Ladies' Home Journal.*

VERY HUMAN.

A little three-year-old girl likes very much to go to church, and especially enjoys the singing. One day the choir sang "Rock of Ages, cleft for me"; and after she got home the little one was heard singing, very seriously, "Rock the babies, kept for me."

A little girl who had mastered her catechism confessed herself disappointed, "because," she said, "though I obey the fifth commandment and honor my papa and mamma, yet *my days are not a bit longer in the land, because I am put to bed at seven o'clock.*"

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. Walter Knight of Clifton Springs, N.Y., having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN,
Chairman.
D. W. MOREHOUSE,
Secretary.

Ann Arbor, Mich.—Rev. J. T. Sunderland and family left Ann Arbor for Europe last July, to be absent a year. During September the pulpit was occupied by Rev. T. B. Forbush of Chicago. October 1 Rev. J. C. Kimball of Hartford came as pastor for the year, and has preached to interested congregations twice each Sunday since that time. The Unity Club has an excellent course of entertainments for the year, three of the lectures already given having been exceptionally good: Miss Wadsworth of Boston, on "Thackeray"; Rev. John Snyder of St. Louis, on "The Evolution of American Humor"; and Prof. John W. Langley, on "Is Electricity in its Infancy?"

The other organizations of the church—Ladies' Union, King's Daughters, and Young Men's Liberal Guild—seem to be in good working order, though, possibly, a little less active on account of the absence of the regular pastor and his family.

Athol, Mass.—Second Church: All the Protestant churches of Athol (Advent, Baptist, Episcopal, Methodist, Trinitarian Congregational, and First and Second Unitarian Congregational) joined in a union Thanksgiving service, which was held in the Second church, and was one of the best attended ever held here. The pastor of the Methodist church, Rev. J. H. Mansfield, preached the sermon. Neatly framed cards, giving the name of the church, its pastor, and Sunday-school superintendent, the time of service, etc., have been placed in each one of the hotels, the post-office, the bank, and the station.

A column of Second Church news, which appears in the Athol *Transcript* every Tuesday, keeps the work of our church constantly before the public, and is doing most effective missionary work for the religion of Jesus. At the head of this column is a cut of the church, with the words, "Here let no man be stranger"; also the pastor's name and residence and the hour of service. Then follow these four items, which appear every week:—

"This church welcomes to membership, irrespective of creed, color, or nationality, all who in the Love of the Truth and the Spirit of Jesus Christ wish to unite for the Worship of God and the Service of Man.

"This church is supported by voluntary subscriptions. The pews are all free, and any one may occupy any seat at any time.

"All that consider the Second Unitarian Church their church home are requested to share its burdens as well as its privileges.

"Members will confer a favor upon their pastor by informing him of any case of sickness or trouble."

The ladies of the church held their nineteenth annual fair Tuesday and Wednesday, December 10 and 11. The attendance was unusually large. Upwards of three hundred people sat down to the famous hot turkey supper the first evening. The hall was prettily decorated. Eight booths represented the "Festival of Holidays,"—New Year, St. Valentine, Washington's Birthday, Easter, Christmas, Fourth of July, Labor Day, and Thanksgiving Day. This year's souvenirs consisted of a hand-painted Christmas card, with photographs of the church and its minister.

Bar Harbor, Me.—Rev. Mr. Cochrane began work as settled pastor of the Liberal Christian Church of Bar Harbor October 1. He has announced in the local papers a series of practical sermons under the general head of "Village Improvement." The Sunday-school has introduced Mr. Horton's new service and song book, and, with the addition of Mrs. Cochrane to the teachers, hopes this winter to do solid work.

Battle Creek, Mich.—The installation of Rev. Thomas J. Horner as pastor of the Independent Congregational Church took place in the presence of a congregation which filled the house. The sermon was preached by Rev. Charles G. Ames of Boston. The subject was the mission of a Christian church and the duty of a Christian minister in meeting the requirements of the present age, and its treatment was in every sense worthy of the grandeur of the theme. The discourse was masterly alike in the rugged strength of its thought, the fertility of its practical suggestion, and the aptness and force with which the obligations imposed by the essential teachings of Christianity were presented. The following hymn composed for the installation by Mrs. F. B. Horner, wife of the pastor installed, was sung:—

"Lord, bless this union which to-night
We formally avow;
And may its future be as bright
As hope reveals it now!

"Sure feet unto thy servant be,
Which through the troubled way
Shall safely lead him on to thee,
As dawns thy glorious day!

"To him be clear, far-seeing eyes,
All evil to search through,
And, 'midst the wrongs that round him rise,
See but the good to do!

"Be thou to him a faithful mind;
The impress of thy seal
On every thought, clear and deep-lined,
May he most surely feel!

"Then shall his heart with love o'erflow,
To light the path for all:
The deaf shall hear, the sightless know,
The lame fear not to fall."

—A joint conference of the Unitarian, Universalist, and Independent societies of the State was held here December 11 and 12. On the evening of the 11th Rev. T. J. Horner was installed as pastor of the Independent Congregational Society, Rev. Charles G. Ames of Boston preaching the sermon and Rev. Caroline J. Bartlett of Kalamazoo giving the right hand of fellowship.

The most important action of the conference was the organization of all the liberal societies of the State for the purpose of missionary work and general co-operation. Whatever may be true elsewhere, there was not the slightest friction manifested here between Unitarians and Universalists, but rather a rivalry with each other to see which would be the most self-forgetful in devotion to their common cause. Each denomination is to keep up its separate organization; but they are to work together through common officers in the missionary field. Rev. T. P. Byrnes of Manistee is secretary alike of the Unitarian Conference and of the Joint Liberal Conference.

Boston, Mass.—Great uneasiness was caused in Unitarian circles here, and especially among the members of the Church of the Unity, by the announcement that Rev. Minot J. Savage had been called to the Church of the Messiah, New York. It was understood that many inducements besides that of a largely increased salary were offered by New Yorkers, if Mr. Savage would consent to leave the city he has so long honored, and the church to which he has so successfully ministered for twenty-one years, and, in association with Rev. Robert Collyer at the Church of the Messiah, enter the metropolitan field offered by such a city as New York. There is no doubt that Mr. Savage at New York would mean an immense gain to Unitarianism in that important centre; but to Bostonians it seems certain that the loss to New England would be more damaging to the national cause than would be counterbalanced by New York's gain. Mr. Savage is at present the best known and most influential preacher in the denomination, and wherever he goes there follows increased interest in our work and cause; but in Boston he has a church and a permanent body of supporters so largely dependent upon his holding personality that it would be very difficult, if not impossible, for Mr. Savage to leave without irremediably scattering the church.

Efforts are being made by the Unity Church people and others to raise a large fund, by which a splendid new church may be built on Commonwealth Avenue if Mr. Savage will remain in Boston. We hope this movement will be successful.

—Vesper services at the First Church have been of unusual interest this season. The next two vesper services take place at 7.30 P.M., on January 5, preacher, Rev. Minot J. Savage; January 19, preacher, Mrs. Mary A. Livermore.

—At King's Chapel there is service every Sunday afternoon at 3.30, at which all seats are free. These services are very interesting, and have an increasing attendance.

—At Arlington Street Church the vesper services have been as well attended as in any previous season. The wonderful new organ has been an inspiring power, and is the admiration of visitors.

—Dorchester: The Norfolk Unitarian Church is having a course of six Wednesday evening entertainments. Rev. M. J. Savage gave the first last Wednesday,—a lecture on "American Wit and Humor." The remaining five are as follows: Wednesday, January 1, Carolyn M. Field, "History of Spire Growth"; Wednesday, January 15, Damon Sisters' Orchestra; Wednesday, January 29, Gen. A. P. Martin, "The Battle of Gettysburg"; Wednesday, February 12, Mrs. Emily A. Fifield, "Present Condition of our Public Schools"; Wednesday, February 26, grand concert.

—Unitarian Church, Richmond Street: The first meeting of the Young People's Auxiliary after the summer vacation was held on October 3. Plans were at once made for a dramatic entertainment, which was given on November 21 and 22. This proved very successful, as the sum of $75 was cleared. Mr. S. J. Willis very kindly took the management of the plays; and for helpful services we are also indebted to Mr. and Mrs. Mott, Mr. and Mrs. Hadaway, Miss LeFray, Dr. Rice, Mr. Chipman, Mr. Seavey Swan, Mr. Earle, and Mr. Young. The club has changed its name from the Young Ladies' Auxiliary to Young People's Auxiliary, in order to give our gentlemen members the privilege of coming to the business meetings. For our Christmas work we have given $10 to a mission school in Boston to help fill the candy-bags. At a sale held at Mrs. Eddy's on December 11 for the benefit of the Kindergarten at the Home for Incurables, one table was devoted to fancy articles contributed by the members of the club; and $23 was realized. There have been an unusual number of inquiries about our

church lately, and a great many strangers coming into our services. Several families have taken sittings.

Brooklyn, N.Y.—The Church of the Saviour is in possession of another beautiful memorial window given by the children of the late Mr. Isaac Frothingham. It was unveiled on Sunday morning, December 15, Rev. Samuel A. Eliot preaching a sermon appropriate to the occasion from the text, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God!" These words appear on the window, which is the work of the Tiffany Glass and Decorating Company, who probably have never produced anything more lovely and artistic. The lower part is a landscape picture, representing a running brook in the midst of a forest, and a hart quenching his thirst at its waters. The setting sun sheds its glory over all. Two angels in flowing robes, carrying large, uplifted trumpets, fill the upper part of the window.

Cambridge, Mass.—On the evening of December 10 the Young People's Society of the First Parish Church gave a reception to the Unitarian students of Harvard and Radcliffe in the church parlor. Several hundred young people were in attendance, and the occasion was an enjoyable one. A new Bible class is being organized for the young people, in connection with the Sunday-school, to be taught by Prof. Toy. The last meeting of the Women's Alliance was largely devoted to a review of the work of the late Helen G. Putnam, who had many warm friends in the parish.

Chattanooga, Tenn.—Rev. Leslie W. Sprague and his wife, Rev. Lila Frost Sprague, have been called, jointly, to the pastorate of All Souls' Church. Mrs. Sprague has ministered acceptably to the usual congregations during Mr. Sprague's sojourn in the East.

Cincinnati, Ohio.—The formal ordination and installation of Rev. George R. Gebauer as pastor of Unity Church took place Sunday, December 8, at College Hall, where the congregation regularly assembles for the purpose of worship. Rev. George R. Gebauer has been in charge of the pastoral work for some time, and is meeting with great success in his efforts to build up the membership. The clergy who participated were Rev. Dr. David Philipson, rabbi of the Holy Congregation Children of Israel, Rev. John Goddard, pastor of the Church of the New Jerusalem, Rev. Trowbridge B. Forbush of Chicago, Western superintendent of the American Unitarian Association, Rev. George A. Thayer, pastor of the First Unitarian Church, Rev. Hugo G. Eisenlohr, and Rev. E. A. Coil. Mr. Forbush preached the sermon. The conclusion reached was that the soul, being still capable of receiving new impressions in regard to the mysteries of the universe, should not be trammelled with the shell of the religion of former ages, but should be free to grow and expand under the influence of the great recruiting power existent everywhere around it.

Concord, N.H.—Sunday, November 24, marked the beginning of Rev. Frank L. Phalen's fourth year as minister of this society; and he took occasion on that day to review the work that had been done during the three years of his ministry, taking as the subject of his anniversary sermon the theme "Our Memories and Hopes." He said that he was much gratified with the strong support given him in every department of church work, and thought that marked progress had been made along all lines. He touchingly referred to the many devoted and beloved parishioners who had passed on during the three years. Others, however, were taking their places in the church work, and laboring with zeal and enthusiasm; and there was every reason to believe that the church would continue to advance in usefulness and influence. A very large congregation listened with interest to the pastor's words.

On Sunday, December 8, we had the pleasure of listening to Mr. George W. Stone of Boston, treasurer of the American Unitarian Association, who spoke on the subject of the missionary work carried on by the Association. Mr. Stone is a man of impressive presence and a speaker of decided ability. He urged a larger interest and enthusiasm in the work of extending the church into new fields, and told of what had already been accomplished.

This society has recently received a bequest of $100 from the estate of the late Miss Nancy Fessenden.

The annual meeting of the Concord Female Benevolent Association was held in the chapel, Wednesday, December 4, and officers were elected for the ensuing year. The annual address before the association was delivered in the church on Sunday evening, December 8, by Rev. C. J. Staples of Manchester. Mr. Staples's address was an eloquent and scholarly one. He took for his subject "A Plea for the Helpless."

Channing Guild resumed regular meetings in the chapel on Sunday evening, December 1.

On Sunday evening, December 1, Rev. F. L. Phalen gave a very interesting lecture in the church on "Savonarola, the Monk, Reformer and Martyr of Florence." The annual Christmas sale of the Women's Alliance and the King's Daughters connected with this church was held on Tuesday afternoon and evening, December 10, and was a most delightful affair, as well as a financial success. Supper was served at

six o'clock to about two hundred people. The evening was given over to social pleasures. Confectionery, lemonade, ice-cream, and a variety of fancy articles were offered for sale.

Eastport, Me.—The new year promises to be one of still greater zeal and interest. A sewing-circle, with some social possibilities as adjuncts, is about to be organized. The "Study Class," meeting Thursday evenings at the parsonage, has also resumed its work. The Lend a Hand Club of girls has resumed its fortnightly meetings, and has, besides, some excellent work in view. The Alliance has had its first meeting for the season, and takes up on its study side Rev. Frederick B. Mott's "History of Unitarianism since the Reformation."

Ithaca, N.Y.—On November 24 the monthly vesper service was given. The musical numbers were by Barnby, Sullivan, Gadsby, and Tours, and were highly appreciated by a large audience. Mr. Calthrop of Syracuse preached on December 1, using the text, "It is the glory of God to conceal a thing." The eloquence and power of the discourse touched many responsive hearts. The Monday following a reception was given by Dean White of the university to the Liberal Unity League, at which Mr. Calthrop was present. The children's social and the Scotch evening were pleasant features of the month. The class in sociology discussed a paper by Mr. Fairchild of Troy, December 15. Mr. Fairchild advocates a systematic course of instruction in ethics and religion, this course to begin with the kindergarten, and to pass on through all the grades, the instructors having these classes in charge to be people of ability and of special training. The paper awoke an animated discussion, during which some valuable suggestions were made. The dome of the church has been beautified quite recently by the gift of Mrs. Kirkendall, a talented artist and friend of the church. The gift consists of eight paintings, four of which are finished. The subjects are taken from frescos by Forli, in the Vatican. During the last week T. F. Seward of New Jersey has been holding meetings in the various churches for the purpose of interesting the people in the Christian Brotherhood. The meetings have been attended by many earnest people, and have done a very great good in demonstrating the fact that there are a great many cherished convictions that are common to us all. We are too apt to make the differences prominent rather than to emphasize those things on which we can agree. Mr. Seward's subject in the Unitarian church was "The Spiritual Basis of Organized Society and Christian Unity." "The School of Life," by Mr. Seward, has received the highest commendation from such men as Prof. John Fiske, Drummond, Schurman, and others.

Jackson, Mich.—At the annual meeting of the Unitarian society held December 8 Rev. Walter A. Taylor was re-elected pastor for the following year by the enthusiastic and unanimous vote of his people, the whole assembly, men and women, springing at once to their feet when the question was put. The society, though not large, is united and flourishing. The adult class in the Sunday-school numbers over fifty members, several coming into it from other congregations. Rev. Mr. Taylor, who has been acting as its pastor two years, is very much beloved and respected.

Kansas.—The Van Mission: In the early part of the year Mr. Bland visited Westmoreland in June and Manhattan in July, specially to get in contact with institute candidates for examination, who attended from different parts of the counties of Pottawatomie and Riley, to whom he distributed a variety of literature and tracts and his *Van Mission Echoes*. While at Manhattan, he had interesting interviews with several of the professors at the college, and sold several books. Visited, with van, Olsburg, where much interest was taken in his work, though they were having stirring times made by a boy preacher, twenty-eight years of age! Through the receipt of a barrel of literature from the Orange Branch of the Alliance, July 24, a special extensive distribution was made, and also reading cycles formed for the purpose of promoting mutual interest in the different readers, a plan being arranged for the readers to pass the literature from one to the other in hopes that it would deepen the sympathies and prove more effective work. In August the "van" was started on its fall trip, and visited Garrison, where open-air meetings were held, and many interesting interviews with people of broad religious views. On the course of the journey of some thirteen miles, two reading cycles were formed, and supplied with literature, the residents participating living about a mile apart. This is a valuable feature of the Van Mission, as it is calculated to produce a helpful and kindly spirit, and practically forms an organized circulating library, deserving of being instituted in many places where there are no libraries. Also made a considerable visit to Manhattan, as the college was in session, and among the students made an extensive distribution of tracts and magazines, and was much pleased to talk with the professors, and find a great sympathy among them with modern higher criticism. A fair opening here presents itself for the commencement of an organization for this city. Mr. Bland's indisposition makes

him practically another "shut-in," and the work in which he has taken such deep interest must for a time be much more limited; but he hopes to carry on the publishing of the *Echo*, and trusts to be encouraged in this feature of his missionary work by the receipt of many new subscribers. Further information will be given on application. Mr. Bland thanks all who have so kindly aided the work of the mission.

Madison, Wis.—The Unitarian church stands for a rational theology and a religion pure and undefiled. It has worked along constructive lines; and, by virtue of its location at this educational centre, it has reached and influenced the young men and women of Wisconsin and neighboring States. The church seems now entering upon a period of prosperity even greater than it has enjoyed at any time in the past. The president of the Young People's Guild says: A little over two years ago, when our church was trying once again to move forward, and all earnest members were looking about to see what could be done, it occurred to one who was much interested that the pith of the vitality of the church rested in the strength of the young people. So, being of a practical turn of mind, another member was conferred with; and it was at once decided to act. An invitation was extended "to all young people interested in the growth of liberal religion" to meet for consultation; and the starting-point for the guild was made. And, when we closed our first year's labors, *we* were fully convinced that we represented something, and that after the summer's rest we should renew our efforts with redoubled vigor. Re-electing officers of the past year, with the exception of the vice-president, we added new departments of usefulness, consisting of a Flower Mission, Circulating Library of Magazines and Lectures, a Dramatic Club being included. For our literary work we have arranged biographical studies of Channing, Parker, Starr King, Helen Hunt Jackson, Charles Sumner, Charlotte Cushman, and Henry Ward Beecher. We feel that by a study of leading liberal minds, and so being in touch with them, we are learning from example the usefulness of liberalism, and in this way are laying good foundations for the best type of womanhood and manhood. With our guild we hope to utilize the unused material, and, by guiding it aright, develop it into the brain and sinew of the church. In addition, we desire to carry out any charitable work that may be within our reach, realizing always that our first duty is to help bear the burdens of the church. Before closing, we must add that we wish the minister and church to feel that in the guild are resources as yet but little used in the strength, elasticity, and hopefulness of the young men and women.

Oakland, Cal.—Mr. Wendte was greeted by a large congregation on his return from the East. His topic was "At the Nation's Capital." He gave an account of the physical, political, social, and religious aspects of Washington life, and closed with a brief report of the recent National Unitarian Conference in that city. The society has kept up well during his absence. The last Sunday service was conducted by Rev. George H. Rice of Stockton, who preached a most excellent sermon. The readings by Mr. Hannibal Williams of New York and the Unity Club and Starr King Fraternity socials were much enjoyed.

Omaha, Neb.—The Unity Club of the First Unitarian Church has arranged a very interesting programme and course of study for the coming season. Meetings every Saturday evening, promptly at eight o'clock, commencing November 9,—one week a paper on English civic history, and the next week a literary section. "English Civic History, A.D. 449–1776," a study of selected periods, topics, and institutions illustrating the legal, constitutional, and economic evolution of England until the separation of America, prepared and conducted by Mr. Charles S. Lobingier; literary section, "Molière," prepared and conducted by Mr. Mann. In addition to the foregoing a lecture course will be given at Unity Church during the winter, the full details of which will be made public later. The list of lecturers will include several of national reputation, as well as some of the best local talent.

Providence, R.I.—At Westminster Church the Women's Alliance held a well-attended meeting on December 9. An extremely interesting paper on "The Status of Women in Japan" was read by Mrs. Liscom. On Christmas Eve there was a gathering in the vestry, at which a number of the poorer children of our city were entertained. A cantata entitled "Santa Claus, Junior," was given, under the direction of the Friday Club. In this the little ones of the primary class, so efficiently taught by Miss Dora Calder, took a leading part. On the Sunday before Thanksgiving the usual offering was taken for the charities of the church. Although the amount was generous and larger than last year, it will nevertheless be insufficient to meet the innumerable calls for help which are made upon a modern church. Some of the young men have been interesting themselves in trying to form a district conference of the Society for Organizing Charity. The Westminster Church stands in the heart of the business section of the city, and it is not easy to find residents in the locality willing to undertake the work.

Roxbury, Mass.—The work of raising the debt on the church goes bravely on, and

the gap between the conditional thousands and the subscriptions grows less.

Santa Ana, Cal.—Our society in this city is again experiencing the disadvantage of being without a home of its own. Unity Hall has been leased for a term of years by the military company. The society will hold services for the present in the new Grand Army of the Republic Hall. In the mean time a fine corner lot has been purchased, and it is hoped that erelong the wanderings of the society may cease.

Seattle, Wash.— Notwithstanding its financial difficulties the church in its various activities gives promise of better times. Sunday congregations are good. In social and other life the church is being benefited, as it has never before had opportunity to be, by the cohering power and aid of the pastor's good wife, Mrs. Acton. A "Kermess" is in process of preparation, to be given shortly before the holidays, under the direction of Miss Harris. Much interest is being shown, and the prospect for success is considered good. The Ladies' Auxiliary is well attended, with a membership of thirty or more. The Young People's Unity Club meets every other Wednesday evening. "The Young People's Circle" is the name of a new and popular organization of twenty or more boys and girls under the leadership of Mrs. Rexford and others. Its members write papers, recite, and play games on Saturday evening with much interest and enjoyment. The Sunday-school of about forty children grows under the superintendency of Mr. Huntley. Special room has been arranged for a kindergarten class of a dozen or more under the efficient care of Miss Polluck.

Springfield, Mass.—This is the Christmas season. Sunday, December 15, our Sunday-school spent their entire session in rehearsing carols for the Christmas service a week hence. After the rehearsal the boys and girls were called upon to bring to the parsonage during the next week discarded toys for distribution among poor children. During the week previous the scholars brought books, and the nucleus of a Sunday-school library was sent as a Christmas present to a new church in Willimantic. Christmas Day will be of unusual interest this year at the Church of the Unity. There will be a morning service, at which five other denominations in this city will unite with us to hear the angels' song, "Peace on earth, good will toward men." Christmas night the usual Christmas party of the Sunday-school will take place in Masonic Hall.

The Saint Theresa Branch of the King's Daughters have earned the money for their Christmas charities. November 23 these young ladies, together with the Post-office Mission, held a sale at the parsonage, at which tea was served. The profits were $62, which the two societies divided evenly between them. The King's Daughters made $20 by means of an entertainment Monday afternoon, December 2. It was a recital given by Miss Anna Vernon Dorsey, at which the true negro of the South was vividly portrayed. Miss Dorsey is a native of Maryland, and was introduced by Rev. Bradley Gilman as a reconstructed rebel. Her recital is quaint and pleasing, consisting of negro songs and stories. She accompanied herself upon the guitar. From their full treasury the King's Daughters will now draw funds to provide certain poor families with turkey dinners. They will also remember with presents the inmates of the Old Ladies' Home and of the Day Nursery.

Tacoma, Wash.—At a meeting of the Free Church the following resolutions were passed:—

"Whereas we have heard with deepest regret of the death of Octavius B. Frothingham of Boston, one of the foremost thinkers of his time, an honest, earnest, and fearless advocate of the cause of universal religion, a warm friend and honorary trustee of this society, a frequent contributor to the pages of its organ, the *Free Church Record*, therefore,—

"*Be it resolved*, by the members of the First Free Church of Tacoma, That it is the feeling of this organization that we have lost a true and tried friend, and the cause for which we stand a valued supporter and exponent, whose services, so valuable in the past, will continue to bear fruit in the years to come."

Woodland, Cal.— Rev. Mrs. E. T. Wilkes has been continuing her missionary work here and at Palo Alto, under the joint auspices of the American Unitarian Association and the Pacific Women's Unitarian Conference. She has also visited Santa Cruz and Sacramento in the interests of our cause.

Worcester, Mass.—The December meeting of the League of Unitarian Women was held on Wednesday, December 18, at the Second Parish Church, Worcester, Mrs. Calvin Stebbins, president, in the chair. After the opening exercises a paper on "Recent Religious News," written by Miss Martha Adams of Boston, was read by Mrs. Sarah Theo. Brown. The subject of the day, "How shall Religion be made manifest?" was divided into three heads, and treated as follows: "In the Home," by Mrs. Royal Cheney; "In Social Relations," by Mrs. Alma G. Boyden; "In Politics," by Mrs. C. L. French of Clinton. It was voted to send the contribution of the day, amounting to $6, to the church at Leicester. Representatives from six country towns and five Worcester churches were present.

The UNITARIAN

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CHRISTIAN OBEDIENCE.

A SERMON BY REV. JOEL H. METCALF OF BURLINGTON, VT.

"I call you no more servants, but friends; for the servant knoweth not what his master doeth."—JOHN XV. 15.

On the 22d of June, 1893, the Mediterranean squadron of English war-ships was practising fleet evolutions off the Syrian coast, in the Tripoli roadstead. The fleet consisted of thirteen war-ships, under the command of Admiral Tryon; and, after the program of the day had been completed, the order was given to return to anchorage in a double column, the paired ships to be six cable lengths apart just before reaching anchorage.

The flag-ship "Victoria" signalled the fleet to turn inward, so that each pair of ships should turn around in a circle. When Rear Admiral Markham saw the signal from the "Camperdown," the companion ship to the "Victoria," he directed the flag lieutenant to keep the signal at dip, as an indication that the signal from the "Victoria" was not understood; and immediately came the reply, "What are you waiting for?" And so the commander obeyed orders, and turned the prow of his ship inward, to the certain destruction of one or both of the vessels.

When the admiral saw that a collision was inevitable, he reversed his engines, but in vain. The "Camperdown" struck the "Victoria" just in front of the turrets, and crushed into the ship nearly to the centre. For a short time the ships were interlocked; and then, as the "Victoria" headed for the shore, she slowly sank, until with a plunge she turned completely over, and disappeared from sight forever, with four hundred and fifty officers and men on board. Thus were lost many precious lives and a vessel which cost three or four million dollars, all through the insane obstinacy of one man and the blind obedience of another, who felt sure that to obey meant collision and shipwreck.

Now, the question I wish to propose to you, as an introduction to our discussion of the law of Christian obedience, is this: Did Admiral Markham do right in following that fatal order?

Probably most soldiers and sailors, upon whom strict and unquestioning obedience has been impressed as the first requisite of their profession, would say, Yes. He had no alternative but to obey. And yet the court-martial which considered this terrible accident decided otherwise. While it placed the whole responsibility upon Admiral Tryon, who sank bravely with his ship, and thus partially atoned for his mistake, which seems to have been due to obstinacy as much as anything, still the court declared in the first place that Admiral Markham did wrong in interpreting the signal, "What are you waiting for?" as a fresh order to perform the fatal evolution; and, second, that, knowing, as he did, that there was not room enough between the ships to allow them to circle around without a collision, he would have been justified in refusing to obey it. Yet they did not censure him, for the good of the service would not allow a man to be reprimanded for obeying orders.

This incident is interesting as showing that the time has come in the navy when there is a feeling that blind obedience is not the highest, and that there are occasions when reason is better than submission to authority. It is, therefore, the expression of a new principle which is coming to be felt in the place of all others where obedience is most imperative.

If you look back in history, you will find the consensus of opinion is that it is better to be defeated while obeying orders than to be victorious by disobeying them. The soldier in the sentry-box at Pompeii, who guarded the city even after the fire from heaven overwhelmed it, is the type of faithfulness. The Six Hundred who rode into the jaws of death and the mouth of hell, without even a forlorn hope,—for they knew some one had blundered,—were looked upon as the model soldiers; and their praises are sung in song and poetry.

Yet, though these are sublime, as showing the height of self-forgetfulness to which courage and duty will lift people, as soon as you begin to consider the following of the letter of orders rather than their spirit, it can soon lead to absurdity.

I have heard the story of a new recruit, who, when told to stand guard at a certain place, would not change a step, though he had to walk in the water up to his waist, from a flood that came upon him; and, when the officer of the guard came to release him, he would not receive the password except in a whisper, and so made his superior, who had put him on guard, wade out in the water, and give it to him. Now, this man, like the guard who would not let Napoleon by him because he did not have the password, may have been a good soldier; but he comes pretty close to showing that idiocy is the first criterion of the good soldier, and what the army wants is machinery, not men.

The battle of Missionary Ridge, it is said, was commanded by the privates. Some not over-bright general had stationed them at the foot of the hill, where the enemy could pour a withering fire upon them; and the soldiers, led by the gallant Sheridan, rushed up the hill, and put the enemy to flight, without any orders.

There are many other instances which go to show that rational obedience which conceives the object to be attained is coming to be even in war more important than blind submission. But I hasten on to the obedience of general life, where I am on firmer ground; for I recognize that obedience is the primary requisite to the soldier, as Kipling conceives it to be of the Jungle.

"Now these are the laws of the Jungle,
And many and mighty are they;
But the head and the hoof of the Law,
And the haunch and the hump, is — Obey."

The story is told of General Havelock that one evening his wife asked him where their son Henry was. He started to his feet, saying: "The poor fellow! he must be standing on London Bridge. I made an appointment to meet him there at noon to-day, and in the press of business I forgot to keep the appointment." The general rushed out and got a cab, and, hurrying to the bridge, found Henry standing on the bridge at ten o'clock at night, in the cold and rain, waiting for his father, who was to have come ten hours before.

Now, this may be quoted as a great instance of filial obedience; but it seems to me an instance of supreme foolishness. How long would faithful Henry have waited? Till the crack of doom. Is there not a point here where blind obedience ceases to be a virtue?

Take another instance. Tiberius had a servant who had such implicit faith in his master that he declared he would carry out any order he might give him. Whereupon he was asked, "Would you burn the capital if Cæsar so ordered?" And he answered, "Yes." Was this a virtue or a vice? A vice, say I. The true servant, the true subject, out of the allegiance of his heart, must render a reasonable service; and, if the command is wrong or absurd or impossible, he should do as others have done,— appeal from Cæsar out of his mind to Cæsar sane, from Cæsar drunk to Cæsar sober.

"The cry of patriotism
Is not my country, right or wrong,—
My country for the right."

It is this sort of blind submission that gave point and pith to Shelley's apostrophe where he declares,—

"Obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men, and of the human frame
A mechanized automaton."

Obedience I like to hear used only in the good sense of the free, joyous acceptance of a rule of duty among minds.

Fear and blind authority, utility, interest, may produce *submission*. An arbitrary, overruling fate we may *acquiesce* in. But when we have the heart and mind, as well as the hand, is the only time we truly *obey*. The demands of the outward authority must be of a more moral mind to a less, of a higher reason to a lower, else it is not a true Christian obedience.

Even with our children, when we see the self-assertion of life begins as a blind resistance to its environment, we find that verbal authority soon fails. To say to them, Do this because *I tell you*, or Desist from that because *I will* it, is followed by a Why, mamma? or Why, papa? that is not satisfied until a reason beyond whim or caprice is given for the command that must be obeyed.

The child that obeys just because the parent says so does not grow in grace and knowledge, in favor with God and man. Blind, unquestioning obedience we expect of a horse. Man is capable of better things. And so it is with children of a larger growth. Forced obedience, like hot-house fruits, is lacking in flavor and life. It is not a natural product, and so is not of the highest value.

Even the moral law, which used to be looked upon as an inflexible, unreasoning commander, a categorical imperative which simply said *must*, *must*, *must*, is losing that aspect of far-away and sovereign authority, and we are beginning to see that conscience is the free insight of a spirit into realms of truth and love, where we are not called servants, but friends.

What I mean is well illustrated by some religions of the world. The follower of Mohammed looks upon Allah as a supreme will, who sits in majesty above the world, and commands men as his servants to submit to his august authority, as an eastern potentate rules his subjects. Here the king can do no wrong; and his word and whim is law, not to be gainsaid, but obeyed. Islam means literally submission, or humbling one's self to the rule of Allah,—not his wisdom or his love, but his will.

In Christianity also Calvinism finds its end in the will of God, not his reason or his love. God made infinite decrees, some of them of fearful human moment, for no reason except that that was his will.

In the Catholic Church the great word it calls the Alpha and Omega of a faithful son of the Church is obedience, which is unquestioning and all-absorbing. Its constant command and exhortation is, Do as the Church says, and we will see to your spiritual welfare both in this world and the next.

Now, what I have been trying to say is that this is not the highest form of obedience, and is a doubtful virtue. The flower of obedience is intelligent understanding. when things are done because they are beautiful and right and true, and not simply because they are commanded by some external power.

At least, this is what Jesus demands of his followers. In the passage from which our text is taken he tries to lift his disciples up to a level with himself. They had followed and obeyed him before as children, —blindly, as moths the light: now he would have them work as friends, not as servants. All his plans and aims they know; and he desires that they do God's work for the same reason he was doing it, and not because he commands it of them.

He himself was helping the Father do his work. As he says, "I do only what I see the Father doing." The allegiance was not blind and unreasoning. There was no chasm between the authority and the subject. He was not the servant, but the friend. No, the Son of God, who sits in all the family councils and enters into the divine reasons. The great word is Together.

And so I conceive that our attitude toward God's will and his authority should be the same. In the spiritual ideals he has placed within our hearts he has said: Follow them. They alone are worthy. Come, let us reason together. I point out to you a more excellent way. And so the deep within our souls answers to the deep without; and the command becomes a persuasion, the order a privilege.

Among minds, the human and divine, there is no absolute kingship except that of truth, goodness, and beauty; and what God wills he wills because it is good, and because it is true, and because it is beautiful.

It is no act of an oppressor, no foreign law impressed upon our souls. It is the call

of the God above us to the God within our hearts, and the answer of the child, "Here I am, my Father," to the divine calling, "Where art thou, my son?"

You remember the old legend of Abraham being called upon to offer in sacrifice his son Isaac. It is an interesting story of obedience as it is; but how much greater it would be if, when the dream or vision came, telling him to offer his son, he had said: Avaunt my sight! The Lord of heaven and earth, whom I worship, who has led me out of the Chaldees, delights not in burnt-offering and sacrifice; and, if I have sinned, shall I offer the fruit of my body for the sin of my soul?

But now, I fear, some of you have misunderstood me, and are thinking, I do not believe obedience is the highest virtue in life, and the great word of religion; but I do. All I am contending for is this: that true obedience is of the head and heart and hand combined. I have not told you only to obey yourself, your own opinions and your own motives,—far from it. But I have tried to say that you must to your own self be true before you can be true to man and God. Christian obedience is not that of the soldier to his general, the servant to his master, but of friend to friend, son to a father.

The best illustration of Christian obedience that I know is found in the life of William Penn, and yet in an external way it looks like a life of rebellion and conflict. When at school at Oxford, he was converted to the doctrine of the Friends,—of the Inner Light. So the formalism of the Established Church aroused his indignation; and because he refused to wear the college gown and attend chapel where they read "book prayers" he was expelled. Then his father, the stern but loving warrior, called the Quaker son home for advice and counsel. The father was willing to forgive him if he would give up the ideas of the Quakers, at least so far as to take off his hat in the presence of the king, the Duke of York, and his father; but Quaker William replied that he could uncover to none but Almighty God. Many times he went to prison for his persistency in preaching and refusing to take off his hat in court. And yet, in spite of his infringement of the authority of school and parent and king, he was always obedient to the Inner Light. He did not oppose college authority from hatred, but because he was persuaded that formal prayers and surplices were but mock religion. He regretted that consistency would not allow him to take off his hat in the presence of his father. He loved him dearly, but he felt that respect and love did not require from any one the servile submission of the bared head; for God only should be worshipped, and this to him was akin to worship. In all his conflict with legal authority it was the arbitrariness of courts he combated. He believed it the birthright of every free Englishman to worship God according to the dictates of conscience. Thus we find nowhere a spirit of rebellion for its own sake, but the truest obedience to the highest light God had given him. He could not be disobedient to the heavenly vision in his soul.

God grant that we all may be as faithful and obedient. For remember our privilege, remember our high calling.

Not *servants*, but friends,—friends of God and joint heirs with Christ, fellow-citizens with the saints and of the household of God.

THE GRANDER REVELATION.

BY MINOT J. SAVAGE.

Notes from an address before the Unitarian Club of Boston, Jan. 8, 1896.

The Nature of Religion.

* * * If you go down to the religion of the fetich-worshipper,—the lowest type of religion you can find in the world,—you find a man who has come to the belief that, in connection with a curiously formed stick or a stone or a serpent, is an invisible, incomprehensible Power,—a Power that he thinks of, perhaps, as somewhat like himself, at least a power that is able to help him or to hurt him. He worships that Power, he attempts to buy off its anger. He brings his thank-offerings, if he has received what he regards as a favor from this source. What is he trying to do? He is trying to get into favorable relations with this invisible Power that he thinks of as controlling in some way his destiny.

Now, if we come up along the lines of religious development, let us take an enormous leap, and come to the time of the

Temple of Solomon at Jerusalem, in the days of the Jews' greatest grandeur. The people have come up from different parts of the country to worship on the occasion of one of the great festivals. Here is the great choir of singers: the sacrifices are offered. The High Priest goes into the holy of holies: he comes out, and blesses the people. What are these Jews trying to do? They have a theory of their own moral and spiritual natures, and of their great Jehovah, the God who holds their destiny in his hands; and they are trying to do exactly what the fetich-worshipper was trying to do,—to get, according to the best light they have, into favorable relations to their God, to ward off his anger, to purchase his favor, to bring thanks for his blessings.

Christianity's Effort.

If you come up to the time of Jesus and his disciples, what were they trying to do? With their changed and grander conception of God, they were trying to get into right relations with Him. If you come up to the time of the Reformation, what were Luther and Calvin after? They believed that they had new light on these great problems. They had a higher conception of man and his nature, a clearer conception of God; but all their religion was an attempt to get into right relations with their God. What was Channing trying to do, and Parker? They believed they held a truer conception of man and a truer thought about God; but they were trying to do just what Jesus and his disciples, just what the Jews in the time of the temple, just what the fetich-worshipper, were trying to do,—to get into right relations with their God. What are we, in our modern Unitarianism, trying to do? We are trying to solve the same problem,—to get into right relations with God.

Agnostic Position.

What is the agnostic trying to do? for I wish to show that this relation existing between us and the infinite, unseen Power outside of us is a relation that we cannot escape, no matter what our theory of the universe or of man. The agnostic says, "I do not know anything about this Power": only he does know that there is a Power outside himself,—a Power that was here before he was, and will be here after he has passed away. He knows perfectly well that life, our mental sanity, our happiness, our prosperity in every direction, depend upon so much knowledge as we have of this Infinite Power, and the amount of obedience we are able to render to its laws. Suppose a man is an atheist: it does not make any difference, so far as this eternal relation, which is the essence of religion, is concerned. If a man believes that, outside the conscious life with which he is acquainted, there is nothing but dirt,—nothing but a purely material universe,—it does not make any difference. This universe is still his father. It has produced him, it was here before him, it will be here after him; and, meantime, life, prosperity, happiness, all that men desire, depend upon some knowledge of this Power, and upon the amount of his obedience to its laws.

Real Religion.

Religion, then, the essence of it, is man's thought concerning the relation that exists between him and this Infinite Power that is not himself. And the emotional side of his religion is only the feeling that naturally follows and accompanies the thought,—high and grand, if his thought is high and grand, poor and mean, if his thought is poor and mean. And the institutional side of religion—altars, sacrifices, priesthoods, rituals, Bibles, prayers, hymns, all that makes up the external side of religion—is nothing but the incarnation, so to speak, of man's thought-feeling concerning the relation in which he stands to this Infinite Power.

Permanence of Religion.

Do you not see, then, that there is no possibility of religion's dying out? So long as the universe stands, and so long as there is a man in it capable of thinking and feeling concerning the relation in which he stands to this Power, so long religion must endure. As well might a ship-captain think he could outsail the horizon, as well might a bird think he could outfly the atmosphere, as for a man to think he could escape this eternal relation which is the essential thing in all the religions of the world.

Man, then, is a religious being. Religion has been in the past the mightiest power that has swayed the destiny of the world. Religion is to-day the mightiest power, religion is to be in the future the mightiest power. There is no possibility of escaping it or outgrowing it. * * *

When you are down at the fetich-worshipper's level, at the barbaric period in the history of the world, of course you have barbaric conceptions of God and man. And, if the world grows, it must outgrow those conceptions, and rise up to the higher and finer thought of God. But the first time any man begins to think along these lines he is regarded by those who have not thought as atheistic, as destructive, and tending to overturn and destroy the ideas which have been received from the fathers, and which they have come to identify with religion itself. So all the way up the pathway of human progress, from the beginning, we have had to go through this over and over and over. Some man has thought a finer thought about God and about man, and has been persecuted and cast out for it; and then the world has risen to the higher conception, worshipped him, built the tombs of the prophets, and then used his name as the means of persecuting the next man who had a higher and finer thought still. That is the way the world has gone on from the first: it is the way it must go on until the world outgrows its childhood, and recognizes in religion, as it has come to recognize everywhere else, the natural law of growth, which means the natural law of outgrowth of the things that are no longer large enough to meet the conditions of the world.

New Conceptions.

We are passing, friends, through the most remarkable transition period that the world has ever seen, and for the simple reason that God has vouchsafed to this generation, in the last fifty years of the world's history, a more magnificent revelation of his truth than any other period in the history of man has ever seen. We have got a new universe. We have a new and grander conception of God. We have a new and grander and more hopeful conception of the origin and nature of man. We have a new conception of the origin and growth of all religions. We have a new theory concerning the origin and growth of Bibles. We have a new theory of human destiny and of human salvation. There is not a single one of these great problems that is not being wrought out anew in the light of this grander revelation which has been vouchsafed to the modern world. And people are wandering, not in darkness, but dazed and bewildered by the flood of light.

Personality of God.

For example, I was talking with a noble man, a bank officer, last night; and he said: "I have lost God. I cannot find any place for belief in God, any conception of God such as makes it reasonable for me to think of any personal relations with him. I cannot think of a personal God any longer." Of course you cannot, if you limit your idea of personality to the ordinary use of that word. God is not a person, as John or James or Thomas are persons; that is, he is not a person located somewhere, or outlined, or that we can find by travelling through space. You have to give up that conception of a personal God. Lalande, the French astronomer, said that he had swept the heavens with his telescope, and found no trace of God. I suppose he regarded that as a profound saying: I regard it as very shallow, indeed. Suppose I should parallel it by saying, "I have examined a man with a microscope, and I have not anywhere come on a single trace of a thought." You would not regard that as a very profound saying. You know the thought is there.

There is no more mystery, friends, about the personality of God than there is about your personality. Personality resides essentially in consciousness, not in outline or locality. You can see God just as well as you can see your nearest friend. You never saw the nearest friend you have on earth, and you never will see him with your eyes. What do I see of you gentlemen here before me to-night? I see faces, I see clothes, I see outlines: I do not see *you*. You are invisible; and, so far as your bodies are concerned, you are omnipresent in those bodies just as much as God is omnipresent in the universe.

When we have been able to think this problem through, then, and clear ourselves from the bewilderment that has come from the immensity of our thought about the universe, then God, I believe, is going to be thought of by us in future as nearer to us than we ever dreamed in all the past. Remember those significant and beautiful words of Tennyson:—

"Speak to Him, thou, for He hears; and spirit with spirit can meet.
Closer is He than breathing, and nearer than hands and feet."

Where is God? He is in my pulse-beat: he is in the brain-throb that enables me to

think,—Thought of my thought, Life of my life, Love of my love, Hope of my hope, Infinite Father of my finite spirit, holding me close in his arms, lost merely because he is so great that I cannot comprehend him.

This is a hint merely of what I believe is to be by and by the outcome of these problems which are so bewildering us to-day. When we have thought ourselves through, when we have been able to readjust ourselves to this larger, more magnificent universe that God has revealed to us, we are going to have the greatest religion that the world has ever seen, we are going to have a more magnificent Church than the past has ever known.

What the Ideal Church stands for.

I must hasten to my conclusion, and only give you some suggestions as to what I believe the Church is to stand for in the coming time. The ideal Church, of course, I shall have in mind now,—that Church which deals with the realities, which is not afraid to face the truth. And, remember, friends, that this Church of ours,—let us take this glory, for it belongs to us,—this Church of ours, and this only within the recent years, is the only organized Christian Church on earth that dares to stand simply for God's truth, and leaves all men free, utterly free, to seek and find that truth as they would any other truth in any other department of human thought or of human life.

1. Truth.

The ideal Church, then, stands for the truth, and for trusting men to care for and find the truth, believing that the only unity of our organization must reside in this natural love of man for the truth that leads him to gravitate toward it wherever found. The ideal Church stands for the truth; and, remember, friends, when we are charged with having a freedom that the other churches do not permit, and which is asserted to be dangerous even for us to hold and defend,—remember that in this freedom, and here alone, is faith. It is infidelity for a man to question the right of any other man to seek for truth with utter freedom. The men who do not dare to trust the truth are the doubters. The men who claim that they have an infallible revelation, and yet do not dare submit it to investigation, thereby show that they are not quite sure of their claim. They are the infidels, the doubters: they do not possess the supreme faith of those who can trust God and trust man and trust the universe and trust the truth, believing with their whole souls that no damage can come to the truth if it be left free for the investigation and the loving search of man. The ideal Church, then,—with the ideal minister, if you can find him,—is in the future to be the one institution on earth that devotes itself to seeking for the highest aspects of those truths which connect us with the Infinite Thought and Life.

2. Manhood.

Another thing the Church stands for. There are people who question whether it is quite manly to be known to be religious. I have known men who half apologized for it, if they were known to be religious. Let me say, then, that this Church which deals with God and the higher aspects of human life stands, as nothing else in the world does, for that which is essentially manly or womanly in us, for the highest type of manhood. We share with the lowest form of life on earth our bodies, our minds; for they think, they are intellectual. We are somewhat superior to most of the animals in morals, though not always: we share, at least, the rudiments of a moral nature with the animal world. If we wish to distinguish ourselves from the animal world, how shall we do it? We must climb up beyond our social lives, beyond our money-making, beyond our intellectual lives pure and simple. We must come up into the higher ranges of the ideal. Man is the only being who has the upward and the forward look. Animals and birds will make better homes, better nests, if you give them better positions or materials to work with. But no dog was ever found devising a method of making a better kennel, no bird ever dreamed out a higher type of architecture for its nest. It is man alone who is haunted by an ideal, who is forever dreaming of something finer than he ever created, ever reaching forward in the attempt to embody this dream in the real conditions of his life. And it is in this realm of life that the Church finds its impregnable stronghold. The Church is forever facing the future, not content with the past, reaching forth to that which is before. The Church is perpetually stimulating us to

dream of nothing less than the perfection of our Father in heaven, and hearing the word of Jesus ringing in our ears,—"Be ye therefore perfect, even as our Father in heaven is perfect."

3. Worship.

The Church stands for worship. If you can find a race of beings that does not worship, you will find a race that is incapable of growth. For worship, when you analyze it, is simply admiration,—admiration for something higher, something finer, something better. A great many people associate with the word "worship" the old idea of grovelling in the dust, getting down on your knees, and telling God what a wonderful being he is. I do not believe God cares for that kind of worship. I should have no respect for a man who was willing to set himself up on some high seat, and take pleasure in having people come and sing hymns to him, or engage in long expressions of their feeling as to what a wonderful sort of man he was. Can you have any more respect for a God like that? But the admiration in us for higher and finer things than we have ever attained, the admiration that a painter may have for the work of the old masters, the admiration of a learner for some masterpiece of sculpture, the admiration that thrills in the presence of some noble deed, some heroic act of self-sacrifice,—these are the things which are at the root of worship. And it is to this kind of worship that an ideal Church calls all men, asking them to stoop in humility, with that stoop which, Browning tells us, upraises us in the act of stooping. This is the only kind of worship it demands at our hands.

4. Democracy.

The Church, if it be an ideal Church,—and I am afraid there are but few of them,—stands for democracy, stands for man as man. If there is anything that is rung out through all the pages of the New Testament in regard to the composition of the early Church, it is this idea that in Christ Jesus, in this new religious movement of the world, there are neither bond nor free, no Greek, no barbarian, no Jew, but only men and women. The Church is the only institution on the face of the earth which, if true to its mission, treats all men and all women simply as sons and daughters of God, recognizing the grand equality which we talk about, but so rarely recognize,—the equality based upon the fact that we are the sons and are the daughters of God, and that all distinctions are fictitious and unreal, and will not belong to that higher state to which we aspire and toward which we labor.

5. Faith in Immortality.

And, then, the Church stands for one thing more: it stands for the belief that, when one after another of our friends passes out of sight, he does not pass out of being, but only goes on into a life more real, higher, grander than this. If the hopes of the Church are real, then we are at school here in this world: we are engaged in that "culture of a soul" which Browning says is the greatest thing that can interest men and women. If we can only succeed in developing that soul, it does not make much difference whether our textbooks are bound in leather or in satin, or whether they are bound at all. It does not make much difference whether we live on a broad avenue or a back street. It does not make much difference whether we have fine clothes or poor, or whether we are rich or whether we are not. The one thing, the Church tells us, which is important, is not what we have, not so much what we do, but what we become, and that, when we have fitted ourselves to graduate, we may go out and become citizens of the universe, entering into the larger and finer and higher life.

Religion to pass away? No, friends. The Church to pass away? No, friends. When we are through with our present bewilderment, when we have solved a little more clearly some of our problems, we shall find new motives and new and grander reasons than we have ever dreamed of for allegiance to the Church. And we shall understand that it is simply the voluntary association of men and women for the purpose of cultivating in themselves the highest and noblest life conceivable, and helping to spread throughout the community the contagion of that life. And, if we are only able to organize the true, the ideal Church among men, we have succeeded in solving all the problems of the world, social, industrial, political. We have outgrown disease, we have outgrown vice, we have outgrown crime. We have brought to pass here on earth the perfect kingdom of our God.

THE RETURN.

Nay, but I will arise and go
Unto my Father, and will say,
O Father, in the endless realm
Of Books, behold, I went astray.
My days in reading riotous
I passed, and fain had filled my head
With the last word of science, Lord,
No matter wheresoe'er it led.
To quench my still increasing thirst,
To ever-widening streams I went.
Tracing their source, I lost my way.
Night came apace, my faith was spent;
And it was my inheritance.
In breast milk it was yielded me.
For it this blood now in my veins
Leaped to be spilled in ecstasy.
I am not worthy of a place,
Father, in thy house. Now I know
Obedience to be its base
And pinnacle; and, though I go
From earth to sky, from seed to star,
From drop of dew to central sun,
There art thou, in this primal law,—
God is where'er his will is done.
Hence, O my Father, unto me,
A famished prodigal, assign
Even an hireling's place until
Thy will is mine, and I am thine.
At home in thy wide universe,
My fire by night, my cloud by day,
This fiat,—in obedience
Find thou the truth, the life, the way.

C. LEECH.

Brooklyn, N.Y.

UNITARIANISM AS A PHILOSOPHY AND AS A MODE OF THE SPIRITUAL LIFE.*

BY REV. E. E. NEWBERT.

Religion has feared reason. It has feared science. It has feared a fact. Religion has condemned reason. It has assailed science. It has scorned a fact. Tradition has had many disciples. Dogma has ruled the world. Reason has lighted the way of the few. Where one man has died for truth, ten thousand have demanded his death. But the clamor of the multitude has never been the voice of God. The many have been wrong. The few have been right. Man has stoned his prophets; but others have followed where these have blazed the way, to build temples above their ashes. The truth-bearer has first been killed, then immortalized. Intellectual progress is slow. Its story is linked with tragedy. But the ascending tide of thought never turns back. The long era of religious tradition is passing. Reason is winning its way.

Unitarianism finds its deepest meaning in the intellectual growth of the world. It began as a thought movement. Cool thinkers led the van. The new faith took the form of thought, expressed itself in literature, and had its seat where education and the larger learning were enthroned. It has rightly taken rank as a philosophy of religion. Its prophets have been widely read. Literature has drunk at its springs. Philanthropy has gone to it for alms. Good government has received its inspiration. But the early leaders were men of the free lance. They were not sectarian. They did not build churches. They chose to continue a force assisting the religious world to its intellectual birth.

Observing this spirit, contemporary thought saw only the negative attitude of the new movement. The assumption has gone abroad that Unitarianism is only a protest, a criticism, a denial; that it destroys, but does not create; that it denies, but affirms nothing. Much of this is true: much is false. We make no denial of the historic Unitarian protest. We rehearse it with pride. It had its source in the best New England culture. Heart and mind arose in rebellion. The human spirit started for something new and better. Every vitally transforming world-movement has been a protest. Jesus made the great denial of history. He was crucified as a blasphemer because he believed in God.

As a denial of error and as a protest against the mockery of form and the quackery of belief, Unitarianism has made a great defence. Its imperative negations have cleared a way in this world of the Father for the journey of man, that he be not afraid neither by night nor by day.

It is not all, however, when we have said that the Unitarian movement has been a protest. For done up in its great negations there have always been equally large affirmations. Every historic denial that we have made has contained the promise of that larger vision, the faith that is to be.

* Extracts from an essay read before the Maine Conference of Unitarian Churches at Houlton, June 27, 1895.

To take new ground in religion has ever been perilous. The ploughing makes more show than the new variety of flower reared by slow culture. The Unitarian force is still young, measured by historic religious movements. Hardly have we had time to remove the scaffolding from the temple of the new faith. You have seen a great building in the process of construction. You have passed it by, seeing but the unfinished externals. Blocks of stone, brick, and mortar prove not the design of the builders. Many have criticised Unitarianism, having no appreciation of the splendid design. The rough materials of the new faith have been most in evidence. But within the scaffolding of angry controversy, fundamental work, the adoption of science, exhaustive criticism, and the creation of phraseology for the expression of great ideas, the temple magnificent has been growing; the slow building of a fairer faith, great enough for modern thought; a reverence deep enough for the new beauty of prayer; the temple of character, of truth, of justice, of moral honesty and intellectual integrity; the temple of thought, in which poetry and philosophy are wedded; Spencer made known to Vergil; religion united to science; Jesus conversing with Darwin, one halo for both. Channing worked on the foundation; Emerson reared the slenderest spires of thought; Parker touched its dizziest heights with the gold of eloquent freedom; many have here wrought for God and man. And

> "Still the temple stands;
> And daily at the shrine
> Of the house not made with human hands
> Is heard the song divine.
> Traditions fall, creeds, symbols, all;
> Yet lives the great design."

Such an illustration, however, is faulty, in that it assumes a definite beginning for the liberal faith. We make use of names and dates, it is true; but both are misleading. The Unitarian movement was not born when one man stood up and thundered an eloquent "no" to error that had become a lie. For, in its larger aspects, it is the latest step in the slow progress of religious thought. It is the sign and the symbol of the most recent stage in the growth of Soul. It is not the creation of this century; neither is it something new, unrelated to the past: it is a chapter, rather, in the higher and the finer evolution of the race. There are side issues in religious thought: these are temporary. But a thought-movement that is grafted on to the eternal lines of growth, or, better, is the outcome of an age-long process, is as lasting as the human mind itself. The Unitarian name may not continue; as a sect, the movement may decline; disciples may fall away; our churches may close; we may train no more men for this ministry; a rational faith may be too ideal or abstract to appeal to the masses,—all this may be true; but the idea, the truth for which this name has ever stood, is a part of the imperishable product of mind and heart, a chapter of religious democracy, the last romantic word in the story of man.

This century already stands without precedent as an epoch in the religious thought of the world. The past one hundred years have added more to the sum of human knowledge than all the centuries of the Christian era preceding. Perhaps it is not the happiest phrasing to say that the old religious belief was untrue; for it was once true in the sense that no man knew a larger truth. The time was when the old theology expressed man's highest thought. It contained his science, his logic, his poetry. It was the form of faith best fitted to his ideas of life and nature as a whole. But it became too small for expanding life, or, better, life and thought became too large for it. The old theology became untrue when it outlived its age.

To-day we are facing the most radical revolution in religious history. We are in the very midst of the final passage of thought from supernaturalism to a simple naturalism. Evolution is the magic word of the century. It has made this the wonder-age in the annals of progress. Christian mythology has met its death: evolution begins a new era by giving a new theory of the world, the materials of a grander faith. The liberal position finds in evolution its confirmation.

At the beginning of the Christian era, outside of India and Greece, there was no serious attempt at philosophy. Science was two thousand years away. The fundamental Christian thinking, from Jesus and the apostles down through the Middle Age, was done under the spell of a crude super-

naturalism,—companion idea of the dualism of the long ago. Traditional theory is wrong because it is based in a theory of the world now proven untrue. Had historic Christianity come after Copernicus, after Newton and Darwin, it never would have taken its traditional form. The Trinity and the Atonement have their place in Christian mythology and pagan legend. We know more than any and every man of the remote past, because we are born into this world of ascending forces, and growing ideas, a good many centuries later. We are in a higher grade of school. We learn from larger text-books. We have a truer vision. Go back to the fourth century for our creed? To an earlier century for our revelation? Accept the word of a lesser age? Turn back for truth? Do we hunt the flowers of the field at midnight or at noonday?

The dawn has come. The long night of dualism is going out. The highest form of thought is monistic, the recognition of unity,—a single law, a single substance, a single life. Call it Law; call it Energy; call it God. Words are meaningless now that we face the Infinite. Sufficient that we have found it. But we have reached a dizzy height from whose loftiest peaks many, perchance, are afraid to look down. To some this march of mind is toward chaos, the loss of God and the denial of immortality. I do not see all its bearings. I only know that truth cannot lead to what is bad. Error, backed by all the sentiment of the world, cannot bear a soul to God. But the time has not come to write this latest romance of science and religions. We are too near the conflict, too close to the great transition, too busy adjusting our thought to the new conditions, to properly estimate the final situation. Yet I have the greatest confidence that the full recognition of the unity of Nature is the way to the most daring faith. Mind fears duality: the sense of the Infinite gives assurance. John Fiske, in writing of evolution, says: "Darwinism . . . has placed humanity upon a higher pinnacle than ever. The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophets, the inspiration of the great musician, is confirmed in the light of modern knowledge."

Unitarianism is a daring optimism. Its philosophy is an open philosophy. Its mind is a growing mind. Its thought gathers force from every new day. Its truth shall be larger to-morrow. Channing's camp-fires are far behind us. We swear by no prophet. We acknowledge no intellectual master. We believe that the latter day of the earth shall be vaster than its day of beginning; that to-morrow shall be the accumulation of all past days, with a new day added. We affirm that the records of revelation are not closed. We accept the world's sacred books for all they are worth, no more. We know that the Bible is hardly more than a religious primer, an early text-book in the earnest study of God; not what God has said to man, but a record, imperfect and partial, of what man has thought about God. For the fresher records of revelation we are driven to our growing knowledge of nature and the unfolding mind of man. Man is not ready to write a book that shall be to all men and for all time the source of authority. He has hardly begun to classify and label his facts. Not to-day nor to-morrow, but one million years hence, he may have something to record on imperishable leaves. The golden age is not behind, but before. The splendid contributions of modern learning make us sure that we face the morning of the greatest day. The sunset of a lesser day is at our back: our uplifted eyes fall on the purpling hills of the dawn, the morning sky is aglow with the signs of promise. Whoever of the human host turns back afraid is not worthy to see the day. God comes in the dawn. Yesterday has no God. All there is of to-day is God. To-morrow is building the framework for his larger image.

Shall this body of thought, so open, so reverent, so free, fail as a mode of the spiritual life? Need naturalism be dry and hard? Has it no bread of life, no springs of water, no summits of inspiration? Is there no moral imperative in rationalism? Does it not force us to say "yes" to the truth and "no" to a lie? Outgrowing from it shall there not be a "love to God and a love to man"? The awakening of man to the divinity of himself? In a recent book a well-known thinker and educator says, in

substance, that the attempt to approach God apart from Christ is not only an impoverishment in the conception of God, but that it is spiritually fatal. The world has been told this so long that perforce it must believe it. One avenue open to God! No other way in all the universe beside! Is man so poor? Is nature so barren? And is all the conquest of mind vanity? It is a beggarly conception! I dare and will put myself in evidence against the accusation. Once I thought that I believed in God. But I have never believed in God until now,—now when I see him not, when I know him not; now when I cannot find him, neither lose him nor name him; now in my mystic assurance, apart from any word that was ever spoken, that I am in the midst of God. I thought, too, that I believed in Jesus. I was sent to Christ for a selfish salvation. But I did not sit before the man to learn of him. Never until now did I bring my life under the shadow of his greatness. I believed in heaven, and I believed in hell. The future life was certain. I had never a doubt of it. Yet I did not believe in immortality. My faith was not grounded in thought. The least storm would have swept me from my feet. I had not found the Everlasting Arms. I can tell no more! But this I know, that vaster far to-day my mystic thought of life! No death in this wonderland of a world! Mind too great for ruin! I know nothing of immortality, yet I know it all. I shall die, but life shall live forever. How shall it be, and when? The "shall be" is mine. The "how" and the "when" interest me not. Outgrowing from all this, I confessed a spiritual life; but I see now how poor it was when set over against all that I am forced to be to-day under the influence of my new faith, wordless, indefinable.

"To crawl is not to worship.
He who shaped us last of living forms
Has long enough been served by creeping things,
And men who learn their rituals."

"Blind and insensible," says Ernst Haeckel, "have the great majority of mankind hitherto wandered through this wonderland of a world. . . . But now at last it is given to the mightily advancing human mind to have its eyes opened. It is given to it to show that a true knowledge of nature affords full satisfaction and inexhaustible nourishment, not only for its searching understanding, but also for its yearning spirit.

It was an Indian sage who came to the temple of his deity. "Who stands without?" said the voice within. "It is I," replied the sage. "Retrace thy steps, there is no room within for thee and me." The sage obeyed, but returned, born to the thought of the unity of the soul. Again the voice said, "Who stands without?" And the sage made answer, "It is thou."

Religious man is but writing the preface to the history of his thought. What shall be the chapters? What the grand divisions? Are we in the line of march, in the way of religious ascent? Shall we help this man to write a sentence? Will there be a page to echo our thought? The Unitarian movement is passing out of its initial stage. Perhaps it has had too much abstract thought for a religious movement. Intellect divorced from poetry is not inspiring. To-day we are transmuting some of our light into heat. We would attend the marriage of science and religion. We would wed the cold fact to the glowing imagination. We would create a unity for logic and feeling. We would make philosophy poetical and poetry philosophic. But in this new emphasis on feeling let us not sacrifice intellect. A religious emotion won at the expense of thought costs too much. I plead for more heat, a larger enthusiasm, more emphasis on the spiritual efficiency of our thought; but I oppose any diminution of light. Reason in religion is as rare to-day as the rose in the desert. A rational faith has been gained by struggle. Organized Unitarianism is the most signal triumph in religious history. Let us not desert the heights we have won: let us plant them rather with the flowering vines of music and poetry.

Our pulpits have many pressing problems. We must touch many practical questions. But we shall lose if, in complete attention to these, we lower the standards of high thinking and intellectual leadership. Daring truth-seeking and the boldness of utterance shall ever be our largest mission. It is indeed a service to tell men to be good, to plead for righteousness. All this is a growing part of the liberal faith. But I believe that the largest duty of our ministry is to put a great, living thought into the

mind of the world that shall stir it to a higher birth. There are still great words to be spoken. We have no time to juggle with moral platitudes. A woman once said to a minister, "You make me think so fast that my feet are cold." No happier response can come to the preacher. Religious man has had too much blood in the feet, too little in the head. I say, let our pulpits lead boldly, daringly, having the gift of prophecy, in this day's earnest quest for truth. Let our platforms be rededicated to the free mind, to intellectual integrity, to frankness of utterance, to the reverence of whispered prayer.

Were I to make a creed which should inspire and feed my own restless spirit, and by whose terms I could stand to-morrow, I should not gather my material from the dry bones of tradition. The word "belief" should have no place. Nature and the free mind should be my model and inspiration. I should gather a spring violet, a summer rose, an autumn leaf; I should take captive a swallow's flight, the glory of the dawn, the morning song of a bird; I should wait before a great painting, sit at the fountain of poetry, catch a fact from science, logic from philosophy; I should absorb the pathos of a song, the music of an organ; I should steal the immortal from the sunset, the murmur from the brook, the whispered mystery of the sea, the light of a star; I should gather widely from the world of fact and fancy, thought and feeling; and I should tie all this material together with a beam of sunshine falling from the heavens or caught from some human smile.

Is there nothing in all this natural world of God? Nothing in natural religion to inspire and feed the human spirit? Or must we say, "Lord, Lord"?

With the falling of the old idols, we turn to the new and larger sanctities. Before the divine order of the natural world, and in the presence of aspiring mind, we bow the knee. Leaving small things and beggarly words, we would erect our altars to the day and its life. And around them, conscious of the Infinite Presence, we would gather to say the eloquent prayer of an honest thought and a consecrated life, until "the immortal light, all young and joyous, million-orbed, million-colored, shall beam over the universe as on the first morning."

THE PRINCIPLES OF BRAHMOISM.*

BY PANDIT SIVANATH SASTRI, M.A.

1. There is only one God, who is the Creator, Preserver, and Saviour of this world. He is spirit, infinite in power, wisdom, love, justice, and holiness, omnipresent, eternal, and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. Man's happiness in this and the next world consists in worshipping God in spirit and truth.
4. Loving God, holding communion with him, and carrying out his will in all the concerns of life constitutes true worship.
5. No created object is to be worshipped as God; and nothing but God is to be considered as infallible and the sole means of salvation.

Exposition.

1. We believe that this universe has sprung from, and is sustained and governed by, the will of a supreme and self-existent Being, infinite in power, wisdom, love, justice, and holiness. His Providence is ever active, special as well as universal. By reason of his infinitude and uniqueness, he is beyond our conception, but certainly not beyond our *knowledge* and *faith*. We cannot conceive or comprehend him except but partially through his manifestations in nature and in man; but by means of our reason and instinct, faith and intuition, we can sufficiently *know him* to *believe in him* and to worship him, in faith and spirit.

2. We believe that man, by virtue of his peculiar moral and spiritual constitution, and of the peculiar privileges consequent upon that constitution, and also by reason of his conscious relationship with that divine love and justice, is the son of God, and as such is fit to know him and love him, which is man's highest destiny, and to serve him, which is his highest privilege.

3. We believe that worship or conscious moral and spiritual intercourse with this Father, consisting of an attitude of love, gratitude, trust, and reverence, is a most sacred and solemn duty on man's part, and the way to his salvation.

4. By salvation we mean that state of per-

* These principles are published as an appendix to a pamphlet by C. G. Naidu, entitled a "Short History of the Brahmo Samaj."

fect union of the son with the Father, where there is no extinction or annihilation of his separate entity as a *child*, nor absorption into the Supreme Being, but perfect harmony between his *will* and the will of the Father through *love* and *self-surrender*. It is both *negative* and *positive*. Negatively, it means *liberation* from sin and misery, and, positively, a state of felicity consequent upon a conscious life in God.

5. We believe that the way to this salvation is not through *pantheism*, which regards sin and misery as delusions, nor through *asceticism*, which aspires to uproot the *desires* and subjugate the body, but through *love*, which teaches the soul to seek the will of the Father as the highest good. It does not snatch the soul away from temptations, nor violently uproot the desires, but places it above them and beyond them by making them matters of indifference to its purpose or aim.

6. We believe that man is destined for eternal existence, of which his life on earth is but the first and the preparatory stage; that he is morally accountable for his conduct; and that there is no escape in the future from the consequences of his acts in the present. The punishment of sin is sure and inevitable, and forgiveness with God means the permission of spiritual restoration.

7. But we do not imagine any material heaven or hell. There may be worlds and spheres where human souls find themselves placed during the several stages of their progress and development after death; but heaven and hell with us are not *places*, but *states*. By *heaven* we mean the *joy* consequent upon knowing and loving the Father, and upon being allowed to hold unclouded intercourse with him, this being the highest reward of virtue; and by *hell* we mean that miserable state where the soul is made unworthy of intercourse with God, and finds delight in unrighteousness, which also is the worst punishment of sin.

8. We do believe that not only outward morality as recognized by society, but also the purity of the inward nature, producing singleness of mind and holiness of intention, is one of the first conditions of proper spiritual intercourse with God, and that the attainment of this holiness should be a matter for earnest prayer.

9. By *sin* we understand the *conscious* and *wilful commission* or indulgence of a deed, thought, or desire, which leads the soul away from the divine *will*, and also the conscious and wilful *omission* of any deed, thought, or desire which leads us toward the divine will.

10. By divine will we understand that universal, eternal, and constant action of the divine Spirit which under given conditions is manifested in different shapes and proportions, through our reason, conscience, affections, and will. When it breathes through the *reason*, it is *wisdom*, enabling us to perceive the *true;* when flowing through the conscience, it is *virtue*, giving us a sense and knowledge of *the right;* when operating through the *affections*, it is *love*, leading us to seek the *good* of *others;* and, when influencing the will, it is *courage*, giving us firmness to stand upon duty. The condition of the action of this divine will are *love* and *self-surrender*. Man's highest excellence can only be attained through submission to this ever-active law of righteousness, and departure from it is his degradation and misery.

11. We do not believe that man is a sinner by birth, but becomes so by his conscious and wilful commissions and omissions, as described above.

12. We believe that sincere repentance and earnest prayer are the means of his reconciliation with the Father. Repentance is the awakening of *love*, *faith* is the maturity thereof, and *regeneration* is the result.

13. By regeneration we mean the ultimate establishment of harmony of man's will with the law of righteousness in his nature and the suppression of his sinful will.

14. By prayer we understand that loving, trustful, and expectant attitude which the soul naturally assumes toward God, when it feels itself weak and fainting in its struggles after spiritual progress.

15. We believe that the prayer or *aspiration* of man, by a universal spiritual law, is met by the *inspiration* of God, or infusion of divine energy into his soul, giving him strength, purity, and peace, which help him toward his spiritual progress, and that the action of this divine grace is proportionate to the *intensity of the prayer* and *thoroughness of the submission* of the soul. This divine inspiration, according to peculiarly intense

longings and aspirations, at times assumes the shape of special manifestations, in the case of individuals and nations, as illustrated in the lives of great men and great races.

16. We do not look upon the world as a delusion, like the pantheist, nor as a place of bondage, like the believer in transmigration, nor as the heritage of fallen humanity and consequently an abode of sin and suffering, like the orthodox Christian; but we believe that the world is a nursery for the soul, beautifully adapted for its growth and development, and for the exercise and culture of its moral and spiritual powers during the first stage of its existence, and that all the spiritual and moral ties that bind man to his family and to his kind are sacred and divinely ordained.

17. In accordance with our views of God, man, and the world, we believe that true piety does not consist in quietism and mysticism, nor in outward ceremonies and asceticism, but in the strict purity of inward and outward conduct, in the sanctification of the relations of life, in the combination and harmony of faith and work, of communion and prayer, and of love and philanthropy.

18. We believe in public worship: first, as a necessity for our individual spiritual progress; second, as a duty for the spiritual realization of the brotherhood of man.

19. We look upon caste and every other form of denial of social or individual rights, by individuals or classes, as impious and reprehensible, and, as such, a proper field of unceasing moral warfare for all true lovers of God.

20. In accordance with the above spirit, we look upon the church as essentially a family of brothers and sisters, and, as such, a commonwealth in the strictest sense of the term, where the abuse or misappropriation of power by one or a few is unfair, ungodly, and condemnable.

21. We do not believe in any divinely revealed book nor in any infallible guide or pope; but we regard all perceptions of the really true, good, and holy, in any book or man, as revelations of God, and reverentially bow before them.

22. We believe that religion is progressive; that all the religions of the world represent more or less rude and imperfect attempts to spell out the common religious instincts and spiritual inspirations of mankind; that they have not been *made*, but have *grown*, out of the spiritual life of man, assuming different forms, owing to difference of intellectual, moral, social, and political conditions. So there are truths in all, and we cheerfully accept them.

23. In accordance with these views, we regard the whole human race as a family, of which God is the Father, the world the abode, the great men the elder brethren, scriptures of all nations the depositories of spiritual treasure, and the triumph of truth, love, and justice the ultimate goal.

CHRISTIAN UNITY.

The subject of Christian unity, of the union of all Christian denominations on some common basis, is now being agitated as never before, especially in this country. Certainly, he is very little a Christian who does not yearn for fellowship of spirit and fellowship of action among all people who are trying to be religious. A person who goes off into a corner, with few or many, setting up an exclusive style of worship or creed of dogmas calculated to ward off and brand as heretics all who cannot speak that shibboleth or perform that ritual is, in the religious world, what the member of an Indian tribe in America, or one of an established *caste* in Asia, is to the civilization of the nineteenth century.

It is no trifling thing in these days, when railroads and steamships and telegraphs and treaties of peace and world's congresses are, under God, working to break down walls of separation between human brother and human brother the world over, for a company of people, using, or rather abusing, the name of Jesus, the great unifier, to exclude anybody on this God's earth who is trying to be religious from their equal and honorable religious fellowship. The name man is greater than that of any nation or church under the sun. The faith and love of Jesus are greater than all particular churches, and would survive in the true soul, though these were piled mountain high and burned in one great bonfire.

I. The first overture for union comes from that large sect of Christendom known as the Roman Catholics. You know the mani-

festo lately issued by Pope Leo XIII. It was in general terms; and then the Protestant world listened breathlessly to hear what particular concessions the Romish Church would make, what lowering of its high sectarian and ecclesiastical fence. The reply soon came frankly back. The first and fundamental condition is the acknowledgment of the supremacy and absolute infallibility in religious matters of the pope. In other words, Protestants must acknowledge and declare that a certain man now called Leo XIII. cannot err in matters moral and spiritual, that for him to make a mistake would be impossible.

And this "inerrancy" of the man in St. Peter's chair, so called, depends upon and is assured by an unbroken line of apostolic succession from Peter himself. It means that everything hitherto done or said by any pope in matters spiritual is right and true. It means, among other things, that, when Pope Stephen VI. in a fit of anger mutilated the corpse of his predecessor Formosus, he did entirely right; and, on the other hand when Pope Formosus did the things which angered Pope Stephen, he also did entirely right. It means that, when Pope Sergius III. left the rule of the church in the hands of two profligate women, he acted with unerring wisdom and rectitude. It means that the massacre of St. Bartholomew's eve was spotlessly pure, gentle, and amiable. Be sure, that, with the regard I bear our Roman Catholic brethren, I should recall these terrible sins and mistakes—no greater, perhaps, than Protestants have been guilty of —only to meet the startling claim of papal infallibility.

By such acknowledgments as I have named, and others which these involve, we can one and all be received back to the mother church. I need not remind you, with sincere gratitude for the kindly invitation, that on these terms the way back to Rome is not densely crowded.

II. The next offer comes from the English, or Episcopal, Church, on the basis of the so-called "Lambeth," or "Chicago Lambeth," Articles. The proposition is, in substance, that Christian union be effected by agreeing to these four things: the Apostles' Creed, the Nicene Creed, the two sacraments of Baptism and Lord's Supper, and the Historic Episcopate, besides, of course, the Scriptures. I will speak of but one of these conditions, the indorsement of the Historic Episcopate. This means that there has been a regular and unbroken succession of bishops and ordinations of bishops, by bishops, from the twelve apostles themselves, as some say, or, as others assert, from the early Fathers of the Church, or, as the more liberal wing are content to claim, from a time sufficiently early to give the episcopate the binding authority of age and usage. But, however interpreted, the acceptance of the episcopate in its historic form is a prime condition of union as set forth by that Church. Now, not to discuss the reasonableness of this condition, I believe the proposition is entirely impracticable as things now are. First, the Roman Catholic Church will not be apt to give up its papal infallibility, in order to become an adjunct of the Church of England. But how with Christians outside both those churches? How with us of the New England or Congregational wing of Christendom?

There is a New England history of which very many of us are proud. There were actors in our early days whose names we venerate. We believe that in the main our Puritan Fathers were right, or nearer right than their foes, who disowned them, strove to put them down and displace them, and at whose hands their lives were often in peril. But the one foe our fathers had to contend with, the one thing they resisted and prophesied against as evil, was the "Historic Episcopate"; and to believe that it was and is and always will be the one spiritual authority fit to command, and that all things and all people contrary to it, or outside it, are illegitimate, and have always been illegitimate, turns New England history, from the time of the Pilgrims downward, into a vast mistake or a spiritual crime. Those Puritan Fathers from whom we draw our chief blood and character—whether right or wrong I will not now question—believed that priests and bishops were, as depositories of power which the people did not confer, natural foes of freedom; that divine grace and authority do not descend by the hands of prelates imposed upon the heads of their successors, that in the church of Jesus every man is as near to God as a church magnate can be,

and that character, personal conviction, love, holiness, and not episcopal ordination, give divine authority, and the only divine authority, to preach the truth; as with Isaiah and Paul, so with their successors. The issue was very sharp, the principle one that could never be compromised; and with most New Englanders the issue is equally important to-day. It will be hard for them to believe or belong to a church which in its very constitution asserts that there are no legitimate Christian ministers but those who can trace their ordination to some bishop appointed by the throne of England, the pope at Rome, or some patriarch of the Greek Church. They will not believe that John Robinson, William Brewster, and Roger Williams ought never to have spoken from a pulpit, and that the word of Bushnell, Starr King, Channing, and Andrew Peabody and Martineau, lacks the divine legitimacy which any and every priest on whose head a bishop's hand has been laid possesses.

But it is said that the sentiment of many members of the Church of England and its outlying branches has changed of late years. Undoubtedly so. But still the "Historic Episcopate" has not changed. According to the canons of the Episcopal Church in America, no person who has not been ordained by a bishop of or regularly descended from, either the Anglican, the Roman Catholic, or the Greek Church is to be recognized as a Christian minister qualified to preach in an Episcopal church; and these canons are as rigidly enforced as ever, and I know of no serious movement to change them. According to these canons any Romish priest can be received and fellowshipped without reordination; but Lyman Abbott, Edward E. Hale, and President Dwight are absolutely excluded from participating in church service. How inexorably these laws are insisted upon is shown within the last few years by the prosecution of those ministers who have violated them in the least degree.

Now, not to discuss the merits of the case, it can hardly be expected that a majority of religious New England people can turn against their own sacred history, and pronounce it thus illegitimate and unworthy.

I might add that the American people as a body are as firmly opposed in principle to a hierarchical church like the Episcopal as to a hierarchical civil government like that of Great Britain, and, moreover, that there are some things in the Prayer Book offered them and in the two creeds which a large part of the people would not subscribe to.

III. The third offer comes from the National Council of Orthodox Congregational Churches by its recent vote at Syracuse. It is this: "The acceptance of the Scriptures as the only authoritative revelation of God to man, of Jesus Christ as the divine Saviour and Teacher, of the Church of Christ as the body commissioned to preach the gospel, and of liberty of conscience in the interpretation of the Bible and the administration of the Church." This, surely, coming from the Calvinistic direction, is a most liberal and advanced proposition. It demands no particular mode of worship, no belief in Trinity, vicarious atonement, or everlasting punishment. This is a generous concession of secondary things. But even here are a few matters which will keep many even of the most amiably disposed away. For one instance, there are multitudes of the best Christians who do not regard the Scriptures as the *only authoritative revelation* of God to man. No religious person can probably read the book of Job, the 55th of Isaiah, the Sermon on the Mount, or the 13th of 1st Corinthians, without feeling God is here, as clear as day, as articulate as a human voice. But not all of the Bible is so. Moreover there are authentic revelations outside the Bible. You have had revelations from God in the still hour with your own conscience, when a divine "Thou shalt" or "Thou shalt not" spoke to you as unmistakably as the friend's voice at your side or when, without a Bible within a mile of you, you heard the "Well done" or "Depart, ye cursed."

There were Jews who had revelations from on high before there was any Bible, the records of some of which are now printed in the sacred volume. There are to-day Parsees, Chinamen, Japanese, Hindus, that never saw our sacred books, but who have unmistakably experienced God in their souls. On this ground alone, if on no other, a large part, and not the least devout part, of Christendom will not accept the offer of our orthodox Congregational brethren.

The proposition for all Christendom to stand together on the Bible, and the Bible only, is not a new one. Our friends of the *Christ*-ian denomination have long been urging it. But the question always comes up, On what part or parts of the dear old volume,—the Jewish or the Christian,—the "tooth for a tooth" or "love your enemies," the wail of annihilation in Ecclesiastes or the immortal hope of Jesus and Paul? The Bible has other and nobler uses than this; but, surely, it was never providentially intended as a literal and infallible creed.

IV. I will for a moment speak of one other suggestion of a platform, or an ideal, for Christians to unite upon. It was unanimously adopted a year ago by the National Conference of Unitarians at Saratoga. It reads thus: *These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.*

Now, strange as it may seem, this is the first instance in Christian history of a religious body, by a deliberate vote, planting itself simply, squarely, and unequivocally on the religion of Jesus. The Church and one and another denomination have planted themselves on certain devised dogmas *about* Jesus, voted at Nicæa, Chalcedon, and elsewhere, Presbyterians have planted themselves on the Five Points, and *Christ*-ians on the Bible; but never before, so far as I can learn after much searching, has any religious body declared the *religion of Jesus* to be the spiritual ground on which it proposes to stand.

But, it is said, there are many possible interpretations of the religion of Jesus. Very true. But the Saratoga Convention adopted the interpretation which Jesus himself gave, and gave in such simple words that a child of five years can understand what it means. It adopted Jesus' own interpretation of his own religion. Here, then, is something new under the sun, a platform unheard of before in Christian history,—the religion of Jesus as expounded by himself to the comprehension of everybody. Friends, I have a mighty hope that this will be the ultimate meeting-ground of all Christians. Nobody, we can well believe, Christian, Jew, or pagan, who has reached a certain degree of spirituality, can take possible exception, in point of principle and spirit, to any of the authentic teachings of Jesus concerning the relation of the soul to its divine Author and to its fellow-men.

Abraham Lincoln once said that he had never joined a church because of the complicated doctrines which characterize the articles of belief, and added, "When any church will inscribe over its altar, as its sole qualification of membership, the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul." Surely, Lincoln would find to-day a church that he could join without reservation.

S. C. BEANE.

LITTLE THINGS.

One by one the snowflakes fall
In a feathery drift by the garden wall.
One at a time the seconds fly
Into the minutes of by-and-by.
Taken alone, they are little worth:
Taken together, they bless the earth.

Smiles may lighten a load of care.
Sunshine maketh a dark day fair.
Glistening tears are trifles small.
But remorseful tears are drops of gall.
Both tears and smiles fulfil their part
By bringing peace to the troubled heart.

Little by little we mount above
To the home of joy and peace and love.
The little things of every day
May help us much on the onward way
If we make the most of the present hour,
And do our work while we have the power.

Our lives are composed of trifling things
Wrought from the day, and what it brings.
Alternate hopes and cares and fears
Have each a share in the passing years.
We live for the hour, not for the day;
And the hour we live for eternity.

MAUD L. COTTON.

Bemis Heights, N.Y.

Among the many acts of gratitude we owe to God, it may be accounted one to study and contemplate the perfection and beauty of his work of creation. Every new discovery must necessarily raise in us a fresh sense of the greatness, wisdom, and power of God.—*Jonathan Edwards.*

BORROWED TROUBLES.*

BY REV. HERBERT MOTT OF THE WESTMINSTER CHURCH, PROVIDENCE, R.I.

"Murmurers and complainers."— JUDE xvi.

There are troubles which come to us, and some which we must meet and endure at the call of duty. There are others which we go out of our way to seek.

These are what I mean by borrowed troubles. The mother of a certain little boy gave him a dime to spend. On his way to the store, it somehow slipped from his fingers, and rolled away out of sight.

He searched and searched, but it was of no use: the coin was nowhere to be found.

Here was a sad misfortune. He wept with sorrow and vexation.

Presently a kind woman, touched by these signs of woe, stopped to inquire what the matter was; and, on learning of his loss, she opened her purse, and gave him ten cents.

Eagerly the boy grasped the kindly gift, his eyes brightened, a smile began to creep into the corners of his mouth, and then, all at once, he broke out into fresh lamentations.

"Why, what is the matter now?" exclaimed his astonished benefactor. "Haven't you got your ten cents?"

"Yes," sobbed the lad; "but, oh, if only I'd got the one I've lost, too, then I should have twenty cents!"

He had suffered loss, and it had been fully made up to him. That ought to have ended the difficulty; but no, he must needs go back to what had been settled and atoned for, and borrow trouble out of the past,— a morbid, unreal, phantom trouble.

And such is the strange constitution of the human mind that these phantoms are often capable of producing as much disturbance, misery, unhappiness, as real and genuine calamity. We see this occasionally in sickness.

Illness is always a hard thing to bear, a serious misfortune; but do we not sometimes see it made much more serious and much more hard to bear by vain imaginings, by useless excursions into the experiences of other people, by a minute and constant dwelling on things that have happened to some one else, by a querulous nursing of fancies about what may occur some time in the future, by borrowing trouble, when we have quite as much as is good for us of our own?

There is an old Persian fable which illustrates this: —

An inhabitant of Teheran one evening met a stranger at the gate, coming into the city, and asked him his name and business.

"My name is cholera, and my business is to destroy the inhabitants of this town."

The Persian, who for some reason or other had influence with the ghastly visitor, entreated him not to slay them all, and finally extorted a promise that the number to be taken should only be two thousand.

But eighteen thousand died; and the Persian, meeting the angel of death one night in the street, upbraided him with his breach of faith.

"Man," he replied, "know that I have kept my word. I slew two thousand, and no more: the rest, sixteen thousand in all, died of sheer terror."

Died, in fact, of borrowed trouble. The calamity would have passed them by harmlessly: they made it fatal by adding what did not belong to it or to them.

> Half the ills that flesh is heir to
> Wouldn't really be so bad
> If we didn't always thereto
> Add the ills it never had.

Another evil which results from this habit is that it gives us a wholly wrong idea of the nature of life, and therefore of the nature of him whose gift life is.

It makes us think existence is a poor kind of thing. I have noticed that those who hold the gloomiest views are not those who really have great burdens, but those who fancy they have them.

There is a little Russian story that bears upon this point. Human nature appears to be very much the same there as here.

Once upon a time there lived a farmer who went about complaining of the burdens of misfortune he had to carry.

One day he happened to stumble upon a cave in which lived a wise old man, who, when he heard the farmer grumbling about his fate, upbraided him.

"I should very much like to have a look

*Published by the Sermon Association of Boston, Mass.

at these troubles that we all have to carry," said the farmer.

"Very well," answered the other. "Come to my cave at midnight of the first day of the month, and I will show you all the troubles and burdens of the world."

So away went the farmer, and he thought the time went very slowly until the first day of the month; and then he was on hand at twelve o'clock sharp.

Sure enough, the wise old man was there; and he made the sign of the cross upon him and blessed him, and then took him into the cave.

There he saw a number of sacks. "What are they?" he asked.

"These are the troubles and burdens," was the answer.

So the farmer began to try them all. Some were little, and some were large.

In many cases the smallest ones were heavier than the largest.

They were all heavy, however, and uncomfortable. Finally, he happened to pick up one large bag, which was very soft; and, when he flung it on to his back, he was delighted to feel how nicely it adapted itself to his shape, and it seemed quite light in comparison with the others.

"Now," exclaimed he, "if I could only have a burden like this to carry instead of the sort I have, life might be worth living."

"O foolish one," said the wise old man, "this is your very own burden!"

Sure enough, when the farmer looked, there was his name on the bag.

Since that time he has never complained about what he had to bear. Observe, he was cured of the unhappy habit of borrowing trouble by striking a balance between the realities of his own case and those of others, and he had learned he was carrying the burden he was best fitted to bear.

There are many occasions when it is a good thing to strike a balance, and see how things actually stand.

It gave this man a new idea of the worth of the life God had given him. He would go about his business ever after in a different spirit.

I think his faith in the goodness of God would be more firmly established. Faith rests, in the long run, on our judgment concerning nature of life.

This man had a wrong and twisted view of it. He went about murmuring and complaining that it was a burden and a misery, and not worth having. He became a pessimist, a cynic, a scorner of all things.

And he was this, not because his life was really an evil gift, not because God had really ill-used him, but simply because he borrowed troubles, and then forgot they were not his own.

We know of people who borrow things, and then forget they do not own them. The effect of that is bad. But the worst of all comes when we borrow trouble.

THE FEDERATION OF WOMEN'S CLUBS.*

An elaborate account of the women's club movement in the United States, by Mary C. Francis, appears in *Godey's Magazine* for December. The General Federation of Women's Clubs, formed six years ago, is to hold its third biennial convention in May, 1896, in Louisville. The recent Federation Congress, in connection with the Atlanta Exposition, has also done much to awaken the spirit of organization in the South. Concerning the present status of the movement the article says: —

"The Federation is an immense organization. It now numbers between five and six hundred individual clubs, and also the State Federations of Maine, Massachusetts, New York, New Jersey, Ohio, Illinois, Iowa, Kentucky, Nebraska, the Territorial Federation of Utah, and the Federation of the District of Columbia. Thus it will be seen that the East leads, the Central States and the West and North-west follow, and the South is last. The States contribute clubs to the General Federation as follows: —

"New York, 85; Illinois, 63; Massachusetts, 48; Ohio, 44; Iowa, 22; Indiana, 21; Michigan, 21; Pennsylvania, 19; California, 16; New Jersey, 15; Colorado, 9; Minnesota, 9; Connecticut, 6; Washington, 6; Maine, 5; Missouri, 5; Kentucky, 5; Wisconsin, 5; Tennessee, 4; Kansas, 4; Texas, 3; Rhode Island, 3; Maryland, 3; Alabama, 2; Georgia, 2; Louisiana, 1; Arkansas, 1; North Dakota, 1; South Dakota, 1; New Hampshire, 1.

"Altogether the South sends into the

* Abstract from December *Review of Reviews*.

Federation thirty-two clubs, and more are to follow rapidly. New Orleans has a number of women's clubs, although only part of them are federated. The Woman's Council of Memphis embraces forty-eight of the leading clubs, showing a membership of between three and four thousand."

A Million Club Women.

"The total membership of the General Federation is shown by its official records to run far up into the hundreds of thousands. In New York City and Brooklyn there are between forty and fifty thousand club members. An approximate estimate of the entire number of club women in the United States, federated and non-federated, must place it close to the million mark. The clubs which are not federated make an unknown quantity difficult to compare with the official returns made to the Federation, but the unknown quantity is a very large one, for the Federation has not yet reached far into the South, and there are States like Vermont, which is represented in the Federation only by a chairman of State Committee of Correspondence, and there are great sections of the West and North-west where the Federation must yet make its way. Neither of the Carolinas is represented.

"The Federation has ever since its organization been fortunate in its officers. Those who are at present in office are women of ability, experience, tact, and enthusiasm. They believe in organization, centralized power, focalized loyalty, and united effort; and they are versed in all the best methods for obtaining these ends. Mrs. Ellen N. Henrotin of Chicago is the president, and has displayed great executive ability in the administration of the affairs of the Federation. She is deservedly popular, and her qualifications are greatly admired.

"The organization is compactly built. The club woman holds her relation to the club. The club is a member of the State Federation; and the State Federation is in its turn an affiliated branch of the General Federation, or, in many instances, the individual club is directly a member of the General Federation. Running through this network of independence is the dominant idea of a true democracy. The motto of the Federation is 'Unity in Diversity'; and its fundamental principles are those of equality, of freedom, of largeness of thought, the development of individuality, and the dissemination of helpful thoughts and ideas."

What the Clubs are doing.

"A detailed classification of the lines of work of the various clubs is manifestly impossible. Twenty years ago nearly every club in the country was purely literary or social or both. To-day, after traversing apparently every field of art, history, music, literature, archæology, philosophy, science, ethics, religion, and æsthetics, they have boldly reached out into other fields, and have been especially successful in exerting an influence on affairs hitherto supposed to be the especial domain of men.

"In practical work outside of purely mental development they have done much. Many of the women's clubs have been active in promoting university extension centres and establishing post-graduate courses. They have established and endowed chairs in colleges and universities, notably the Woman's Legal Education Society, which endowed a chair for law lectures to women in the University of New York.

"Members of college clubs are nearly always active in university settlement work. They have established circulating libraries, one of the greatest needs of the country at the present time; they have taken an active interest in politics, have greatly influenced sanitary legislation in cities, have been influential in securing tenement-house reform and much-needed improvement in the management of jails, penitentiaries, almshouses, and asylums; and they have secured representation on many school boards throughout the country, and in Chicago Mrs. Lucy L. Flower is a trustee of the University of Illinois. They have made practical investigations of sweat shops, factories, and other great human hives, where the greed of the monopolist makes life cheap; and in many cases their reports presented to legislatures have secured laws which have granted shorter hours, better ventilation, and generally improved conditions. They have also succeeded in regulating child labor in most of the States."

"The records at hand would not justify any attempt to classify the work of clubs by subjects in geographical sections, yet it is

evident at a glance that the clubs of the West are the most progressive and active in practical work and interest in current topics. The clubs of the South are almost purely literary and social. The Eastern clubs, so long conservative and literary, are rapidly imbibing the spirit of the times. Among clubs which are approximately models for others may be named: Sorosis; the New England Woman's Club; the Chicago Woman's Club and the Chicago Fortnightly; the Saturday Club of Columbus, Ohio; the Professional Woman's League of New York City, a club which holds its meetings year in and year out; the Indianapolis Woman's Club; the 'Friends in Council' of Quincy, Ill.; the Brooklyn Woman's Club; the Portia Club of New Orleans; the Phalo Club of New York City; the Wednesday Club of St. Louis; the Friday Club of Chicago; and the Sorosis of Cleveland, Ohio, which has recently taken up the plan of erecting a Cleveland club-house for all the clubs."

LIBERATION THROUGH IDEAS.*

Matthew Arnold was in the habit of dwelling on the importance of a free movement of fresh ideas through society. The men who are in touch with such movements are certain to be productive, while those whose minds are not fed by this stimulus are likely to remain unfruitful.

One of the most suggestive and beautiful facts in the spiritual history of men is the exhilaration which a great new thought brings with it. The thrilling moments in history are the moments of contact between such ideas and the minds which are open to their approach. It is true that fresh ideas often gain acceptance slowly and against great odds in the way of organized error and of individual inertness and dulness. Nevertheless, it is also true that certain great ideas rapidly clarify themselves in the thought of almost every century. Every new thought relates itself finally to all thought, and is like the forward step which continually changes the horizon about the traveller.

The history of man is the story of the ideas he has entertained and accepted, and of his struggle to incorporate these ideas into laws, customs, institutions, and character. At the heart of every race one finds certain ideas, not always clearly seen nor often definitely formulated save by a few persons, but unconsciously held with deathless tenacity and illustrated by a vast range of action and achievement. At the heart of every great civilization one finds a few dominant and vital conceptions which give a certain coherence and unity to a vast movement of life. Now, the books of life, as has already been said, hold their place in universal literature because they reveal and illustrate, in symbol and personality, these fundamental ideas with supreme power and felicity.

Every intelligent man is born into possession of a world of knowledge and truth which has been explored, settled, and organized for him. To the discovery and regulation of this world every race has worked with more or less definiteness of aim, and the total result of the incalculable labors and sufferings of men is the somewhat intangible but very real thing we call civilization.

One may be well trained and carefully disciplined, and yet have no share in this organized life of the race; but no one can possess real culture who has not, according to his ability, entered into it by making it a part of himself. It is by contact with these great ideas that the individual mind puts itself in touch with the universal mind, and indefinitely expands and enriches itself. Culture rests on ideas rather than on knowledge: its distinctive use of knowledge is to gain material for ideas. For this reason the Iliad and Odyssey are of more importance than Thucydides and Curtius. For Homer was not only in a very important sense the historian of his race: he was, above all, the expositor of its ideas. No one can be said to have read these poems in any real sense until he has made these ideas clear to himself; and these ideas carry with them a definite enlargement of thought.

When a man obtains a clear view of the ideas about life held by a great race, he has gone a long way toward self-education, so rich and illuminative are these central conceptions around which the life of each race has been organized. To multiply these

* From an article in the *Bookman*.

ideas by broad contact with the books of life is to expand one's thought so as to compass the essential thought of the entire race. And this is precisely what the man of broad culture accomplishes. He emancipates himself from whatever is local, provincial, and temporal by gaining the power of taking the race point of view. He is liberated by ideas, not only from his own ignorance and the limitations of his own nature, but from the partial knowledge and the prejudices of his time; and liberation by ideas, and expansion through ideas, constitutes one of the great services of the books of life to those who read them with an open mind.

HAMILTON W. MABIE.

THE BATTLE OF GOD.*

BY FRANK L. PHALEN.

"He took water, and washed his hands, saying, I am innocent" (Matt. xxvii. 24).

By this symbolic act Pilate sought to free himself from the responsibility of consenting to the crucifixion of Jesus. He knew Jesus was innocent of the crimes charged against him by his enemies. He knew it was his duty as an officer of the government to uphold the law at all hazards; and yet, because he was afraid his political prospects would be ruined if he did his duty, Pilate turned Jesus over to the Jewish mob, and attempted to rid himself of responsibility by washing his hands before the multitude.

Poor, mistaken Pilate! He could wash his hands, but he could not wash out the stain on his honor and his soul. That remained like the spectres which tormented Lady Macbeth after the murder of good King Duncan.

The grip of responsibility cannot be transferred from one man to another, any more than virtue or sin can be transferred.

By no moral nor theological nor legal device can a man escape the grip of responsibility. Every man must answer for himself, be he president or pauper, king or peasant.

Pilate shirked his responsibility just as many officers, citizens, and Christians do nowadays. He knew what was right, but he did not dare to do it. He was a coward, and trembled before Cæsar, his master. To avoid offending Cæsar by resisting the Jewish thirst for the blood of Jesus, he let the Son of Man go to the cross, and tried to apologize for his cowardice. So to-day there is an unhealthy tendency in Church and State which blinds men and women to the eternal difference between right and wrong, holiness and sin, Christ and Cæsar.

Mobs and lynchings, brutalities and lawlessness, anarchism and fiendish cruelties, are of daily occurrence in this professed Christian nation. Law and justice are openly and persistently violated and defied. Alas for liberty, alas for honor, alas for the State, alas for the Church! Is the conscience of the nation asleep? Is the spirit of Christian citizenship dead? Is law a mere name for thugs and hoodlums, for anarchists and criminals, to hoot and hiss at?

Oh for the Puritan spirit of strict and honest integrity, the moral passion and the clear sight which shall arouse the nation to strangle this tiger cub of lawlessness before it becomes a full-grown and uncontrollable monster!

We condemn Pilate for his weak and cowardly policy. But, when we condemn him, do we not pass judgment upon ourselves? Are we not constantly tempted to please Cæsar at the cost of crucifying Christ?

Now there are three ways of treating this matter. One is to please Cæsar at all hazards, no matter about Christ. We wash our hands of that. Pilate tried that plan. We know his reward: it was bitter disappointment, and, at last, suicide. Another plan is to try to live on good terms with both Cæsar and Christ. This plan also fails, for it satisfies neither Cæsar nor Christ nor one's self. The last and best plan is to stand squarely for Christ, let Cæsar and his minions sneer and wage war, if they will. There is no doubt as to the ultimate victory.

The followers of Christ do not look for green pastures and still waters. The battle of God in this world is not to be won without wounds and tears and disappointments. But Cæsar's friends do not have a smooth path. Think of Judas and then of Paul, think of John Brown and Jefferson Davis, think of Benedict Arnold and George Wash-

* From a sermon reported in the Concord (N.H.) *Monitor*.

ington, think of Robert Ingersoll and William Ellery Channing, think of Lincoln and then of Booth, think of Pilate and then of Christ!

Go down into the humble ranks of life in our cities and towns, and away out among the homes on the hills and in the valleys, and tell me where are the men and women who make life glad and safe and sweet, the community upright and strong and healthful, the nation brave and hopeful,—those who wash their hands, like Pilate, or those who dare go bravely even to the cross out of pure love for God and the Right? And who, at last, when God makes up his great book of remembrance, will have their names written in letters of gold,—those who shirk and shrink from the duties of life or those who bravely and patiently toil and pray for the redemption of this weary old world?

Who, in the solemn hour of judgment, when the secret of all hearts shall be revealed, will stand in peace and joy before the great white throne,—they who have deserted and dishonored the white banner of Christ, or they who have held it aloft through all the defeats and victories of the world, and have fallen in sleep at last with its sacred drapery folded in love over their silent forms? Tell me that!

TO OUR CHURCHES.

Open Letter from the American Unitarian Association.

It is time that every Unitarian in our churches knew the facts concerning our missionary work. The objects of our Association as set forth in the Report of the Committee on Organization, in 1825 (and never changed), are as follows: —

1st. To collect and diffuse information respecting the state of Unitarian Christianity in our country.

2d. To produce union, sympathy, and co-operation among liberal Christians.

3d. To publish and distribute books and tracts, inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth.

4th. To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.

5th. To adopt whatever other measures may hereafter seem expedient, such as contributions in behalf of clergymen with insufficient salaries or in aid of building churches.

This describes in a few words what the Association is trying to do.

Church extension has been the chief object of our efforts for many years past. The results of this work have been as follows: There are one hundred and ninety-one churches in existence outside of New England. Of this number, one hundred and eighty-seven were established by the aid extended to them from the Association.

During the *twenty* years between 1865 and 1885 ninety-four new churches were organized. During the *ten* years from 1885 to 1895 one hundred and twenty-three churches were organized, located as follows: —

New England,	29
Middle States,	11
Western States,	47
Pacific Coast,	25
Southern States,	11
	123

This excellent work can be continued at this rate if money can be had for carrying it on.

In the past ten years the invested "General Fund" (which is a surplus composed of unconditioned legacies), having been used each year to make good the deficiency between expenditures and receipts, has been reduced to the lowest point consistent with safety; and the expenditures must now be limited, practically, to the receipts from the churches and the income from invested funds. *Church extension will therefore need to be practically suspended unless the contributions from the churches are materially increased this year.*

Money is also wanting for the adequate carrying out of the third and fourth objects named above. We need it to distribute more widely our tracts and books among the tens of thousands of people to whom they are unknown, but to whom they would be most welcome,—to whom they would supply the light they are seeking and groping for. It is needed for our missionary work; for there are very many cities and towns and remote country-sides, where

no churches of our faith can as yet sustain themselves, where hundreds of people are ready to hear, who would be glad to read, who would influence with liberal thought the churches they may now attend, who would in time sustain Unitarian churches.

The Association is merely the executive arm of the churches, to carry on for them their missionary work. Its resources consist of contributions from the churches and individuals, and income from permanently invested funds. This is all that it has with which to carry on its work. There are many churches recently established that will be obliged to close their doors if the aid hitherto given by this Association is withdrawn. Such aid *must* be withdrawn unless the contributions are decidedly larger than those of last year.

Unitarian thought was never so widespread and popular as it is to-day. Unitarian opportunities were never so numerous or so attractive.

Will not the churches consider this situation in making their contributions this year? for it is one that demands the earnest attention of all the churches and of every individual Unitarian in the United States.

ARTHUR T. LYMAN,
HENRY J. HOSMER,
HENRY B. WELLS,
JOHN MASON LITTLE,
Finance Committee.
GEO. BATCHELOR, *Secretary.*
GEO. W. STONE, *Treasurer.*

MEADVILLE THEOLOGICAL SCHOOL.

We quote from the annual report of the Board of Instruction, issued by President Cary, as follows: —

The past summer has seen important improvements made in Divinity Hall by the construction of new staircases and hall floors, which have been needed for several years.

The remaining vacant space in the bookstack in Huidekoper Hall has been shelved for the reception of so much of the library of the late William Berrian as has recently been presented to the school by his heirs. This collection, embracing more than 3,000 volumes, chiefly in the department of comparative religion, besides a large number of pamphlets of the same general character, is one of the most valuable gifts which the library has ever received. A collection of books from the library of the late Miss Anna Lowell has also been presented to the school during the year; and another valuable collection of somewhat more than 300 volumes has been donated by the Ministerial Union of Boston, and is expected to be received very shortly. The proper classification and cataloguing of these and other accessions, as well as the general needs of the library, call for the permanent employment of an expert librarian, as recommended to the trustees at their stated meeting in June. For this work a competent person has already been found. Now that the library has become so important a part of the educational apparatus of the institution, it is desirable that the opportunities for its rise should be materially extended. With a permanent librarian who shall receive all needed assistance from competent students, it will be possible to have the reference rooms open in the evening as well as the daytime.

The students upon whom calls will be made for assistance, not only in the library, but in other school-work of various kinds, will be those who are in receipt of pecuniary assistance from the institution, the Beneficiary Committee having announced that hereafter one condition of receiving such aid will be the holding of one's self in readiness to render at least a partial equivalent to the school in the way of service. Only those who reach a specially high grade of scholarship will be exempt from this obligation. It is hoped that by this arrangement both independence of character and excellence of scholarship will be promoted.

Rev. Nicholas Paine Gilman, having accepted the call to the newly founded chair of sociology and ethics, endowed by Mrs. Frances A. Hackley, will enter upon the discharge of his duties at the beginning of the academic year now at hand. Arrangements have been made for four courses by non-resident lecturers during the year, three of which courses will be given consecutively between the 9th of November and Christmas. Rev. J. L. Corning of Munich, Bavaria, will give a course of ten lectures, with numerous stereopticon illustrations on Art

Studies in Comparative Religion. Rev. Lyman Abbott, D.D., will deliver eight lectures upon the Adin Ballou foundation, on Biblical Sociology and its relation to problems of to-day. Rev. A. D. Mayo will repeat his lectures on the leading Christian denominations of this country. Mr. Fenn, later in the year, will lecture upon some of the Pauline Epistles.

A GOOD FOUNDATION FOR A CHURCH.

In *Our Church Record*, published in the interests of the local churches at Athol, Mass., Rev. S. W. Sutton describes as follows the position taken by the First Congregational Unitarian Church: —

Among the churches of Athol the First Congregational holds priority in date. Founded by the first settlers in 1750, it represents the original religious unity of the town. This fact of right gives it no prestige unless its present position is worthy. The church has departed far from the main body of theology of its founders, and has, as we think, improved upon their restricted sense of liberty. Its name, Unitarian, which it has borne for half a century, happily comports with its representation of an original unity; but its sense of liberty is so profound that it justifies the varied religious movements that have entered the town, apart from the original foundation, so that they are sincere. We want no unity save that of free, responsible men. We have no hope for truth, for religion and unity, save on the frank foundation of personal faculty and personal responsibility.

But our faith in man and the unity of finely developed manhood is not based finally in man. There are the all-enveloping seas and skies. Our Unitarian name came to us in a doctrine about God, and we are not averse to it as indicating the integrity of the Divine Personality. But we hold to Athanasius's splendid doctrine of a Son Begotten. This to us is representative of all manhood. And we also like our name as indicative of the unitarian sweep of Providence. Herein is our faith and our courage.

Our acts make or mar us: we are the children of our own deeds.—*Hugo.*

ONE UPWARD LOOK EACH DAY.

SUNDAY.

The Singing in God's Acre.

Out yonder in the moonlight, wherein God's acre lies,
Go angels, walking to and fro, singing their lullabies.
Their radiant wings are folded, and their eyes are bended low;
And they sing among the beds whereon the flowers delight to grow,—

"Sleep, oh, sleep!
The Shepherd guardeth his sheep.
Fast speedeth the night away,
Soon cometh the glorious day.
Sleep, weary ones, while ye may,—
Sleep, oh, sleep!"

The flowers within God's acre see that fair and wondrous sight,
And hear the angels singing to the sleepers through the night;
And, lo! throughout the hours of day those gentle flowers prolong
The music of the angels in that tender slumber song,—

"Sleep, oh, sleep!
The Shepherd loveth his sheep.
He that guardeth his flock the best
Hath folded them to his loving breast.
So sleep ye now, and take your rest,—
Sleep, oh, sleep!"

From angel and from flower the years have learned that soothing song,
And with its heavenly music speed the days and nights along.
So through all time, whose flight the Shepherd's vigils glorify,
God's acre slumbereth in the grace of that sweet lullaby,—

"Sleep, oh, sleep!
The Shepherd loveth his sheep,
Fast speedeth the night away,
Soon cometh the glorious day.
Sleep, weary ones, while ye may,—
Sleep, oh, sleep!"

—*Eugene Field.*

MONDAY.

Over the Tubs.

Up from the laundry, all day long,
Comes the croon of a little song:
Low and plaintive, its measures seem
To rise and melt with the wreaths of steam.
Mrs. McGill in the mist below,
Heaping the linen, snow on snow,
Sings at her task as the moments fly.

Still, as the busy hours go by,
Mrs. McGill, over the tubs,
Scrubs and washes, washes and scrubs.

Bare are her strong arms, rough and red
Her hands, with striving for daily bread.
While she works in the steam and foam,
Thoughts of the "childer," left at home,
Come to cheer her, till, after all,
The day seems short, and the washing small;
For mother love, with tender spell,
Is working its ceaseless miracle,
While Mrs. McGill, over the tubs,
Scrubs and washes, washes and scrubs.

Six o'clock! And the music swells
Loud from the throats of a thousand bells.
So, at last, when the shadows fall,
She draws about her a faded shawl,
While sweet content in the rough, worn face
Kindles a brighter than beauty's grace.
Home she hastes, where, the long day through,
The little ones watched and waited, too,
While Mrs. McGill, over the tubs,
Scrubs and washes, washes and scrubs.

Mrs. McGill, your humble name
Has no place in the rolls of fame.
Little it matters to such as you.
Brief the page is, the names are few.
Still, I know that your faithful love
Finds a place in the scroll above.
So, when my heart grows weak and faint,
This is the thought that stops complaint:
Mrs. McGill, over the tubs,
Scrubs and washes, washes and scrubs.

—*Robert C. Tongue, Youth's Companion.*

TUESDAY.

The Old Love-song.

Play it slowly, sing it lowly,
Old, familiar tune.
Once it ran in dance and dimple,
Like a brook in June.
Now it sobs along the measures
With a sound of tears.
Dear old voices echo through it,
Vanished with the years.

Ripple, ripple, goes the love-song,
Till in slowing time
Early sweetness grows completeness,
Floods its every rhyme.
Who together learn the music
Life and death unfold
Know that love is but beginning
Until love is old.

Play it slowly: it is holy
As an evening hymn.
Morning gladness hushed to sadness
Fills it to the brim.
Memories home within the music
Stealing through the bars;
Thoughts within its quiet spaces
Rise and set like stars.

—*W. C. Gannett.*

WEDNESDAY.

Parting.

If thou dost bid thy friend farewell,
But for one night though that farewell may be,
Press thou his hand in thine.
How canst thou tell how far from thee
Fate or caprice may lead his steps ere that to-morrow comes?
Men have been known to lightly turn the corner of a street,
And days have grown to months,
And months to lagging years,
Ere they have looked in loving eyes again.

Parting at best is underlaid with tears and pain.
Therefore, lest sudden death should come between,
Or time or distance, clasp with pressure firm
The hand of him who goeth forth.
Unseen, Fate goeth, too.
Yea, find thou always time to say
Some earnest word between the idle talk,
Lest with thee evermore,
Both night and day, regret should walk.

—*Anon.*

THURSDAY.

Faithful Promises.

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear.—
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.
Onward, then, and fear not,
Children of the Day!
For his word shall never,
Never pass away!

I, the Lord, am with thee,
Be thou not afraid!
I will help and strengthen,
Be thou not dismayed!
Yea, I will uphold thee
With my own right hand.
Thou art called and chosen
In my sight to stand.
Onward, then, and fear not,
Children of the Day!
For his word shall never,
Never pass away!

—*F. R. Havergal.*

FRIDAY.

The Stars.

I lay at my ease in my little boat,
  Fast moored to the shore of the pond,
And looked up through the trees that swayed in the breeze
  At God's own sky beyond.

And I thought of the want and the sin in the world,
  And the pain and the grief they bring;
And I marvelled at God for spreading abroad
  Such sorrow and suffering.

Evening came creeping over the earth,
  And the sky grew dim and gray,
And faded from sight; and I grumbled at Night
  For stealing my sky away.

Then out of the dark just the speck of a face
  Peeped forth from its window bars,
And I laughed to see it smile at me.
  I had not thought of the stars!

There are millions of loving thoughts and deeds
  All ripe for awakening
That never would start from the world's cold heart
  But for sorrow and suffering.

Yes, the blackening night is sombre and cold,
  And the day was warm and fine;
And yet, if the day never faded away,
  The stars would never shine!

—*Robert Beverly Hale.*

SATURDAY.

Noblesse Oblige.

'Tis wisdom's law, the perfect code,—
  By love inspired,—
Of him on whom much is bestowed
  Is much required.
The tuneful throat is bid to sing,
The oak must reign the forest's king,
The rushing stream the wheel must move,
The tempered steel its strength must prove,
'Tis given with the eagle's eyes
To face the mid-day skies.

If I am weak, and you are strong,
  Why, then,—why, then
To you the braver deeds belong!
  And so again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I who, giftless, sunless, stand
With barren life and hand.

—*Carlotta Perry, in Boston Traveller.*

EDITORIAL.

FOR the children's hour, on Sunday afternoon, we offer in this number a short sermon, written specially for us. Mothers read it to the little ones,—page 88.

Our Own Cause. WHILE many great demands for great causes come to every well-to-do citizen who is responsively alive to the high enterprises of the day, the great demand of our own vigorous faith comes first.

A steady appeal for financial help to plant new churches comes in from the great West and South. It is an appeal of deepest moment, and indeed of pathetic force. It is the cry of humanity for food,—not bread, but truth. The children of the new day can no longer find nourishment in the dry dogmas of the past. They cry for truth,—truth reborn in the fresh air and sunshine of to-day. What possible appeal can take precedence of this? It is our own cause; for this have we forsaken all other churches and joined ourselves to the youngest, the Unitarian Church. And now, when these brothers and sisters write, beseeching us only to let them hear the good news spoken, only to let them have some word or two of it, how can we refuse?

The treasurer of our central missionary force, the American Unitarian Association, tells us we ought to spend $150,000 this year in promoting the religion of love, which we love. This sum is much more than we have ever raised before in one year, but it is much less than we could raise; and, if at the moment each one of us is deciding how much to give, the cry of those human souls so near us, yet hungering and thirsting for their spiritual food, comes home to us, we shall raise it. And it will go far toward annihilating that aspersion on our name which says that Unitarians will give to everything except their own religious organizations.

Unitarian Directory. THE annual Year Book published by the American Unitarian Association is now out for 1896. Copies can be obtained for twenty cents from the rooms at 25 Beacon Street, Boston. It is a most useful book of reference for all who are interested in

knowing the make-up of the denomination, —such things, for example, as where our churches are, and what minister is in charge of each, or what are our various organizations and the purpose for which designed.

Our Maiden Churches. THE names of four hundred and sixty-five churches appear in the new Year Book, eight of which are newly organized, having risen to the dignity of settling ministers and appearing for the first time in this Year Book. These our maiden churches are recorded as follows: —

AKRON, IA., Unity Church, P. M. MacLeod.
ALBANY, N.Y., First Unitarian Church, W. M. Brundage.
BUFFALO, N.Y., Parkside Unitarian Church, J. H. Applebee.
CROOKSTON, MINN., Unitarian Society, J. E. Erickson.
GUTHRIE, O. T., Free Religious Society, C. H. Rogers.
HANFORD, CAL., Unity Church, Sarah P. Carr.
MELROSE HIGHLANDS, MASS., Liberal Christian Society, F. K. Gifford.
WILLIMANTIC, CONN., First Unitarian Church, S. R. Free.

These new beacon lights make a line of illumination from Massachusetts Bay, through Connecticut, New York, Iowa, Minnesota, to California, with one outlying southern post in Oklahoma Territory. They represent the maturing into visible results of much missionary work. They are in advance of a great number of smaller movements not yet formed into permanent organizations, but now growing.

We most heartily and cordially welcome these brave new-comers to the joy, freedom, and consecration of our faith.

A United West. VARIOUS methods of missionary activity have been attempted in the Western States, and good has come from all; but there is an earnest feeling now prevalent among our best informed leaders that some more effective plan of united work than any yet devised should be arranged.

Some plan by which the local conferences in each State and the general Western Conference and the American Unitarian Association can all effectively co-operate.

Such plan has been formulated, and is now being submitted to the various local conferences for their consideration. In brief, it is proposed to have a missionary council made up of a representative from each local conference and the president and secretary of the Western Conference. The American Unitarian Association proposes to give up its separate agency now vested in its Western superintendent, and work hand in hand with this Missionary Council.

Virtually, the secretary of the Western Conference will then become the Western representative of the American Unitarian Association. This is certainly as it should be. It is a palpable waste for the American Unitarian Association to have a separate office and representative; for all the American Unitarian Association needs is to get the best possible information and advice from the best informed source, and the proposed council with its secretary will certainly meet that need.

We earnestly hope that every Western State will accept the new plan, and that an era of unexampled unanimity and vigor in pushing our cause is before us.

Reunion of Christianity. FOR a survey of the present issue in regard to the reunion of Christian churches we ask our readers to turn to the admirable article on "Christian Unity" by Rev. S. C. Beane, which will be found on page 63.

Mr. Beane cites the Catholic, Anglican, American Congregational, and Unitarian positions. An interesting additional platform is furnished by the English nonconformists.

Dr. Henry Lunn, the founder of the Grindelwald Conference, presented in person to Pope Leo XIII. a letter signed by Episcopal, Methodist, Baptist, Congregationalist, and Presbyterian leaders, replying to the pope's recent letter to the English people. This important letter is as follows: —

"As a company of English Christians, met together to further the sacred cause of the reunion of Christendom, we desire to acknowledge the Christian courtesy and devout aspiration of your Holiness's letter.

"While we cannot forget the teaching of history that existing divisions arose in defence of vital elements of apostolic Christianity and Scriptural truth, we lament the present divided state of Christendom, and

with your Holiness continually pray for the visible unity of the Catholic and Apostolic Church.

"We acknowledge with gratitude to Almighty God the evidence of a real spiritual unity underlying our differences, and manifesting itself not only in common service rendered to mankind, but also in the prayer and praise of a common Christian life, in the numerous signs of common Christian experience, and in the signal blessing which the God of all Grace has bestowed on every fragment of the divided Catholic Church.

"We are persuaded that our Lord Jesus Christ himself is the only possible centre of Christian unity, and that the indwelling Spirit of the Father and of the Son in every Christian heart, not only constitutes a spiritual unity which man can neither create nor destroy, but furnishes the conditions of that manifested unity for which our blessed Lord prayed.

"We believe that unity must be attained, not by the absorption of Christians in any one communion of the divided Catholic Church, but by such a union as will conserve all the elements of Christian truth and practice which in the providence of God the various Christian communions have severally exhibited and defended.

"We gladly and affectionately join in your appeal for united and continuous prayer to the Triune God, that in his great power and mercy he would overrule all things to the end that the visible unity of his Church may at length be fully manifested according to his purpose.

"And, lastly, we implore the Father of all mercies that he would in his infinite compassion increase in us all that spirit of brotherly love for our fellow-Christians which breathes through the letter addressed by your Holiness to the English people."

His Holiness, with the delicacy native to Catholic diplomacy, received this communication privately, but refused to acknowledge it publicly. Whether because it was too dreadfully sweeping, especially in its declaration that "unity must not be attempted through the absorption of Christians in any one communion," or because the names of Canon Farrar, Mr. Stead, and Hugh Price Hughes did not convey to his Holiness that the letter carried sufficient authority, we are not told.

Unitarianism in New York. THE call to New York which Rev. Minot J. Savage of Unity Church, Boston, has accepted, represents the earnest determination of active New York Unitarians to create in their city an aggressive campaign for the principles of faith so dear to them.

The field is most promising. Very little has been done in systematic, organized denominational work; and our leaders are confident that Mr. Savage will gather a larger congregation and exert a far wider influence by being settled in New York than would be possible in any other city. Mr. Savage leaves Boston only by a sacrifice of personal inclination and at the distinct call of duty. In his letter of resignation he said: —

"But after a prolonged and careful survey of our whole national field; after trying, at the cost of much heartache, to rid myself of what may be undue bias and the selfishness of personal friendships; after doing my best to see what most needs to be done for our common cause,—I find myself compelled to the conclusion that I ought to accept the call which has come to me from New York."

Plea for Peace. WHILE the rumors of a threatened war made havoc with quiet reason, numerous absurd suggestions were broached which simply added brutality to the already dangerous excitement. It was widely said that "there actually exists to-day in this country a deep hunger and desire for the 'sensation' and 'excitement' of war."

Is that a reasonable, healthy, or Christian assertion to make at the end of this century of civilization?

Because there has been a display of ill-feeling, because prejudice for a moment goes wrong or excitability makes blunders, are we to forget all the great deeds of noble, virtuous, and honorable statesmanship which since the days of Washington have kept the record of this great nation the highest in the world? Are we to ignore the steady, the continuous, the often—as under Lincoln—heroic determination to stand squarely, and only for the great ideals of justice and righteousness between man and man? Are we to forget that the very Constitution of this United States itself was

and is a proclamation of virtue against vice, of honor against dishonor, of freedom against oppression? No. Though dark may be the hour, we should be blind, indeed, if we did not still see the fixed and eternal light.

Like the apostle who wrote the last chapter of the New Testament, when, as it seemed, the whole world was convulsed with rage and slaughter, we cry, "Behold, the tabernacle of God is with man; and he himself shall lead them, and be their God." He lives still in this great Union to-day,—lives in noble intentions, lives in the strength of righteousness, lives in the souls of the people; and this strong, happy, prosperous, and Christian nation, through the anger of debate, through the danger of quarrel, through the false alarms of fiery tongues and ill-spread news, will yet keep its reason stayed on God, and a passionate, unnecessary, evil war can never be!

Pledge of Faith. WE spoke last month of the helpfulness in practical organization of young people's societies of a definite but simple pledge, to be taken by each individual member. We see in the printed circular of "Suggestions for Organization" that the committee recommend under heading VII.:—

"Each individual member pledges himself or herself in the cause of Truth.

"1. To read each week some Unitarian or other religious literature.

"2. To disseminate the same. Or,

"3. To engage in some study class connected with the church, which shall have for its object the direct furtherance of religious truth.

"To promote the feeling of worship, every member promises to attend {the / a particular / a} Unitarian (or liberal) church in his town at least twice a month, or, no liberal church being available, to engage in some devotional exercises which shall keep in memory the great principles of life and duty for which the Unitarian Church is founded.

"As salvation is found through service, every member promises to (*a*) take part in some activity looking to the betterment of his fellows, or else (*b*) strive to bring to the Sunday service some stranger or person unacquainted with Unitarian thought and life."

Young People's Union. WE have received a good many inquiries from numerous correspondents, asking for particulars as to the formation of the proposed Young People's Union. The committee appointed by the National Conference at Washington is now busily at work preparing a plan to be submitted at the May meetings in Boston; and this committee desires to hear from every young people's society in the denomination, as soon as possible, as to whether they are willing to join a National Union. Circulars have been sent out; but, if there is anywhere a society which has not yet acted upon this question, we urge an immediate correspondence with Rev. E. A. Horton, 25 Beacon Street, Boston, who will give all information.

A correspondent in New York suggests that a prize be offered to the person who sends in the best name for the new organization, rightly thinking that the choice of an inspiring name will largely affect the future prosperity of the new society.

The possible names are, however, so few as to admit of very little choice; and the provisional name adopted by the committee, "*The Unitarian Union*," is about as good as can be. If any reader can suggest a better, we shall be glad to publish it.

Systematized Trifles. THE cent-a-day plan of raising missionary funds approved and adopted by the General Convention of Universalists seems to be working well so far in every locality where it has been introduced.

It is based upon thoroughly sound principles. Dr. Parkhurst recently emphasized the importance of right habits of giving, when he said:—

"A man cannot be trusted to do right in any particular till he can do right easily; that is to say, until it has become his habit to do right. Giving cannot be left to impulse any more than spelling can be left to impulse. We have seen what might be called impulsive spellers, and they make just the same wretched work with orthography that impulse-giving makes with char-

ity. Nor is the purpose subserved by putting into the child's hands as a gratuity the money that he is expected to bestow as a beneficence. Merely letting money go through his hands will not make him charitable any more than letting water slip through a lead pipe will make the lead fertile. The act that is going to strengthen the little boy-giver or the little girl-giver in the direction of a matured generous disposition must be an act in which the actor feels that he is parting with something that is his own, not something which he is merely handling in the capacity of agent."

Mission Work in Japan. THE commission sent by the American Board to investigate the condition and prospects of missionary work there has now returned; and, although their report has not yet been presented, we hear that the general tenor of it will be favorable to the extension of missions in that field. The chief point to be made will be to insist upon the highest attainable efficiency in the men sent out, as the members of the commission were much impressed by the culture and intellectual acumen of the Japanese students, who were most desirous of learning about Christianity. We should think they might be; and from the delicate yet biting reflections contained in Mr. Uchimura's recent book, "The Diary of a Japanese Convert," it would seem very wise in the American Board to send only those men who are at least as wise as serpents, as well as provisionally harmless as doves, to cope with Japanese brilliant prejudices.

Mr. Uchimura says:—

"Hosts, surplices, compulsory prayer-books, theologies, unless they are absolutely necessary to convey Christianity itself to us, in our present state of mental development, we do desire to be spared from. We also like to have no Americanity and Anglicanity imposed upon us as Christianity. I hope none of us ever threw stones at Christ himself. If we did, we stoned at the Almighty Throne itself; and we shall have the truth itself to condemn us. But chide us not for throwing stones at missionaries who in the name of Christ teach us their own views,—theologies they call them,—and also their own manners and customs, such as 'free marriages,' 'woman's rights,' and others, all more or less objectionable to us. We do this for self-preservation. You who tolerate Catholicism, but not *Roman* Catholicism, who fling your pulpit addresses and newspaper editorials right at the face of Pioses and Leos for their interference in your school and other public affairs, sympathize with us in our protest against Americanism, Anglicanism, and other foreign isms. T hen when you come to us, come with strong common sense.... I know some missionaries who preach to us as if we were their own countrymen. They seem to think that the method of Moody and Sankey that goes so successfully with Americans and Englishmen should succeed equally well with Japanese and Chinese. But Japanese and Chinese are *not* Americans, as you well know. They had not their childhood mothered with 'The Lord is my Shepherd,' 'Now I lay me down to sleep,' and other angelic melodies. They take as much delight in gong-bells as in Estey pipe-organs."

Rise of Ritualism. SEVERAL recent events have called attention to the progress of ritualistic customs in the Episcopal Church.

The dedication of an Episcopal Church in New York City called "The Church of St. Mary the Virgin" excited much comment in the daily press. The *Tribune* went so far as to make this remarkable utterance:—

"Everybody knows that ritualism has come to mean much more than a deepening of the old spiritual lines in the Episcopal Church. Its ultimate ascendency in the Church would be nothing less than a revolution, in which almost every distinctive characteristic of the Protestant Episcopal Church would disappear, and in its place would arise a reproduction of the mediæval church. The Oxford movement in 1832 began by defending and explaining itself. It felt that it must fight even for a tolerated existence, and for some years it seemed it would find no permanent lodgment in the Anglican communion. But that day of apology and defence has passed. Instead of trying to show that they are not dishonest quibblers and traitors, the leaders of the ritualistic party have now got to the point of denouncing as dishonest quibblers and traitors those in the Church who interpret its doctrines in the light of modern critical

investigation and modern life. This change of attitude is in itself a striking indication that, in its own opinion at least, ritualism has grown to a position of power. It is no longer a question whether it shall be driven out of the Church, but how long it will be before it will drive everybody else out of the Church."

Era of Revivals. The *Homiletic Review* has a paper by Dr. D. S. Gregory upon "Preaching for the Present Crisis," in which he maintains that another great revival of evangelical dogma in religion is about to begin.

It seems curious that any one can be expecting a flood-tide of Orthodoxy, while the evidence is so overwhelming in favor of the rapid spread of broader and more liberal religious thought. But, just as ritualism is welcomed as a cloak to attract attention away from the unanswerable arguments of an enlightened religious reason, so there is a school of ecclesiastics anxious for a war of creeds, hoping that in the excitement the unthinking multitudes may be hurried in to swell the ranks of Orthodoxy.

Dr. Gregory refers almost gleefully to the past periods of dreadful revivalism, when men and women of nervous temperament were driven into the hysterical contortions of insanity by the ferocious efforts of thoughtless, fanatical, so-called "revivalists." His view of the best methods is ludicrously shown, when, in referring to Jonathan Edwards's time, he says, "In order to leave the sinner hopeless, tremendous stress was laid upon the condemning power of the law."

If there is to be any extended effort to revive these methods of violence and outrage, let us at least do our share in spreading the antidote,—the religion of Jesus, the practice of love. Nothing so softens the influence of a revival as a good scattering of Unitarian literature through the community beforehand.

Church Entertainments. THERE is a good deal of temptation, in these busy days, for the man who likes to write, to choose such methods of treatment for common subjects as shall transfer the matter in hand to the verge of sensationalism.

To this temptation Rev. William B. Hale seems to have succumbed more than once. In his latest essay in the January *Forum*, upon "A Study of Church Entertainments," one can hardly help feeling that all the innumerable benefits, all the permanent and deep helpfulness directly traceable to modern social life, now recognized as a valuable adjunct of church organization, have been purposely overlooked and ignored, with the intention of forcing into sensational prominence a few possible objections.

This is no judicial or reasonable method of treating any subject, even were it of less importance than that of the social life of churches. But, by any reasonable method of treatment, Mr. Hale would be deprived of popular notice. Hence, apparently, the abuses of rational amusement are forced to the front. But Mr. Hale's arguments and reasons, even were they employed in a good cause, are as irrational as his sensational method. He offers, as irrefutable arguments against modern amusements, the undisputed though somewhat barren facts that there was never a strawberry festival at Ephesus, and that Paul never gave a stereopticon lecture!

As justly it might be contended that all Christian congregations should squat upon the floor because there were no seats at Ephesus, and that Mr. Hale should send his manuscript to the *Forum*, indented upon strips of papyrus, because Paul never wrote with ink nor employed a typewriter. Indeed, having given himself over to the lures of sensationalism, Mr. Hale loses all sense of reality, and goes so far as to cite, as an object lesson for those wicked Protestant churches which give entertainments from which small sums are raised to be promptly expended in charity, the "Catholic Church," which, Mr. Hale says, is "an institution consecrated to the service of humanity," and generously maintained by those who are "eager to witness the constraining power of the love of our Saviour." As an argument, absurdity could go no further; for it would be hard, indeed, in any community to find a Protestant church that ever offered the enticements for money-raising through lotteries and raffles such as the Catholic Church adopts at its great money-making fairs.

The subject of church entertainments is an interesting one, and a legitimate field

for suggestion, and, if need be, criticism; but such extravagantly one-sided attacks as Mr. Hale's are likely to be of little service except to the humorist.

True Forgiveness. LITERARY men are not noted for lack of personal sensitiveness in the matter of criticism, and perhaps it is particularly hard to forgive sneers at the offspring of one's own heart and brain. An instance of such forgiveness is certainly rare enough to deserve notice. Edward Dowden, in the London *Saturday Review*, reviewing Matthew Arnold's "Letters," says: —

"I speak as one who was a victim. I had not to wait until now to ascertain that Professor Dowden in his 'Life of Shelley' was 'too much for my patience.' It would have been a pleasure to me if Matthew Arnold had liked anything that I had written. But one does not need a bribe to feel honor and affection for one to whom we all owe so much; and sometimes it is good to have a loyal regard which is not returned. My feeling toward the writer of these letters is expressed in Goethe's words: 'I love you: what is that to you?'"

One of Ours. THE sad accident to Rev. Sewell Baker, our Unitarian minister at Sterling, Ill., by which both feet had to be amputated, called forth the deepest expressions of sympathy from all who heard of it. We are glad indeed to report that the people of Sterling, the Meadville alumni, and many personal friends have immediately and most heartily given very substantial form to their feelings of sympathetic sorrow for Mr. Baker and his wife in their sad affliction, and that everything possible will be done for them.

Difficulty is a severe instructor set over us by the supreme ordinance of a parental Guardian, who knows us better than we know ourselves, as he loves us better, too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is thus our helper.—*Edward Burke.*

Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.—*Phillips Brooks.*

Departments.

AMERICAN UNITARIAN ASSOCIATION.

At the meeting of the board held January 14 several important subjects came up for consideration. The one having precedence was the missionary work in the South. On recommendation of the Southern Committee appropriations were made as follows: Atlanta, Ga., $200; Memphis, Tenn., $350; New Orleans, La., $500; Richmond, Va., $500; Austin, Tex., $500; Rev. Henry A. Westall, Asheville, N.C., $350; and $1,250 for the salary of Mr. Chaney for six months.

Mr. Chaney offered his resignation, which, after much earnest and sympathetic consideration, was accepted. The reasons which caused Mr. Chaney to offer his resignation, and the directors to accept it, may be reduced to one; namely, the lack of money to extend the operations and justify the maintenance of a superintendent in the field. Mr. Chaney thinks it would be possible to establish churches in every Southern State; but also he recognizes the fact that the work cannot be done without considerable appropriations long continued. The conditions being such that the amount of money needed to carry on new operations in the South cannot be appropriated at present, Mr. Chaney had conscientious scruples against the spending of so much money on his office. No more honest, earnest, self-sacrificing, and able work has been done by any one in our missionary operations than by Mr. Chaney and his accomplished wife. The directors fully recognized this fact, and regretted the hard conditions which make the practice of economy imperative. Mr. Chaney's plan will be during the remainder of his term of service to strengthen the churches in the South, and prepare them for the change, in the hope that they may go on steadily toward self-support. The following vote was passed: —

"*Voted*, That, in taking this action, the board wishes to express a feeling of regret that lack of means compels such retrenchment of work in the South, and of gratitude to Mr. and Mrs. Chaney for the excellent gifts of mind and heart and the spirit of self-sacrifice which they have brought to this work."

Reports were received of the action of several State conferences in the Middle West concerning the plan of a missionary council which had been under consideration for several months. Some of these conferences have not accepted the specific plan proposed, but all have expressed a desire to work toward some general plan of co-operation. The directors therefore instructed Mr. Batchelor, the secretary of the Associa-

tion, to arrange, if possible, upon his return from the Pacific Coast, to attend a meeting of delegates in Chicago, to consider with them any plans of co-operation which may seem feasible, and report the result to the directors of the American Unitarian Association at the meeting in March.

At a meeting of the Western committee Mr Forbush made a general estimate of the appropriations necessary for the ensuing year. He then, contrasting the cost of superintendence with the amount to be expended, advised the abolition of his office at the expiration of his term of service, Oct. 1, 1896. The committee so recommended, and the board voted to accept the recommendation. The following resolution was passed:

"*Voted*, That the board desires to put on record its sense of appreciation of the vigor, prudence, and good judgment with which Rev. T. B. Forbush has conducted the work of church extension in the Western department for the past six years."

The secretary, when this goes to press, will be on the Pacific Coast, hoping to greet all the missionary workers, from Southern California to Washington, and to come into sympathetic relations with those who are advancing our cause. He may be addressed, until February 17, at the Unitarian headquarters, 300 Post Street, San Francisco, Cal. GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

The first part of the third year current leaflet lessons has come to an end. In that portion the parables were used to illustrate the "Teaching of Jesus." They covered some twenty lessons. So far as heard from, they have been popular. The lessons in the last half are now ready for February, in which the subject is changed to the "Beginning of Christianity." This promises to be a highly interesting course of lessons. The exciting events which attended the missionary work of the apostles will be treated in the coming twenty lessons. Of course, most of the interest centres around Saint Paul; but we are to have glimpses of Saint Stephen, Peter, and other earlier workers. The subjects for the February lessons are "At the Beautiful Gate," "The First Martyr," and "What Peter saw on the House-top." These appear, as heretofore, in three grades. The Intermediate and Advanced are bound together in one leaflet. Price, 50 cents a hundred. The Primary, illustrated, sells at the same rate. The Primary are prepared by Mrs. J. C. Jaynes, the Intermediate by Rev. Edward A. Horton, and the Advanced by Rev. Thomas R. Slicer.

It will be remembered by some readers that announcement was made some time ago that the Unitarian Sunday School Society would publish lessons for the very youngest pupils in the kindergarten grade. This project is not given up; but certain obstacles have appeared, so that the Sunday School Society does not feel like issuing original lessons in this direction the present winter. It so happens that in Buffalo there has appeared a new series, which promises to meet, in a certain degree, this demand. The first quarter of these kindergarten "symbols" is entitled "Heart Gardens." The set consists of twelve lessons printed on card-board. The emblems are of varied character, which can be perforated, crayoned, or cut out. With each symbol there are a golden text and a seed truth. Although published under Trinitarian auspices, these cards are quite free from objectionable doctrine. In any case they can be used with discretion, the teachers in Unitarian Sunday Schools either discarding certain lessons and using the remainder or adapting and modifying as they go along. There is a division of opinion over this kind of publication, as there is concerning many of the modern methods of Sunday-school instruction. But the Sunday School Society is desirous of meeting the wants of the entire denomination, so far as possible. In view of that fact, it has laid in a stock of these cards, and is prepared to supply them at the following price: a set of "Heart Gardens," twelve cards in a set, for five cents, postage prepaid.

The demand for the New Song and Service Book continues. Published some nine months ago, there has been an average of a thousand each month printed. One hundred and five schools have introduced the book. As a publication of this sort is of prime importance to the denomination, the following commendations, from sources that will be recognized as every way authoritative, are quite in place. They will assist in determining the judgment of those who are not so well versed.

"After two or three years of continuous inquiry and investigation the Sunday-school of the Church of Our Father, Brooklyn, accepted your new song book almost as soon as issued. To say that they are pleased with it is to speak weakly. The tunes and statements have grown into increasing favor, and the opening services are greatly appreciated. On the whole, I do not hesitate to pronounce it, all in all, much the best musical publication for use in liberal Sunday-schools I have ever seen."—*Rev. C. Ellwood Nash, D.D.*

"I have only just found an opportunity to examine your new Sunday-school hymn-book, and am delighted with it. It seems to me by far the best book for its purpose that

I know of. Being the latest, it has, of course, the advantage of the experience of others, and has made judicious use of it. I am especially glad to find in it so many tunes which are already beloved, as well as the new ones which have yet to make their way, as doubtless most of them will, to our hearts. I do not wonder at the large sale which the book has had, and hope you will at last get your large outlay refunded."—*Rev. William H. Lyon.*

The Unitarian Sunday School Society will not publish a new Easter Service this year. The reprints for the year 1891, 1893, and 1894, will be kept for sale. These have been well tested by the schools, and found a hearty welcome and use. There are many of our superintendents and teachers who believe there should be a more extensive use of old and favorite carols. In view of the fact that the New Song and Service Book takes the place largely of special services, this is a good opportunity for the application of this principle. Price of the pamphlet, 5 cents a single copy; $1 a hundred.

It will be a great favor to the Unitarian Sunday School Society if churches and Sunday-schools will send in contributions at the close of the winter and the beginning of spring. The natural tendency is to postpone such matters until the end of the fiscal year, which expires October 1. This deprives the society of financial means, which it needs to carry on the work during the previous months. The good will of the denomination is large toward the Sunday School Society, and there is a wide-spread loyalty. The manifestation of this in the form of a prompt contribution will be thoroughly appreciated.

The Unitarian Sunday School Society is anxious to reach out and "lend a hand" all over the country, so far as it has resources. Gifts of manuals, *Every Other Sunday*, and books have been made the past months to such places as North Dakota, Winnipeg, St. John, New Brunswick, Oklahoma, Meadville, and San Antonio, Tex. There could be a great deal more done with larger means. Many a struggling Sunday-school, once assisted, becomes self-supporting, and turns into a helpful member of the denomination. The pleasant letters which have been received at headquarters, in acknowledgment of the encouragement and material aid thus given, are gratifying features of the year's work. The Sunday School Society will be only too glad to do more with increased facilities.

EDWARD A. HORTON.

What do we live for, if not to make life less difficult for each other?—*George Eliot.*

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE.—The third meeting of the year was held January 3, at All Souls' Church, New York, with an attendance of two hundred and fifty, Mrs. Franklin W. Hooper presiding.

Mrs. Smallwood gave the Religious News Report after the secretary and treasurer had presented theirs.

The subject for the day was "Our Colored People," the object being to bring the condition of this much deserving class of our population to the attention of the community, in order to create a just public opinion that will acknowledge *merit*, irrespective of color. These people are never found on the street begging, the Charity Organization rarely hears of them, neither are they drunkards or criminals. And yet prejudice has closed so many avenues of employment to them that they have a hard struggle to earn an honest living.

Mrs. James H. Morse, in behalf of the Philanthropic News Committee, spoke feelingly of the needs of the Free Kindergarten for Colored Children in New York. She asked for money, clothing, and help for this worthy undertaking.

Mrs. Fanny Garrison Villard presented the first paper, which carried one back to the thrilling days before the war. She pictured the moral as well as physical degradation of the Negro before the emancipation, and brightened her paper by tales from her childhood experience among the Abolitionists.

This was followed by a paper written by a friend, from notes taken in 1865 while she was working among the freedmen that crowded into Washington from Virginia and Maryland. Thrown for the first time on their own responsibility, they were in a pitiful state. Even Douglass, while lecturing, showed his discouragement at the hopeless, helpless condition of his people, which caused the prophetic voice of old Sojourner Truth to call out from the audience, "Frederick, is God dead?" In 1885 the writer again visited the old field, and found, to her gratification, an independent, well-to-do, self-respecting people,—the educated children of the old slaves.

Having shown by these two papers what *had been* the condition of the colored people in the past, the rest of the program was given up to them; and they told their own story. First, Miss Braxton read "The Battle Hymn of the Republic."

The audience still felt "mine eyes have seen the glory," as Miss Maria L. Baldwin read her paper. It was through the courtesy of the Board of Education of Cam-

bridge that we had this privilege, she being the principal of one of the public schools then in session. She treated in a scholarly paper—in fact, quite Emersonian in character—the perplexing problem of her race, which she felt should be co-ordinated with other great facts of history. It is not unrelated to the world, a unique problem. There have been race persecutions before, and they have been lived down.

She was glad the days of petty standards were over, that a poor production would no longer be applauded because the doer was a Negro. She was glad distinction was hard to attain, and yet the doors were open for all. Miss Baldwin begged her audience not to judge her race from the few criminals that receive a world-wide notice rather than from the general elevation of the whole people. Her closing sentiment was, "If the mission of sorrow and persecution is to purify, I hope the contribution of my people to the civilization of the future will be that priceless one, a chastened character."

Miss J. Imogen Howard, graduate of the Department of Pedagogy, New York, followed with a paper giving interesting statistics, showing what the women of her race have done for themselves. They count among their numbers physicians, dentists, artists, and teachers, as well as those trained in the various industries.

Mrs. Fanny Jackson Coppin of Philadelphia presented the cause of the working people, who, she testified, had worked faithfully and for reasonable wages, as Lincoln had admonished of old. She encouraged education among her people, but, believing in the inherent nobleness of work, saw no incompatibility between a trained mind and domestic service. However, labor could only be a blessing when there was a fitness between the worker and his work, which cannot be where prejudice closes the door of so many industries to the colored people, without regard to real merit. She stirred the enthusiasm of her audience when she exclaimed, in closing, "We *will* work, and we *will* prove that we are worthy of our liberty." ALICE P. JACKSON, *Rec. Sec'y.*

TEMPERANCE WORK.

The Unitarian Temperance Society will hold a meeting of its members at 25 Beacon Street, Boston, on February 10, at three o'clock. This will be a conference meeting, with addresses by several persons interested in the society's work; and full opportunity will be given for suggestions from those present and for discussion.

All members are urged to attend.

The Department of Labor, Washington, D.C., of which Hon. Carroll D. Wright is the chief, is preparing plans for the investigation of certain industrial phases of the temperance problem.

The investigation will probably cover such points as the customs of employers in regard to hiring laborers who use intoxicants, the relation of special occupations, long hours, night work, overwork, exposure to the weather, etc., to intemperance. This work is being planned in conference with the committee of fifty, which has already instituted inquiries regarding the relation of intemperance to pauperism, crime, and disease.

The department will gather facts also in regard to the quantity and value of liquors produced, the number of persons employed in the business, the consumption of liquors in the United States, etc.

The Unitarian Temperance Society calls attention again to its recent publication, "What converted Me," by Rev. Charles F. Dole. The address upon the Norwegian System in America, by Rev. D. N. Beach, expected before this, will soon be ready for distribution. A series of envelope leaflets is to be issued. The first, "For their Sake," will give a few words from William C. Gannett, C. R. Eliot, and C. F. Dole.

The attention of Post-office Mission workers is called to the fact that this society is glad to have its tracts used by them. They will be given freely for this purpose.

On December 17, 1895, a meeting was held in Washington, D.C., for the purpose of organizing a National Anti-saloon League. This was accomplished, a board of officers were elected, and a thousand dollars raised to begin the work. This is the outcome of several local Anti-saloon Leagues which, it is said, have done good work. There seems to be a centralizing of effort going on, which is a welcome sign; and the open public saloon is the object of attack. The motto of these leagues is, "The Saloon must go."

The following powerful words are taken from a sermon recently preached at the Church of the Disciples by Rev. Charles G. Ames: —

"It is reasonable to sit on the fence long enough to take fair observations. Then the true man will get down on the side where the weight of evidence and arguments requires. For myself, without blinking the grave difficulties both of principle and of practice, and without assailing the motives of others, I yet feel bound to give my voice for no-license.

"Whether in the majority or the minority, I want to serve on the supporters of the Liquor Interest a notice that theirs is a dis-

credited and dangerous business. I want to brand the traffic as injurious, and therefore immoral, so that young men may not think it just as honorable to live by selling rum as by selling food and clothing. I want to cause further investments in that line to look risky. I want to warn politicians not to trifle with the public conscience, and to give them a hint that it will not always pay to court the rum vote. I want to wash my hands and clear my soul of all responsibility for the immense misery inflicted on women and children by the *legalized* dram-shops. And, because the Liquor Interest works against every good thing which I desire to work for,—because it works against the welfare of labor, the prosperity of honest trade, the happiness of families, against education, morality, and religion,—I cannot offer compromise to such an enemy, lest I should tear down with one hand what I ought to build up with both."

"Commend me to this blessed quartette (Doctor's Diet, Sleep, Exercise, and Dress Reform), who are to-day the Heaven-sent allies of the temperance movement. Perhaps, as we extend and deepen our researches, . . . we may perceive that our cause has from no other quarter so much to hope as from a careful study by the people of hygienic laws."—*Frances E. Willard.*

Miss Willard, president of the National Woman's Christian Temperance Union, has presented a most interesting address to her constituents,—a volume of one hundred and fourteen pages, which will reward careful reading. The Woman's Christian Temperance Union is in touch with many different methods of temperance reform, while true always to the principle of total abstinence and prohibition. Even the bicycle is commended by Miss Willard as "our new temperance reform." She sees also, in the labor agitation and organization of our day, new hope. She calls upon the Woman's Christian Temperance Union to do college settlement work. She commends most highly such heroic labors as have been undertaken by Dr. Parkhurst and Theodore Roosevelt.

Those who wish to know the breadth and depth, the enthusiastic and yet calm earnestness, of the Woman's Christian Temperance Union as a whole, will do well to read Miss Willard's address.

Upon its title-page appear these lines, revealing the spirit of the writer, and, let us hope, of the movement itself:—

"I say to thee, Do thou repeat
To the first man thou mayest meet
On lane, highway, or open street,
That he, and we, and all things move
Under a canopy of Love
As broad as the blue heavens above."

C. R. ELIOT.

LITERARY NOTES.

"God is Spirit, God is Love." By Admiral Sir George Elliot, K.C.B. London: Philip Green.—Admiral Elliot, who has quite recently become a Unitarian, contributes some interesting papers under the above title. Under the heading "Why I became a Unitarian," he says: "Because I believe that Unitarianism, by appealing to the conscience as the guide to religious thought, marks the distinction between what is taught by the spirit and what is conceived by the brain in the search after truth. In fact, what God teaches man and what the natural man teaches himself are two separate agencies." "I believe in only one God, the Holy Spirit; and I regard Jesus Christ to have been as to his entire nature a man, born as other men, and therefore not infallible." The peculiarity as to Admiral Elliot's belief is in the fact that he holds a dualistic philosophy, by which God the Spirit is held to be entirely separate from the external creation. In fact, he seems to believe that God did not make the world nor create human beings, but that he is the Father only of spirit, having endowed man with conscience and soul, to help him overcome his material origin.

It is plain, however, that this theory is advanced by the author from the desire to free his thought of God from all taint of connection with evil in the world rather than from any real evidence to support it. We should say with the *Inquirer*, "Notwithstanding any difference of opinion, we heartily welcome Admiral Elliot to our ranks; for, as he says, we are tolerant, knowing that we see through a glass darkly."

The Golden Rule in Business. By Charles F. Dole. Meadville: Flood & Vincent.—The Chautauqua Society has begun the publication of a series of monographs on the new education in the church. The first was Prof. Moulton's "Bible as Literature," and this of Mr. Dole's is the second of the series. It is a vigorous attempt to apply the Golden Rule in so direct a way that it cannot be shirked in the transactions of the office, the warehouse, or the market. It is written in the conviction that, as we are alive in a divine universe, the divinest law is not too good to be applied to the commonest duties of daily life. The terse and clear language employed, and the admirable arrangement and plan of this little book, make it easily understood by all. It is a grand appeal to practical righteousness and pure Christianity, and ought to be read, studied, and obeyed by all who desire to be, in an earnest and vital way, disciples of the Christ.

The Letters of Matthew Arnold. Arranged by G W. E. Russell. New York: Macmillan & Co.—Great expectations often lead to a sense of resentment; and, when one has eagerly hoped for the revelation of an ideal greatness through the private unpublished words of one whom it has long been an inspiration to have admired for his published public utterances, hardly less than a feeling of bitter resentment can result from the discovery of a copious private correspondence altogether commonplace. And it must be admitted, that these letters of Matthew Arnold reveal a most appalling prolixity of twaddle.

Why, in the name of the genius with which the author of "Sohrab and Rustum," and "Geist's Grave," or "Progress" was really dowered, should a loving public be now asked to read whole chapters of such imaginative splendor as the following, which is only a fair sample of an unlimited quantity? "It is Nelly's birthday to-morrow, and you may imagine how full the darling child is of it. The baby is getting on nicely, and has a tooth through. Little Tom has not been quite the thing this last week."

It is admirable, no doubt, that a man of intellect should be amenable to domestic influence, and affectionately mindful of familiar trifles; but is it reasonable to preserve and print, and ask the public to pay for, such things, and at the same price it paid for the poems and essays?

Buried in this opaque purée of platitudes, we do, of course, find lines of higher thought, flashes of wit, bits of meditative philosophy, and that which possibly may appeal to humanity's ineradicable love of gossip, private criticisms and off-hand sketches of many famous people; but such bits might, if they have any value, surely have been rescued from the mass of hot boiling broth. It seems an indignity to Arnold, and an affront to literature, to be asked to wade through nearly a thousand pages of items like this: "We were back here at seven, in time for a half-past seven dinner. We go back to London to-morrow. My love to Fan."

This volume of letters cannot possibly add anything to Matthew Arnold's reputation. The best that can be said of it is that it does not reveal any more serious faults of character in the man than a very excusable pleasure in praise; and, for the most part, all the letters are kind in tone and reflect a happy and busy life.

Constantinople. By Edwin A. Grosvenor. Boston: Roberts Brothers, 2 vols. Every reader who is fortunate enough to possess himself of this fascinating book, which Roberts Brothers have brought out with almost Oriental magnificence, will heartily thank Prof. Grosvenor for the loving labor he has given to such advantage. Few cities bear in name alone a greater or more mysterious charm than Constantinople, yet few are so unknown. Probably among fifty people who have visited Rome and are familiar with Venice, not half a dozen have sailed up the Bosphorus or entered the divine Sancta Sophia. Even of those who have indeed set foot in Stamboul, few know anything of its inner life or have seen a tenth part of its still existing antiquities. A visit to the Golden Horn, to the Hippodrome, the Museum, the Treasury, and Sancta Sophia, and it is supposed, or insisted upon by worthless guides, that all has been seen. Prof. Grosvenor, as a resident for years at Robert College, as a devoted student of archæology, and as an intimate friend of Dr. Paspatis, has really discovered Constantinople for modern readers and travellers. His book will be the mentor and guide for all future students of this strange and wonderful city. Though for the last four hundred and fifty years held by the Ottomans, Constantinople during the Middle Ages was the first distinctively Christian city in the world, consecrated by Constantine to the service of Christ. It was here the great Ecumenical Councils wrought out the theology of the Christian Church. It was here Chrysostom and Gregory poured forth their inspired eloquence. It was here alone in the wreck of European civilization that those treasured volumes were saved from destruction at the hands of barbarians, to subsequently reappear and give birth to the Renaissance.

The literary method of Prof. Grosvenor is a happy medium between that of the too technical scholar and the over-enthusiastic writer of travel. We are informed and entertained together. The illustrations are admirable.

James Kay Applebee offers a most inviting program of lectures in literary, biographical, historical, and critical fields this season. If there are any of our church societies who have not given their young people the opportunity of hearing Mr. Applebee's "Evening with Charles Dickens," we advise them to get a date arranged at the earliest opportunity. It is an inimitable lesson in humor, tenderness, and pathos. We know of no reader to-day who has the faculty of appreciating and rendering the odd characters of Dickens with such living power as Mr. Applebee. All his lectures are exceedingly able and instructive. A list of subjects and all information can be obtained by addressing Rev. James K. Applebee, Allston, Boston.

A SERMON TO CHILDREN.

WRITTEN FOR THE "UNITARIAN" BY REV. CHARLES T. BILLINGS, OF HINGHAM, MASS.

"He that layeth up treasure for himself, and is not rich toward God."—LUKE xii, 21.

What is it to be rich toward God?

Once a man interested in archery decided he would become a great bowman. So he collected all the different kinds of bows that were made, and soon found himself the owner of many and various kinds. His reputation grew so rapidly that men came from far to see his collection or get a glimpse of his choicest weapons. One day a very skilful archer, the most noted of his time, came to him with a strong, well-made, but very simple bow. He had used it on many occasions, and become very fond of it. When the collector saw it, he told the archer, with some scorn, that he himself had much finer ones, and invited the archer to see them. After the latter had admired the large and costly collection, he proposed a trial of skill, to see which was the better archer; but the other, knowing his friend's unerring aim, said, "I do not know how to *use* these things: my chief delight is in owning them." Now, which do you think was the richer,— he who possessed the bows or he who possessed the skill to use them?

Two scholars once competed for a prize. The one had means, so that he filled his library with well-chosen books. His rival was so poor he could hardly afford to buy the cheapest books. The poor man won the prize. Which was the richer,— he who had the books or he who had the power to use them?

Which would you rather be,— the boy who possesses the marbles or the boy who is the best player? the man who hoards his money, like the miser, or the man who generously and wisely spends it for others? Which do you care for most,— to own things or use them rightly? He who places skill above ownership is he who is richer toward God; and he is richest who knows how to use them, and has the power to use them, for the noblest ends.

A king had three sons. He gave each of them a sum of money, and told them at the end of five years to come to him, and the one who had made the most of his money should inherit the kingdom. At the end of five years the three met their father.

The oldest said: "Father, I have increased the money you gave me sevenfold. I am to-day one of the richest men in your kingdom."

The second son said: "I bring you not money, but wisdom. I have spent my five years among the most learned men, and they praise me as the best of their pupils."

The third son spoke with hesitation. "Alas! father," he said, "I bring you no money, and I fear I bring little wisdom; for, as I set out on my travels, I met a poor sick man, who begged me to help him. He told me of others who needed my care and sympathy; and I lived among them, and learned to care for them so much that, when I began to think of what I should do with my money, I found I had spent it all on them."

"The kingdom is thine," cried the delighted father. "He who cares so much for the poor and sick will know how to care for his subjects. You have made the best use of your money."

Was not the father right?

Read the parable in the Bible, and see; and remember that, whenever you stand up against the wrong, whenever you are faithful to the simple duties of your daily life, whenever you do a deed that lightens the burden of another, whenever you help your father or mother, or sister or brother, friend or school-mate, whenever you visit the poor and sick, to comfort them, you are using your gifts for the highest ends, and growing to be, what Jesus would teach you to be in this parable, rich toward God. To be rich toward him is to develop all the powers he has given you, and use them wisely for your fellows. Let *us* strive to be rich toward God.

CHILDREN'S CORNER.

MAJOR.

At a beautiful summer home at Beverly Farms two happy young brothers have as a favorite companion through the grounds, the woods, on the beach and in the water, a fine Newfoundland dog. Major and I had met occasionally, as I came and went to and from the house. At first we looked askance at each other, but soon came to have a mutual confidence; yet I, not having entirely outgrown my old-time childish dread of his kind, feeling still a sudden fear and trembling on a close approach, gladly dispensed with cordial attentions. So I was allowed to pass unquestioned, while Major on his side was not disposed to be obtrusive, but quietly regarded me at an agreeable distance, or, still more agreeably, suffered me to pass unnoticed.

This was the stage of our acquaintance when one evening, on leaving the house, I was first conscious that the summer twilight had grown to the darkness of night, and I must go through the woods to my lodgings. There was no one to accompany me to whom the walk back would not be just as unpleasant as to me to take alone. In my hesitation I turned to Major, whose black figure was lying near the door. "Major! Good fellow, Major!" Major heard the conciliatory flattery with dignified disregard, making no sign. He evidently thought it commonplace trifling and unworthy of response. Then I made a direct appeal to him. In the same tone of voice and manner in which I would have requested any one, I said to him: —

"Major, I must go home through the woods. It is very dark in them, and I am afraid! There may be a big, bad man there. Please go with me, Major."

Instantly, without a second's delay, he started, taking a nearer road than the one most frequently used, led the way, going with me to the wall, which I had only to cross, and the road, to reach my door. There I stopped, and told him it was unnecessary he should go farther, and formally thanked him for his kind service to me. He waited but briefly for me to pat his head and bid him "good-night," which I did with as sincere respect as I would feel for any other intelligent, good-hearted friend; and he immediately returned to his home, as I to mine.

We were the best of friends after this evidence of his quick mind and conscience, showing that the rule that we like those whom we have befriended holds good with dogs as well.—*Boston Advertiser.*

THE DUEL.

The gingham dog and the calico cat
Side by side on the table sat.
'Twas half past twelve, and what do you think?
Neither of them had slept a wink!
And the old Dutch clock and Chinese plate
Seemed to know, as sure as fate,
There was going to be an awful spat.

(I wasn't there: I simply state
What was told to me by the Chinese plate.)

The gingham dog went "Bow-wow wow!"
And the calico cat replied, "Me-ow!"
And the air was streaked for an hour or so
With fragments of gingham and calico,
While the old Dutch clock in the chimney-place
Up with its hands before its face,
For it always dreaded a family row!

(Now mind, I'm simply telling you
What the old Dutch clock declares is true.)

The Chinese plate looked very blue,
And wailed, "Oh, dear, what shall we do?"
But the gingham dog and the calico cat
Wallowed this way and tumbled that,
And utilized every tooth and claw
In the awfulest way you ever saw,
And, oh! how the gingham and calico flew!

(Don't think that I exaggerate:
I got my news from the Chinese plate.)

Next morning, where the two had sat,
They found no trace of dog or cat;
And some folks think unto this day
That burglars stole that pair away,
But the truth about that cat and pup
Is that they ate each other up,—
Now, what do you really think of that?

(The old Dutch clock, it told me so;
And that is how I came to know.)

—*Eugene Field.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Albany, N.Y.—Our delegates returned from the National Conference very enthusiastic, and ready to carry forward the work here. Dr. Brundage was especially pleased with the action of the Conference on municipal reform. He had been prominent in the non-partisan movement in our city, and only the previous Sunday had preached a very able sermon on this theme. Because of the connection of our pastor with the movement, the whole church was interested; and on October 30 the "Sociological Section" of the Unity Club had a special discussion of the local situation. Mr. David A. Thompson represented the "Republican Party and Partisanship," Mr. Dodge the "Democracy," and Mr. Montignani the "Honest Election Party and Non-partisanship." There were several hundred men present, besides ladies. The discussion at times became very brisk. Most of the speakers were for non-partisanship. It was, altogether, the most interesting meeting this section had held. A temperance discussion, on the same plan, having representatives of various methods of reform to present them, will soon be arranged.

The members of the society have been very fortunate in the number of first-class sermons they have heard during the past few months. Dr. Brundage has spoken on "Louis Pasteur, the French Scientist," "Reformed Judaism," "The Scientific Spirit and the Scientific Method," and "The Incarnation." Rev. S. R. Calthrop and Dr. Brundage exchanged pulpits the Sunday following the meetings at Gouverneur, N.Y., at which they both spoke. Our society received a double treat, as Mr. Calthrop spoke on "The Modern Idea of God" at the Sunday-school in the morning, and at evening, in the church, on "The Growth of the Idea of God, especially among the Hebrews." Each was full of deep thought.

An entertaining social was enjoyed at the residence of the pastor on the evening of December 10. December 17 Rev. Mr. Slicer of Buffalo, on his return trip from Boston, remained over, and gave a most delightful and instructive talk on Emerson to the literary section of the Unity Club. This section is doing excellent work. The next evening we had an entertainment, consisting of music and reading given by Prof. Ferron's pupils in the Conservatory of Music and the ladies of the church. About this time we commenced using the new hymnals issued by the American Unitarian Association. The society is well pleased with them.

Christmas was celebrated on the Monday evening preceding. The audience probably enjoyed most the exhibition of their work by the kindergarten. Older members of the school gave recitations. Mrs. Andrew Colvin sang two solos. The tree which bore the presents had been beautifully decorated. At the conclusion of their distribution by the pastor, Mrs. Winship, in behalf of the society, presented him with an order for books to complete his sets of Huxley, Spencer, Darwin, and Haeckel. He was well pleased with the gift, which was a complete surprise.

We had to close the year with our pastor on the sick list; but he has recovered, and is at work again. Rev. E. M. Fairchild preached an able sermon on "The Church and the Child,"—a discussion of the Sunday-school.

On January 12 Dr. Brundage preached at Vassar College, returning in the afternoon. His subject for the evening service was "The Men for the New Era." After service a meeting of the society ordered the appointment of a committee to make arrangements to celebrate our anniversary, March 24. G. T. W.

Bar Harbor, Me.—The evening of December 19 the gentlemen of the Unitarian church gave a supper at Grand Army of the Republic Hall. The supper was succeeded by a voting contest for the first mayor of Bar Harbor, followed by different entertainments, ending in a grand march. Socially and financially, the evening was a success. And the "moral" effect (speaking in the language of modern military writers) must have been immense in bring-

ing in the reign of the "New Woman"; for not only did the women exchange places with the obsolescent "lords of creation," but the ladies, also, were the managers and "bosses" of the caucuses and the election. If this were a foretaste of the new time coming, it will, anyway, be a cheery time.

The last Sunday of the month Mr. Cochrane gives the last of the series of sermons on "Village Improvement." The congregations from the beginning have been good, slowly growing from Sunday to Sunday.

The Sunday-school, too, is growing in interest and numbers. Christmas Eve the members of the school and others gathered at the church, finding one of the most beautiful Christmas trees ever looked upon, and at its base a fine lot of presents. Among these good things were two chairs, beautiful and substantial, Christmas gifts from the members of the church to Mr. and Mrs. Cochrane.

Battle Creek, Mich.—We quote from *Our Word and Work*, published by the Independent Church, Battle Creek, the following: "One of the most perplexing problems in connection with the growth of a church is the administration of its social life. Let us all help to weld this society into a social organism. Let us touch hands and stand heart to heart. Let us forget all petty distinctions, and make our hospitality broad and inclusive. Church hospitality does not mean shaking hands with the minister. It means simply taking the social force that is generated by bringing people together and using it to quicken the church life, to deepen the sense of brotherhood, to make the church a place of cheer and joy and honest welcome to young and old, to the stranger within and the wayfarer without the gates."

Belfast, Me.—The preparations for the Christmas service in the Belfast church were entered into most heartily, and the service was one of the most interesting of the year. For nearly a week the ladies worked in the church parlor, twining evergreen ropes for trimming. These, with evergreen trees of varying size, were used to decorate the church; and the effect was one of great beauty. A stranger in the city, entering the open door on Saturday afternoon, pronounced it one of the prettiest sights he had ever witnessed. The heavy rain on Sunday did not dampen the ardor of all the good people of the church; and a good audience was assembled at the appointed hour, although in one of the churches the regular service was changed to a conference meeting. The music was especially fine, the regular choir being assisted by Mr. Percy Sanborn, violinist. The sermon on "The Mother of Jesus" was well received, and many asked that it be repeated next Sunday.

Bernardston, Mass.—On the last Sunday in December Rev. F. W. Holden closed his labors in the Unitarian society after three years of earnest and faithful labor. Soon after he came, he organized a young people's society, which took the name of the Young People's Fraternity. The meetings were held at the church parlors on Sunday evenings during nine months of each year, with much zeal and interest, the work carried on mostly by the young people. The society at the present time numbers over forty. The average attendance has been from thirty-five to fifty. This is one of the oldest churches in the Connecticut Valley Conference, and the number of attendants constantly growing less. Still, the church is kept supplied. During the past year the women belonging to the parish furnished new carpets and cushions for the church out of the funds of their Social Circle, which has been in existence fifty years. They also furnish funds toward the minister's salary every year. It is proposed that the circle celebrate the fiftieth anniversary next spring. The Sabbath-school numbers sixty-eight, with a fair attendance. A very pleasant occasion was observed at Christmas, when all four of the societies in town united in a celebration at the town hall, under the branches of two immense Christmas trees loaded with presents for all the school children in town and many others. All passed off pleasantly and harmoniously. The parish are now hearing candidates for settlement.

Boston, Mass.—The annual meeting of the Suffolk Unitarian Conference was held in the Second Church, Copley Square. Rev. Edward Everett Hale presided; and the other speakers were Rev. Samuel H. Winkley, Rev. Minot J. Savage, Mr. Edwin D. Mead, and Rev. R. Fisk. There was a large attendance of delegates.

After prayer and singing the secretary, Rev. Christopher Eliot, read his report. During the year the conference had done its work chiefly through the agency of the Benevolent Fraternity of Churches. One important action has been to save the church in Chelsea from financial disaster by a donation of $700 from the Benevolent Fraternity. The result was that the church had taken a new start. In closing, the report mentioned with regret the forthcoming departure of Rev. M. J. Savage to New York, adding: "To his people of the Church of the Unity we extend our heartfelt sympathy. We shall miss him from this conference more deeply than words can tell."

Dr. Hale said they had reason to be grateful for the success of the past. As that would be the last year in which he would preside over the conference, he wished to thank the delegates for the kindness always shown to him.

Rev. Samuel H. Winkley spoke on the topic "Fifty Years of Service in the Ministry at Large." He declared the purpose of his work to be the development of Christian character, interest in God, faith, and philanthropy. His experience was that for a man to succeed in the world he must try to do good to others.

Mr. Edwin D. Mead described "The Evolution of a North End Philanthropy." He gave an account of such North End institutions as the Hancock School, the Eliot School, and the parochial school, representing a school population of five thousand children. In neither of these schools were there more than ten native American children.

Rev. Minot J. Savage spoke on "Character, Citizenship, and Christianity." Beginning with Christianity, he described it as meaning truth, worship, love, and service to others, and said that, in any true view of the matter, character and good citizenship meant the same things. He went on to refer to the question of immigration, pointing to illiterate voting, and urging that the United States ought not to receive foreigners faster than it could digest them, that none should come who would not become Americans or would not make good material for American citizenship. The speaker finally urged the need of an improved school system.

A hearty vote of thanks, coupled with an expression of regret, was passed to Dr. Hale; and then the officers were elected for the coming year, as follows: president, Howard N. Brown; vice-presidents, Rev. Edward A. Horton and Mr. R. C. Humphreys; secretary, Rev. Christopher R. Eliot.

Calcutta, India.—We quote from the *Interpreter* the following: "Rev. J. T. Sunderland.—This gentleman, who is deputed by the British and Foreign Unitarian Association to visit India, has arrived in Bombay. He comes to inquire into the spread of liberal religious thought in this country, and ascertain what opening there is for the establishment of Unitarian missions. Mr. Sunderland will make such inquiry in connection with the leading men of the Brahmo-Somaj. He will visit ten principal towns of India, and pay special attention to the centres of Unitarian mission work in the Khasia Hills and Banda. Mr. Sunderland is a well-known Unitarian minister in America, and has a church at Ann Arbor, in the State of Michigan. He has taken a year's vacation from his congregation to travel in the East. He is to visit the Holy Land, Egypt, Greece, etc., and begins his tour by coming among us first. We may expect him in Calcutta in a few days. He is to report his experiences to the Unitarian assemblies at their Anniversary meetings in May. It is to be expected that all Brahmo-Somajes and leaders of religious thought will help him to prosecute his inquiries, and cultivate personal relations by coming in free and personal intercourse with him. May his visit add to the intimacy of spiritual relations between India and the Western world!"

Cambridgeport, Mass.— Rev. W. H. Johnson has presented his resignation, which will take effect some time in March.

Chicago, Ill.—Unity Church: Rev. George Batchelor, secretary of the American Unitarian Association, stopped over Sunday and preached for Mr. Bulkeley, meeting a goodly number of his former parishioners. He gave a strong denominational sermon. All of the features of church work are running smoothly. A study class, under the Women's Alliance, holds meetings every two weeks, which are interesting, though not largely attended. The subject for the year is "The Growth of Unitarianism," Mr. Mott's book having been of assistance in working out the course. As usual, there is considerable activity in the way of sewing for the poor. In general, the applications for aid are numerous, almost as much so as last year. Last Sunday evening a union meeting was held in the church, under the auspices of the Bureau of Charities, to interest the people in this section in a new plan of association and concentration in charities. This, if carried out, will involve registration of cases and personal visitation. Dr. P. W. Ayres, late of Cincinnati, is at the head of the new movement in the city.

Colorado Springs, Col.— Colorado Springs is rejoicing in its new pastor, Rev. W. A. Pratt. Already signs of increase are evident. The town, from a health resort, is becoming an active business centre, being closely connected with the Cripple Creek mining region. With the increase of population there will surely come a corresponding increase of our church under so energetic a leader as Mr. Pratt.

Concord, N.H.— Interesting Christmas services were held in this church on the Sunday before Christmas. The musical programme was fine; and the words of the pastor, Rev. Frank L. Phalen, conveyed many valuable Christmas thoughts. In the morning the subject was "The Star in the East," and in the evening "The Jesus of History: His Birth and its Meaning." On Sunday, January 5, Mr. Phalen's subject was "A Sealed Book," and on January 12 "An Evening Meal of Long Ago." The annual meeting of the Sunday-school was held on January 5, and officers were elected for the ensuing year. The treasurer's report showed all bills paid and a balance of over $70 in the treasury. Mr. Phalen is

giving a series of talks before the Channing Guild on "The Lamps of Life." The first, given on Sunday evening, January 12, was on "The Lamp of Obedience."

The annual meeting of the Parish Fund Society was held Thursday evening, January 9; and the following officers were elected for the ensuing year: president, H. B. Colby; vice-presidents, Mrs. J. G. Dimond, Mrs. Charles Hill; executive committee, Mrs. George F. Underhill, Mrs. George L. Stratton, Mrs. W. H. Alexander, A. P. Fitch, John J. Bartlett; secretary and treasurer, Miss M. E. Young.

Dorchester, Mass.—Christ Church. The Ladies' Aid Society is giving a course of attractive lectures as follows: February 14, Rev. W. H. Lyon, "Loyola"; February 21, Prof. Edward S. Morse, "Evolution" (chalk talk); February 28, Rev. George W. Kent, "In Shakespeare's Country" (stereopticon). Single admission, 35 cents. Lectures begin at eight o'clock.

At Christmas the Sunday-school was presented with a large photograph of Raphael's Sistine Madonna by the Girls' Lend a Hand Club; and Mrs. Goodridge, the president of the club, received a lovely picture from the girls.

Mr. Edwin T. Horne presented to the minister and his wife, in behalf of the teachers of the Sunday-school, two very beautiful framed photographs,—Litchfield Cathedral and the interior of Tewkesbury Abbey.

East Weymouth, Mass.—The little society at this place, founded by Dr. Moors some years ago, has passed through its "ups and downs," and finally, under the leadership of Rev. J. W. Day at Hingham, who has it in his charge, now takes its place as an established society, free from debt and hopeful for the future. The payment of the last of the church debt was made the occasion for a celebration, which took place the last week in December, in the new church and vestry. A goodly company gathered to congratulate and to be congratulated. The townspeople turned out; and the other ministers came, with their kind words and brotherly greetings.

Fall River, Mass.— The Unitarian church in Fall River is now embellished by two beautiful memorial windows, which recall the noble lives and precious services of its first two ministers, Rev. George Ware Briggs and Rev. Samuel Longfellow. The latter window was placed in the church shortly after Mr. Longfellow's death: it was given by two men connected with the society. The Briggs memorial window was placed last week. It is mainly the gift of three ladies, who were parishioners of Dr. Briggs in his first ministry, and who have always entertained the highest respect for him. At last Sunday's services Mr. Knapp, the present pastor, made a fitting allusion to the beautiful gift as a preface to his sermon.

The window consists of three Gothic openings of equal size, the background of which is the same in all, being a beautiful diaper form in opal glasses of rich and harmonious colors. The distinctive designs of the three openings are found in their middle and upper panels. A sheaf of ripened wheat in gold and opal, on a background of delicate blue, is the beautiful and appropriate emblem which occupies the central panel of the second opening; while the similar space on each side is embellished with a large cluster of Easter lilies. The upper panels show, in turn, a handsome bunch of passion flowers, the descending dove lighted by the yellow rays of a brilliant star and a cluster of delicate opal lilies. The base of each opening is the same, consisting of a pleasing geometric design composed of rich combinations of opal glasses and bright jewels. The window, as well as the Longfellow window, is from the studios of Messrs. Redding, Baird & Co. of Boston. It bears the following inscription: "In memory of George Ware Briggs, the first minister of this society, 'In my integrity of heart and innocency of hands.'"

Green Harbor, Mass.—A call has been extended to Rev. N. S. Hoagland, now laboring in Providence.

Helena, Mont.—Helena is rejoicing over Mr. Crooker's decision to stay with the church which is his very own, communicated to it January 12. It speaks volumes for the strong tie between pastor and people that Mr. Crooker has resolutely turned his back upon all Eastern attractions to remain with this church of his creation. Both Helena and Montana share in the satisfaction of the church at Mr. Crooker's decision.

Hyde Park, Mass.—The first Sunday in the new year the Unitarian society held their first vesper service at five o'clock P.M. Special music had been prepared. The attendance was large. The ladies of the Unitarian society have arranged for a series of sociables to be given this season. A supper will be served at each, and an entertainment provided, under the direction of the Unity Club, January 8 being the date of the first. The Unity Club met January 14. The subject for the evening was "The Monroe Doctrine." A very successful fair was held under the auspices of the Ladies' Social and Benevolent Society last month. Fannie A. Norton, Secretary.

London, Eng.—The English Unitarian Year Book for 1896 gives the following as the principal events of the past year among the Unitarians of London:—

"London.—Rev. Dr. James Martineau attained his ninetieth birthday on April 21, 1895, when various addresses were presented to him on the occasion, and it was arranged that a marble statue of the venerable doctor should be placed in Manchester College, Oxford, in commemoration of the event.

"Forward Movement.—On five consecutive Sundays, beginning on Feb. 10, 1895, special Sunday evening lectures were given in the London chapels simultaneously by the respective London ministers on the following subjects: 'The Old and the New Thought of the Bible,' 'The Old and the New Faith in God,' 'The Christ of the Gospels brought back,' 'Practical Christianity the Salvation of Society,' 'Heaven and Hell: Here and Hereafter.' A special fund was raised for this purpose, Mr. G. L. Bristow of London acting as treasurer. 'Forward Movement Lectures' were also given at Carlisle, Cirencester, Guildford, Hastings, Kirkcaldy, Mountpottinger, Portsmouth, Reading, Ringwood, Rotherham, and at other country places.

"Welsh Unitarian Movement.—A few friends interested in the progress of liberal Christianity among Welsh people resident in London commenced classes and meetings in July, 1895.

"Islington.—A stained-glass window was presented to Unity Church, Islington, by Mr. J. T. Mackey of Duncan Terrace in 1895, as a memento of his wife's attachment to the church. The subject portrayed is 'Eunice,' with the following inscription, 'Sarah Jane Mackey. Born 1838. Died 1895.'

"Limehouse.—The new 'Durning Hall' erected by Miss J. Durning Smith, in connection with her mission carried on for several years by Mr. John Toye in Limehouse, was opened on March 8, 1895. Mr. Edwin Lawrence presided. Miss J. Durning Smith, Rev. R. Spears, Rev. Dr. Brooke Herford, Messrs. J. T. Preston, W. Blake Odgers, Q.C., David Martineau, J.P., Hugh Stannus, Rev. W. Copeland Bowie, and Rev. F. K. Freeston also spoke. Mr. Arnold S. Tayler, A.R.I.B.A., was the architect.

"Mrs. Edwin Lawrence opened in January, 1895, the new Sunday-school and class-rooms which have been built through the liberality of her sister, Miss J. Durning Smith."

Madison, Wis.—The annual meeting of the Unitarian church was delightful and encouraging. The supper together was followed by toasts, responded to in brief speeches, after which came the reports from the treasurer and the various church activities. These showed the church affairs to be in an exceedingly healthy state. According to the custom of the society, the annual election of the pastor then took place; and Rev. W. D. Simonds was most heartily and unanimously re-elected. The audiences at the Sunday evening lectures have outgrown the church building, and will be held this winter in the Fuller Opera House, one of the finest auditoriums in the State.

Milford, N.H.—A correspondent writes: "The pastor of this church, Rev. A. J. Rich, preached his fifth anniversary sermon last Sunday. The fifth annual course of lyceum lectures held in the town hall and church has been a success, being the only course held in town. The third course of free Sunday evening lectures on 'Great Subjects,' to which some of the best scholars in New England colleges and churches contribute their wisdom, are patronized by the thinking people of the community, irrespective of church relations. This year several of these lectures are being given by laymen, the leading statesmen and educators of the State, the last one given being on 'Good Citizenship,' by Hon. F. G. Clarke, late Speaker of the House, the next one to speak being the State superintendent of schools, Hon. Fred Gowing, his subject, 'What the People should expect of the Schools, and What the Schools should expect of the People.' The church cheerily faces the new year with funds in the treasury."

New Orleans, La.—A free art school has been established at the Church of the Messiah for the benefit of all those who choose to avail themselves of it. It is held in a small basement room of the church, the members of the congregation having undertaken to defray the necessary incidental expenses, and the able instructors giving their services two evenings of the week. Although the school has been in operation but one week, already the applications for admission far exceed the scanty room at the command of the management. The work that is being done is, of course, elementary; but it is thorough, and the pupils were all seriously in earnest. Rev. Mr. Pierce has also arranged for a free class of mathematics, which Prof. Brown of Tulane has kindly undertaken to instruct.

Northboro, Mass.—The ordination and installation of Josiah Coleman Kent as pastor of the First Congregational Church took place January 1. The sermon was by Rev. Joseph Henry Allen of Cambridge, and the ordaining prayer by Rev. G. M. Bartol of Lancaster. Rev. G. F. Pratt gave the charge to the minister, Rev. Benjamin H. Bailey addressed the people, Rev. W. F. Greenman gave the right hand of fellowship, and the new pastor was welcomed to the town by Rev. C. L. Chute, pastor of the orthodox church in Northboro. Original hymns by Rev. F. L. Hosmer and Thomas W. Silloway formed a part of the service.

Palo Alto, Cal.—A correspondent writes: "There has recently been organized the Unity Society of Palo Alto, of which Prof. Hoskins of Stanford University is president. Meetings have been directed by Mrs. Wilkes for some time past, and it is sincerely hoped by all the members that she may remain here. A building lot will soon be owned by the society, and on it a suitable chapel will be erected. The society will surely prosper, and be a help and benefit, not only to its members, but also to all that come under its influence."

Philadelphia, Pa.—In honor of the seventy-first anniversary of the installation of Rev. W. H. Furness, D.D., as minister of the First Church, and of the twentieth anniversary of his successor, Rev. Joseph May, LL.D., a large company of their friends assembled in the parlors of the church, which had been beautifully decorated for the occasion, on Monday evening, January 13. Dr. Furness, having apparently recovered from a severe cold contracted while officiating at a funeral, looked remarkably well and happy, as he received the congratulations of those present, among whom was Rev. Robert Collyer of New York. On the Thursday evening following Rev. John W. Chadwick of Brooklyn addressed the Unitarian Club, his subject being "Octavius B. Frothingham." At the conclusion of his very eloquent address President Miller expressed the appreciation of the club, and introduced Rev. Dr. Miel, minister of the French Protestant church of this city, who spoke of his very pleasant relations with Mr. Frothingham, whose hospitality Dr. Miel's congregation in New York had enjoyed for a year, meeting in the evening in the hall which Mr. Frothingham's society occupied in the morning. Mr. W. M. Salter, lecturer of the Ethical Culture Society, expressed his pleasure at being present, and said that he had met Mr. Frothingham only once, and had then been much impressed with his apparently strange indifference to the thought of a future state of existence. At the next meeting of the club Hon. Carroll D. Wright will treat of "The Real Labor Question."

Pittsfield, Mass.—At the quarterly meeting of the Parish Committee of Unity Church, Pittsfield, held on Tuesday evening, January 7, the following resolutions were passed:—

"*Resolved*, That the committee of Unity Church desire to express their profound sorrow at the loss sustained by the church and liberal Christianity in the death of our late pastor, Rev. C. W. Park, the earnest and devoted servant of the truth.

"That, while his ministry among us was but of short duration, we would long cherish the memory of his religious sincerity, honesty, and faithfulness to his inmost convictions, the broad Christian spirit ever manifested in his life and teachings, and the eloquence and zeal with which (as long as his strength remained) he proclaimed the great verities of the Christian faith,—the Fatherhood of God and the brotherhood of men.

"We desire, therefore, to record our deep sorrow at the loss sustained in the death of our late friend and pastor, and our sympathy with his widow and family in their bereavement. Signed for the committee, C. W. Sloper, G. W. Gardner, R. E. Birks."

Salem, Mass.—The union services of the Unitarian churches for Sunday evenings in January were held in the First Church. Rev. W. B. Geoghegan of Beverly assisted Rev. G. C. Cressey at one of these services, the subject being "Liberal Orthodoxy: Is it Equal to the Demands of the Present and Future?" A large audience was present.

—There is much activity in the Unity Club and the guild of the East Church.

—A large audience gathered at the North Church Sunday afternoon, January 12, to hear Rev. E. E. Hale, D.D., preach the memorial sermon to Rev. E. B. Willson. A beautiful marble tablet was placed upon the wall of the audience-room of the church in memory of Mr. Willson.

—The Barton Square Alliance held a meeting on Friday, January 17, to which it invited the Alliances of Salem and vicinity to hear Miss Sarah L. Arnold of Boston speak on "The Habits of the Home." A social time followed, and afternoon tea was served.

Salt Lake City, Utah.—The services at Unity Hall December 22 were commemorative of the landing of the Pilgrim Fathers at Plymouth Rock on Dec. 22, 1620. The musical programme consisted of appropriate patriotic hymns, rendered by the choir and congregation; and the stirring solo, "The Breaking Waves dashed high," was given with fine effect by Mr. George Lawrence. Mr. Hudson read, also, the poem of N. Albert Sherman on "The Landing of the Pilgrims," which was published in the *Tribune* during the late meeting of the Eisteddfod, at which Mr. Sherman's poem received the prize for poetic excellence. The theme of Mr. Hudson's discourse was "Our Inheritance from the Puritans and Pilgrims." He referred briefly to the historical facts, and said that it was especially fitting that the congregation assembled in Unity Hall should commemorate the landing of the Pilgrim Fathers, who had established the foundations of religious liberty in this country. At the conclusion of the service it was announced that on the first Sunday in January the congregation would meet in the new hall, first floor of the

Denhalter Building, 28–30 West Third South. Meantime the hall will be entirely refitted for the purpose.

Since Mr. Hudson's advent, the church has experienced a real revival. The increase of the congregation has compelled the securing of a larger place of worship. A new hall was secured on Third Street South, which was first occupied January 5. The congregation was two hundred and seventy-five. Fifteen new names were added to the membership roll. The Sunday-school has over one hundred scholars. At a dedicatory supper three hundred guests filled the tables, among them many of the most prominent citizens. The Salt Lake *Tribune*, in a lengthy report, speaks in terms of high praise both of the church and its pastor. The president of the society writes, "We have taken a big step forward, and everything points to a prosperous year."

San Diego, Cal.—Rev. Solon Lauer has accepted a unanimous call from the Unitarian society of San Diego, Cal., and enters upon his new field of labors with the new year.

Scandinavian Work.—The Scandinavian work has received new impetus since the arrival of Rev. Herman Haugerud at Minneapolis. He has taken hold of the work with great energy, and is rapidly uniting the somewhat divided elements. The departure of Rev. Axel Lundeborg left the Swedish Unitarians of Minneapolis without a leader; and they have wisely concluded to disband their organization, and to unite with Mr. Haugerud's church. In the Red River Valley there is much interest in Unitarian ideas among the liberal-minded Norwegians. Rev. Mr. Erickson reports large and enthusiastic congregations at Crookston, Minn., and Petersburg, No. Dak., during the holiday season, and great attention in numerous other towns in which he gives week-night addresses. From Winnipeg comes report of quiet, steady progress among the Icelanders. Rev. Mr. Skaptason has organized an English Sunday-school for the children of his congregation. They need very much a Sunday-school library. Who will aid them in securing it? Mr. Skaptason spent January in making one of his tri-yearly pastoral visits to the northern settlements, preaching, baptizing, confirming, and marrying after the old country rural fashion.

Springfield, Mass.—The Springfield Branch of the Women's National Alliance held its opening meeting for the year 1896 in the chapel of the Church of the Unity on January 15. Annual reports were listened to with interest, after which the speaker of the afternoon, Mrs. Glendower Evans, was introduced. Her subject was the proposed establishment of a children's bureau to take the friendless children, who are the wards of the State, out of the hands of the State Board of Lunacy and Charity. A bill to this effect, which Mrs. Evans helped to prepare, was presented to the last legislature. Petitions are now being circulated; and another hearing will be given by the legislature, probably in the latter part of February. Mrs. Evans made it very clear that the work of caring for about two thousand State children, scattered as they are in homes all over the State, needs more supervision than can be given by the Board of Lunacy and Charity. Hence the demand for a separate children's bureau. After the address an informal tea was given, Mrs. Enos Smith and Mrs. Abram Whitcomb presiding.

The meetings of the Women's Alliance will be held the third Wednesday in each month, from January to May inclusive, at 3 P.M., the programme being as follows: February 19, "Charity Organization Societies," Mrs. Charles Lowell of New York; March 18, "Literary Instincts in Children," Miss E. M. Reed, principal Tapley School, Springfield; April 15, "Denominational Work and Opportunities," Mrs. Theodore Brown of Worcester; May 20, business meeting.

Streator, Ill.—The Church of Good Will has just distinguished itself by bringing to a successful issue a great fair. In its conception and conduct this enterprise was wholly unique. It was taken out of the realm of charity, and put squarely on a business basis. Manufacturers and jobbers were requested to send as much of their products and goods as in their judgment would pay for one week's advertising in a daily paper, a week's display in a large hall, and our personal efforts to bring their goods to the attention of the people. Buyers were induced to come and get full value, and more, for every cent they expended. The result was such a display of the very best materials in nearly every line of human needs as is seldom seen outside of our great stores and expositions. And these materials were sold in legitimate business ways. There were no chances, no raffles, no importunities.

The result was an all-around success. The generous contributors had their goods advertised in a most striking and effective way, the buyers all went away fully satisfied, not only with the value of their purchases, but with the courteous treatment and entertainment they received, and the church is about $2,000 ahead in cash toward a building fund which some day will go into a church which will be more than an ornament to the city. The church, having just closed its third year, finds itself stronger than ever. Last year our receipts from all sources were something over $3,500.

The UNITARIAN

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A COMPREHENSIVE PIETY.

A SERMON BY REV. JOSEPH H. CROOKER OF HELENA, MONT.

"The truth shall make you free."—JOHN viii. 32.

"Keep thy heart with all diligence, for out of it are the issues of life."—PROVERBS iv. 23.

"Ye see, then, how that by works a man is justified, and not by faith only."—JAMES ii. 24.

To the great Aristotle thought seemed not only the divinest attribute of man, but also the source of his purest joy. He wrote: "Since the intellect is the noblest thing within us, therefore, as far as contemplation extends, so far does happiness; and whoever have more capacity for contemplation (or intellectual activity) have more happiness, so that the energy of the Deity, as it surpasses all others in blessedness, must be contemplative (or intellectual), and therefore of human energies that which is nearest allied to this must be the happiest."

And the Brahman of India, in his forest seclusion, meditating on the deep meaning of the mystical term *Om*, as the symbol of the transporting thought that the human spirit is of the same essence as the Infinite Soul, is a striking illustration of that religion of the head which Aristotle described. In him we have pure speculation turned toward the Divine Mystery,—Inner Life,—without any external human manifestation in service or helpfulness. In his life all social duties are ignored, and every contact with outward realities is broken. It is a religion where altar, priest, and sacrifice are pure thought,—a piety of abnormal reverence, where devout contemplation becomes almost a selfish passion, a form of intellectual intoxication.

But there are others who find it easier to love man than to search for truth. They seek to establish the kingdom of heaven by compassion rather than by contemplation. Their ideal and spirit of life are well expressed in these lines of our sweet singer:

"O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there.
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer."

And some of the legends of the mediæval saints picture for us the very incarnation of infinite compassion, particularly that of Saint Benedict, to whom our civilization owes so much, and especially that of Saint Francis, whose tenderness was so urgent and comprehensive. These legends bring before us a character that is the embodiment of an all-embracing love. The personality described is all emotion. There is boundless sympathy for sinners, profound pity for unfortunates. Life itself is one mighty current of tenderness: religion is one prolonged exhibition of brooding sentiment. There is no intellectual discernment, little rational power, slight practical sense, imperfect moral discrimination, but impassioned good will for all and forgiveness for every one. Here we have a religion of the heart, overflowing in tears for the distressed, in yearnings for the wayward, and in blessings for the neglected.

Besides these there are others who live nearer to the practical tasks of the passing day. They cannot soar on wings of venturesome speculation to the empyrean of abstract truth. They have no gushing fountain of tremulous emotion which spends itself in tears and sympathetic speech. But they have a clear eye for the grim necessities of life, and a brawny hand ready to work. They make no theories; they indulge no fancies; they dream no dreams; they pay little attention to sentiment. But they stand guard over the humble sanctities of our common life. They know how to obey and toil and suffer; and to them honest deeds are symbol and sacrament. Their piety may seem very cold and commonplace, but it is the piety of those craftsmen whose handiwork makes the world secure and habitable. Without pretense or profession, with no ecstasy of worship or flame of enthusiasm, they simply desire to do something, and also to do it well. And their rule of life was written out in Gothic speech in the words put by George Eliot into the mouth of Adam Bede,—a typical representative of these practical coworkers with God: "And there's such a thing as being over-spiritual. We must have something besides gospel in this world. God helps us with our hands as well as with our souls. It's plain enough you get into the wrong road in this life if you run after this and that only for the sake of making things easy and pleasant to yourself. It's better to see when your perpendicular's true than to see a ghost." And this practical piety is that which we like to find in the man who builds our house and tills our farm,—the religion of the honest and efficient hand.

And yet all these forms of religion, while excellent in some respects, are imperfect. They are a fractional faith, the religion of only a part of man. The God-intoxicated Brahman dreams his life away, leaving more than one-half of his powers unused and undeveloped, while also leaving humanity unserved and unblessed. The emotional saint, a dwarf on the side of reason, misdirects his energies, while he also debilitates humanity by his excessive good will and indiscriminate charity. The earnest workman, with no overarching ideals and no impassioned moods, becomes at last a mere beast of burden, with no thought beyond the waiting task, and no light of the spirit shining through the dull monotony of his handicraft.

We need a religion of the whole man,—every faculty and power from the body up consecrated to high purposes that simultaneously reach godward and manward, head, heart, and hand working in unison; philosopher, saint, and workman rolled into one symmetrical life,—a comprehensive piety. Thought ought ever to be lighted up by emotion, sentiment ever guided by reason, the hand ever obedient to the ideal. A catholic faith will spring from feeling deep-rooted in that realm where human and divine associate. It will obey and incarnate every truth that rises above our mental horizon: it will flow out in streams of healing and refreshing through manifold ministries, so that our whole being will be ensphered and penetrated with sentiment, thought, and activity.

We need a religion that brings thought into direct contact with facts and encourages the freest use of reason, that satisfies the demands of our rational nature, whose bread of life is truth, and whose natural attitude of worship is inquiry, that gives the soul the broadest intellectual exercise, the richest life experience, and that opens out windows to the light all around the circle of being, thus insuring the largest acquaintance with the universe,—the manifestation of Infinite Power that is everlasting love!

The Brahman, in his forest meditation, breaks contact with facts, and enters an unreal world. And such thought as his, cut loose from reality, is often poisonous. What he grasps as verities are often little more than mere phantoms. Religion must have some greater respect than this for the framework of creation,—the orderly ways of natural providence without which there could be neither security nor sanity. The truth of things must be its altar fire and revelator of duty. So that thought, to be religious, must walk on the stepping-stones of fact; and meditation, to unfold in holiness, must run parallel with reality. There is as much piety in obeying the laws of matter, in their proper realm, as there is in worshipping divine ideals.

Religion ought to encourage the open eye and the open mind rather than dreamy medi-

tation and fanciful speculation; for how can the heart worship if facts full of mystery are not seen? How can the moral law be known and obeyed if facts of history are not understood? And how can pity be felt if facts full of suffering and the inspiration which suffering prompts are not known? The soul must be placed in direct contact with these forceful facts of nature and human life, that they may educate reverence; for facts are the avenues that lead to God. Rational thought conducts the heart to the true holy of holies.

Robust and healthful devotion springs, then, not from mystical speculation, but from personal experience with the stress, toil, and burdens of life. Religion need make little use of the thunders of distant Sinai. It ought rather to appeal to the individual soul, "where towers the mountain of the voice divine." The faith of reason commands: "Listen there to-day! Hear what God reveals in all the light and shadow of these passing hours, and that message obey!" Otherwise: —

"Thou hear'st not well the mountain organ tones
By prophet ears from Hor and Sinai caught,
Thinking the cisterns of those Hebrew brains
Drew dry the springs of the All-knower's thought;
Nor shall thy lips be touched with living fire,
Who blow'st old altar-coals with sole desire
To weld anew the spirit's broken chains."

The best religious policy, not alone for the cultivated, but for the uneducated, is that which both asks and insists that man possess not an historical and second-hand faith, but a personal and immediate consciousness of divine communion and human responsibility. The stanchest and most efficient piety is that which a man has thought out for himself amidst the unfolding experiences of life. The spiritual certainty which equips for heroism and administers healing in days of distress is that which has come through a personal handling of the great verities of life. Such a faith has a solid basis in reality; and it is able to discern what is practical, enforce what is needful, and confer what is comforting.

And a religion that thus seeks to satisfy man's intellect will have catholicity of aim and method. The holy catholic church is not where traditional authority resides, but where the soul blossoms into the most comprehensive love. This religion will encourage thought to range through universal history for facts which illustrate and enforce moral law. It will command, Gather your bread of life from Scriptures that throb with yearnings for holiness and from all lives that have been true and merciful. It will lead seekers of the light not to build a tabernacle by Galilee alone, but to pass on into Egypt and Persia and India; for he who knows only one religion does not fully understand even that one system. It will train men in a cosmopolitan appreciation of the nobility in all systems, so that they will never belittle other faiths in order to exalt their own; and it will cause them to rejoice in finding something in the Parsee superior to the English, and something in the sermon of Buddha which the Epistles of Paul lack.

This comprehensive spirit will make man feel at home everywhere; and the riches of knowledge and inspiration gathered from the wide, unfenced fields of God's providence will enable him not only to walk more surely in the way of life, but also to triumph more largely in his ministries of love. And, best of all, it will enable him to break the bars of his prison, and come forth from tradition and superstition into gladsome liberty. He will never be obliged to consider such questions as these,—"Is this discovery contrary to the creed?" or "Is this fellowship contrary to church discipline?"—the first, a disloyalty to truth; the second, a crime against humanity. A religion made free by the perfect love of truth and by supreme confidence in reason will create an appreciative eye for all revelations, and gratitude for every new vision of human worth. And there is joy unspeakable in this ideal hospitality of the soul,—this freedom to welcome all truth and honor all saints.

A man as intellect ceases to be religious when he neglects or refuses to reason freely upon all the topics of religion, because he then closes the eye that was given him to distinguish truth from error. The misuse of any power or faculty, from organic function to intellectual process, is impiety. It is as irreligious to disobey reason as to resist the conscience or cripple the hand. A man as a living soul is most religious only as he outgrows the imperfect and the immoral in the continuous appropriation of

the divine life and the progressive realization of his spiritual possibilities. The reason that links us to God must be free, in order that we may become God-like.

"I say that man was made to grow, not stop:
That help he needed once, and needs no more,
Having grown up but an inch by, is withdrawn;
For he hath new needs, and new helps to these.
This imports solely, man should mount on each
New height in view; the help whereby he mounts,
The ladder rung his foot has left, may fall,
Since all things suffer change save God, the truth.
Man apprehends him newly at each stage,
Whereat earth's ladder drops, its service done;
And nothing shall prove twice what once was proved."

The best and safest religion, then, is that which trains man to honor and use his reason. It will hide behind no mysticism, lead no one into the dark, and impose no bonds of credulity. It will make no appeal to prejudice, passion, or fear. It will indulge in no assumptions and use no external authority of text or rubric to override the private understanding. It will put no screen between the intellect and truth, no restraint upon the spirit of discovery, no obstacle in the path of progress. It will place every one on the highway of humanity rather than in an ecclesiastical paddock, the key to whose lock some priest holds. That religion which makes most powerfully for the advancement of mankind enthrones the individual reason, and the perfect man will have an absolutely rational piety.

"Nothing that keeps thought out is safe from thought;
For there's no virgin-fort but self-respect,
And Truth defensive hath lost hold on God."

The religion which thus respects the intellect will satisfy the heart. We must know the truth to worship truly. We must be able to think accurately to exercise sympathy wisely. To reason and to worship are not antagonistic, but harmonious functions of the soul. The eye must open and see before the heart can wonder and pity. We all understand that the office of religion is especially to create motive power, to awaken the impulses which carry one easily through the work of life, to kindle the aspirations that make the upward way a joyous flight rather than mere task-work. But though religious culture pertains to the emotional nature, where the springs of action lie, nevertheless the right conduct of the intellect is as religious a duty as the right display of feeling; and, while reason cannot create sentiment, only reason can decide what is the best use and noblest quality of sentiment. And we need have no fear that the heart will be chilled when the mind sees a new truth. A newly seen flower never paralyzed the love of beauty, nor a freshly discovered star the sense of awe. The devout spirit is both joy and strength; yet facts, whether found in ancient Scriptures or discovered by the spectroscope, are the fuel by which its flame is fed. Humane aspirations are indispensable, but historic truths and sublime personalities make the climate which forces their growth. An active sympathy is necessary, but only an experience among pitiful faces and touching scenes can create it. The heart is evermore filled from the fountain of truth, and discovery keeps up the old altar-fires by new mysteries.

We need, it is often said, and truly said, a religion that will give us the mood and temper called spirituality. Now, spirituality is the opposite of superstition, selfishness, and animalism. A gorgeous ritual, which simply attracts the eye, but does not move and chasten the heart, is not spirituality. A desire for the crown and robes of a luxurious heaven is not spirituality. A perfunctory observance of elaborate forms is not spirituality. The belief in a dogma upon the authority of another is not spirituality. A noisy revival with its profanation of sanctities and appeal to fear is not spirituality. And, surely, a life devoted to mere pleasures or the worship of the material to the neglect of the moral is not spirituality.

A spiritual man is one who puts the soul above the flesh, who chooses inner life rather than worldly glory, who devotes himself to the humane and enduring interests of mankind, who sacrifices himself for others, who has faith in the supremacy of the moral sentiment. Spirituality is such tenderness as that displayed by Florence Nightingale, such confidence in justice as that exhibited by Abraham Lincoln, such pure devotion as that breathed forth by William Ellery Channing.

A spiritual religion is one that makes man actually feel reverence for God, yearn for moral perfection, and love his distressed and wayward fellows. A religion is spiritual when it puts more emphasis on living communion with the Father of us all than upon a metaphysical dogma about him, when it lays stress on the life which Jesus lived rather than on the blood which he shed, when it confers the heavenly disposition rather than a desire for celestial glories. That, then, is a spiritual religion which adds sympathy and earnestness, by whatever forms and agencies, to any man's heart, and teaches him that to put a truth into the mind and a joy into the soul of another is the real and only sacrament.

And a church, to cultivate spirituality, must place love above dogma, truth above tradition, deeds above rites. It must rate pity higher than conformity; it must plead for loyalty to ideals more than for obedience to authority; it must value righteousness rather than formality as the chief aim and test of piety. It is often said that there can be no genuine spirituality without elaborate ceremonials, which, it is claimed, are as necessary to the growth of the emotions as bark to a tree. But a tree that is principally bark would not be either strong or valuable. The most important thing is the vital sap out of which the bark is made. If we have that in abundance, the bark will take care of itself. This vitality, if left free, will create all needful forms. No ordinances are needed to create domestic love. Natural and informal experiences develop and sustain that home-passion, which fashions its own modes of expression as occasions arise. Likewise, the only forms that are needed to secure and impart religious spirituality are those natural methods of self-culture and beneficent helpfulness which the necessities of experience readily suggest, and which inner life assumes as circumstances require. These religious forms ought always to be fluent, and they ought always to be held subject to the religious spirit itself. Otherwise, such forms become mere formalities, and so destroy spirituality. A method by which the heart is stirred to devotion and compassion, an exercise by which the mind is instructed and inspired, an act into which the soul pours its consecration and enthusiasm,—these are the real sacraments which create and convey spirituality.

In this connection we must make a broad distinction between religion and dogmatic theology. Religion is a supreme sentiment, passing into action and organizing itself into character. Dogmatic theology is a system of opinions respecting theoretical topics which are wrought out by the speculative intellect. Religion is motive power: theology is dogmatic statement. Religion is heart life: theology is a logical scheme. Religion deals with matters of duty: theology deals with mysteries. The voice of religion pleads for holiness: the voice of theology insists upon conformity of belief. The end of theology is correctness of faith: the end of religion is correctness of life.

Religion is the reverence that is actually felt for God; theology, at best, is a definition formulated respecting God. Religion is earnest repentance of sin, which faces man Godward and binds up the bruises inflicted: theology is a speculation about the origin of evil. Religion is the sympathy which reaches out a helping hand to save humanity: theology is a formulated scheme of redemption. Religion is the hope of immortality that clothes our daily task with vast interest and radiant beauty: theology is a fanciful calculation respecting future probation. Religion is the love of Jesus which lifts us into likeness of life and equips us for a Messianic mission: theology, as usually construed, is a discussion of the supernatural rank and ministry of a mystical Christ. And, while the heart needs the cooperation of the intellect, it is not enriched by dogmatic theology, Trinitarian, Calvinistic, or Arian; for the true service of reason to piety does not lie in the direction of speculative theories, but in the presentation of practical truths and the multiplication of ideal resources with human values. Religion needs the aid of clearest thought, not in the line of dogmas, but in the intellectual furnishing of the soul and in the incarnation of its human purpose. Here is this truth to learn and live, this moral obligation to be kept, this stricken brother to relieve.

And this religion of the alert mind and the full heart will find expression in the active hand. When the eye sees and the heart feels, then the hand will build the re-

public of God. Inner life is indeed salvation, but the spirituality within must be manifested. The divine order is arrested before the fruit is ripened, unless the truth seen becomes truth incarnated and organized in personal ministries and corporate institutions. The principles of sanitation yield no blessings to mankind until they are incorporated into the private habits and public administration of a community. The great truth respecting temperance bears no fruit of joy and nobility until, felt as a commanding duty and supreme blessing, it is made an essential and continuous element of our life. The providence of God is not fulfilled until what has been discovered becomes organized in character. The sympathy felt must pass into expression through works of relief and works of comfort before the divinest law of life is obeyed.

How unattractive is that intellect, however masterful, which, stored with knowledge, makes no public and beneficent use of its riches! How ignoble is that heart, however free from positive vice, which, responsive to the harmonies of worship and luxuriating in æsthetic sentiments, is mute in a world that needs to be cheered and idle in a company that waits to be served! How barren is that life which, uninspired by any generous enthusiasm that takes man out of himself into self-sacrifice, is spent in the narrow pursuit of private gain or personal ease! To make others see the vision from the heights that has gladdened us, to share our thought and aspiration with the multitude in multiplication of our joy, to be abroad in the world as a spirit of helpfulness,—this is complete salvation.

SELF-RELIANCE.

In that great battle of the ships that day
When Hector, raging, fought the Greeks with fire,
And Ajax, seeking new hate to inspire,
Cried out amid the horrors of the fray,
"In your own hands your fate," and showed the way
To deal with foemen in his godlike ire:
So every day the Power that leads men higher
Cries to them, when defeated: "Rest, nor stay:
Your fate is in your hands, no help is nigh.
Hear Hector call, and know his brands are near."
So doth it nerve our souls with fierce despair.
We look no more to gods fighting on high:
We close the ranks, clutch javelin and spear,
And rend with victor's shouts th' empurpled air.

HATTIE TYNG GRISWOLD.

A YOUNG SOLDIER-HISTORIAN OF ITALY: EMILIO DANDOLO.

I.

Among the many views of the great panorama of Rome, the one most likely to be remembered is that from the Janiculum, perhaps the most interesting of all the Seven Hills.

Passing through the maze of narrow, winding, quaint, and characteristic streets bordering on the thick, yellow Tiber, and crossing the Ponte Sisto, we enter the Trastevere, and soon gain the foot of the long, gradually rising slope which the Roman of to-day calls Il Gianicolo.

There is much to make one love to linger among those remote, suburban lanes, now perhaps strolling into some dimly lighted old church, like that of Santa Cecilia in Trastevere, and then passing beside some disused monastery, transformed into a barrack for the soldiers of King Umberto. But the road before us winds on to the top of the hill (scaled by a steep foot-path, if we choose), where stands the church of San Pietro in Montorio, and that noble fountain, the Acqua Paola, with its white marble walls and basins, pours out its full streams and clouds of wind-blown spray into the sunshine. Beneath us lies the whole stretch of Rome, each tower and arch and dome rising clear and beautiful into the Italian air. Yonder, far away, toward the background of grand hills, we see the broken aqueducts spread out across the plain. To the right is the Protestant cemetery which Keats (himself interred, as all remember, in its older portion, while Shelley sleeps in the newer, beside the Pyramid of Caius Cestius) declared to be "beautiful enough to make one feel in love with death."

The Coliseum stands out prominently, with the three magnificent arches of the Basilica of Constantine and the tower of the Capitol. The Palatine is to be seen, with the ruined palace of the Cæsars, the Quirinal, the dome of the Pantheon, where *Il Rè Galantuomo* lies buried, the Column

of Trajan, countless churches and palaces, Saint Peter's and the castle of San Angelo. Nearer to us, almost at our feet, we catch a glimpse of files of soldiers marching to their barracks yonder, the cheerful music of their band rising on the breeze, carrying our thoughts to the grim days of June, 1849, when this whole side of Rome and the Porta San Pancrazio, not far from us, was a field of battle, with the French bombshells flying through the air.

Of the noble army of martyrs who were then gathered for the defence of Rome and the freedom of Italy, one little group stands out for the student of Italian unity with a special interest. The names of Luciano Manara, Enrico Dandolo, Emilio Morosini, and Emilio Dandolo, are among the foremost of that unforgotten band whom the Italy of to-day remembers to honor when she commemorates her vast army of heroic sons.

Among the crowd of books to be found in almost every public library upon the subject of the liberation of Italy is an unpretending little volume called "The Italian Volunteers and the Lombard Rifle Brigade, being an Authentic Narrative of the Organization, Adventures, and Final Disbanding of these Corps," by Emilio Dandolo. This English edition was issued in London, 1851, the work of a translator, who only signs himself "R. M." The Italian original first appeared at Turin, 1849. It bears a dedication by the author: "To the memory of Enrico Dandolo, Luciano Manara, and Emilio Morosini, who fell in the defence of Rome."

Enrico and Emilio Dandolo were the sons of a Milanese nobleman, descended from "blind old Dandolo" of famous memory. We are not told the relative age of the brothers, but infer that Enrico must have been the elder, he having served as captain in Manara's legion, while Emilio, the future historian of the troop, was by turns adjutant, ensign, orderly, and secretary to Manara, and a sub-lieutenant during the siege of Rome.

As Enrico is mentioned as being "not yet twenty-two years of age" when he fell, June 3, 1849, we are led to suppose that Emilio could then have been scarcely more than twenty, and was probably but eighteen or nineteen at the time of the "Five Days" of Milan, with an account of which he opens his simple, earnest, and most moving tale. That he was very young is, indeed, evident from the way he speaks of the preparations made by the students, as if still one of them. For weeks before the uprising "the lectures of the schools were neglected, even by the most studious. Wild discourses and extravagant hopes absorbed our excited imaginations. Collected in groups, we passed the day in practising military evolutions; and night found us congregated, and busily occupied in some remote chamber in casting bullets and preparing cartridges. In each of our court-yards, in each of our gardens, were ill-concealed holes, filled with arms and ammunition, the fruit of our hard-earned savings,—doubly hard at our thoughtless age. A hundred times a day we risked our lives by imprudent aggressions and useless perils. The wiser and more experienced looked upon us indeed as boys, and asked us, smiling, if we imagined in this way to drive the Austrians out of Milan; but we seemed to feel, as if by some prophetic instinct, that great events were preparing in which we were to have a share."

In simple but eloquent words he gives a rapid sketch of Milan during the five days (beginning at noon, March 18, 1848). He describes the excited gathering of students and others at the house of a revered instructor, who seems also to have been a priest, and is mentioned as having trained them to long for the liberation of their country. He tells how (after a participation in religious rites, to be prepared for whatever might be before them) they hurried out in a body, while Milan poured forth her armed citizens at the sound of the tocsin, ready for battle. Of his own unceasing share in this struggle he speaks with modesty. The hero of his heart was Manara, somewhat older than himself, but to whom (as he tells us in his touching preface) he had long been like a brother. Only twenty-four, though for some years married, handsome, accomplished, and the darling of fashionable society, Luciano Manara was now transformed into a daring soldier. He won the name of the hero of the assault on the Porta Tosa, and the Lombard Lion.

"If I would, I could not follow up in regular order the events of those days, with their perils, their struggles, and victories,—without resting for a moment, constantly hurry-

ing along the streets, over the roofs of the houses, through the windows, amidst the smoke of fire-arms, the shouts of the combatants, the ringing of the tocsin, and the increasing ardor of the battle, without having any voice left to shout with, begging a morsel of bread, now in one house, now in another,—those few who fought in earnest, day after day, and watched sleeplessly by night in the disputed streets, lost all idea of time or of the succession of events."

When, on March 23, the Milanese found that the Austrians during the night had quietly evacuated the city, their frantic joy knew no limits. They believed, with short-sighted exultation, that everything was accomplished. They fancied it would be sufficient for a small band of volunteers to pursue and harass the retreating enemy. Comparatively few offered themselves for the troop which on March 24 marched out of Milan, so uplifted by delusive hopes of a speedy and victorious return that many of them did not think it worth while to encumber themselves even with a change of shoes or clothing.

Manara was soon appointed commander of the volunteers, hence arousing much jealousy. It would require many pages even to summarize the weary train of evils, arising from disunion, carelessness, and mismanagement, which beset these devoted patriots on every side. Dandola sums up his account of the free corps by saying that it "was composed of the flower and of the dregs of society." They met with difficulties in their intercourse with the other Italian troops, and had an unfortunate encounter with the Austrians at Castelnuovo. Soon they were ordered to march toward the Tyrol, suffering much from the frequent cold and drizzling rains, poorly protected by scanty clothing, and presenting, indeed, a fantastic appearance as they went, in their strangely varied costumes,—some military and some civil, while others seemed to have been invented for the occasion.

This expedition is described as being "ill-planned and worse executed." Political complications came to still farther harass the already distracted minds of the volunteers, who erelong were stationed for some months among the rocks and precipices of Monte Suelo, on the edge of the Tyrol, "battered about by the frozen blasts and drenched with rain, clothed in a single scanty tunic or a fustian jacket." The necessaries of life were often lacking; and the only real compensation possible for their privations—an active campaign—was denied. Sharp skirmishes, indeed, took place from time to time, but no real battles, much less any of those victories which their ardent imaginations had expected to follow on the heels of their first success.

"We led the most fatiguing and precarious life which can well be imagined, sleeping always on the bare ground. Our fustian uniforms had become so threadbare that they could ill defend us from the chills of the night air, and still less from the frequent and violent rains. The provisions were bad in quality, and irregularly distributed. There was no water on the spot. We were obliged to fetch it from a distance of three miles. . . . We had no tobacco, very little wine, and that little was sour; but, on the other hand, we had plenty of positions to guard, and no lack of alarms, skirmishes, and tempests, cold at night, and scorching sun by day." As might be expected, sickness prevailed and increased, owing to the neglect of all sanitary precautions. Dissensions arose, and arrests had to be made. Meanwhile the Italian cause was suffering on every side.

The Austrians had begun to regain what they had lost, and in August they re-entered Milan in savage triumph.

The news of this disaster excited the wildest despair among the at first incredulous volunteers. "Gray-haired men were seen weeping like children; and youths of the gentlest nature, in the delirium of their grief, uttered wild imprecations against God, Italy, and their own groundless hopes."

At Bergamo it was settled that the Lombards, like the other troops under Gen. Durando, were to be allowed to pass over to Piedmontese territory. Garibaldi wanted them to join him; and Dandolo mentions having been sent to Lugano to confer with Mazzini, with whom, as might have been foreseen, they failed to agree, feeling convinced that in their alliance with Piedmont lay their chief hope for the future.

Established for the winter at some villages in Piedmont, Manara first dissolved his original troop (many of whom had already turned back, saying that "they loved

the Croats better than the Piedmontese"), and then formed his Rifle Brigade, drilling and preparing them for the fresh campaign which they hoped might be in store, and making his raw recruits into well-trained soldiers. Dandolo winds up his narrative of this first period of the revolution by saying: "Nor can I permit the reserve imposed by relationship to prevent my rendering a just tribute to the exemplary conduct and zeal of my brother, Enrico Dandolo, and of Emilio Morosini. Their rare virtues, their engaging manners, their unwearying activity, the religious sentiments which in those noble hearts seemed to give elevation to their patriotism, exercised the most salutary influence on the minds of the soldiers, and kept before the eyes of the other young officers a perpetual example of morality and noble feeling. Thus passed rapidly away six months of full and happy occupation, whilst the future to our eyes appeared bright and smiling.... We knew nothing of the wounds which festered in the army or of the imprudence of the existing government. We believed ourselves on the eve of a glorious war, and that we were soon to come to an end of those misfortunes which, though in a great measure brought on by ourselves, had nevertheless become almost insupportable."

Disappointment again awaited them when, after exultingly taking the field in March, 1849, they were compelled to waste time in ignoble skirmishing, abandoned erelong by General Ramorino, whose unpardonably foolish orders resulted in fresh confusion and disaster. "The cannon of Novara re-echoed in our hearing; and we indignantly asked ourselves what we were doing in keeping a broken bridge, while the enemy had advanced thirty miles into Piedmont." After days of inactivity, wretchedness, and suspense, they reached Alessandria, to be speedily stunned by the news of the defeat of Charles Albert at Novara, his abdication, and a summons to take the oath of allegiance to his son. Genoa was in revolt, and emissaries were trying to induce the disconsolate, homeless Lombards to join them. Manara and Colonel Spini, with Dandolo as orderly, went to Turin for information as to their future fate. Nobody wanted them any more. It was impossible to go back to Lombardy and the Austrians. The Piedmontese minister of war was but too glad to consent to their own plan of going to Tuscany or Rome. Soon after, distracted by conflicting reports and various counsels, they heard that a total disbanding was to take place. "Ten times we endeavored to make our way into Tuscany, and each time were ordered to return." Rumors were rife of their being handed over to Marshal Radetsky, and imprisoned. Manara summoned a council of his officers to decide whether they should await their fate or try to push on to Rome. The latter opinion prevailed.

No sympathy with Mazzini's ultra-republican theories was professed by these brave men, who had not even the mournful consolation of being upheld by that fanaticism which, whatever be its errors, seldom fails to comfort and nerve the soul. Eager for action, despairing of any other vent for their repressed activity, unable to find shelter elsewhere on Italian soil, they hastened to Rome as a last resource amid the universal reaction, and the defeat of their too sanguine hopes. They as yet knew nothing of the real aim of the French expedition, and were determined that, if civil war should have broken out in Rome, they would hold themselves neutral, at any cost.

"Called to the defence of a republic which in the sequel merited some praise by its military resistance, but whose political principles differed from ours, we never stooped to the meanness of denying or even disguising our own opinions. Manara and others of us, in despite of a thousand disputes and absurd philippics, persisted in retaining on our sword-belts the revered cross of Savoy, in order to convince every one that, if we were foremost in peril under the walls of Rome, we were so from the ardent desire of defending an Italian city from a foreign invasion, and not as the janissaries of a faction.

After numerous delays and difficulties, they reached Civita Vecchia, in a couple of small, overcrowed steamers, to find the port occupied by fourteen French frigates. While these were disembarking their troops, a Roman commissary came on board Manara's vessel, and announced that he and his men were taken into the service of the republic of Rome.

Captain Enrico Dandolo was more than once sent on shore, vainly seeking permission from General Oudinot for the Lombards to land. Manara himself went next, being, like Dandolo, treated with harsh coldness, and asked what he, a Lombard, had to do with the affairs at Rome. He haughtily replied by asking what Oudinot, a Frenchman, pretended to have to do with them.

Meanwhile the Italians, worn out by seasickness and a long, rough passage, were clamoring to land, brandishing their weapons and threatening to swim ashore. Manara again sought the desired permission, at last obtaining leave to land at Porto d' Anzo. Halting at Albano on the 28th, after an exhausting march of twenty-five miles in the burning sun, the weary soldiers, not yet recovered from their rough voyage, received an order to proceed to Rome. On the morning of April 29th they entered the city amid an applauding crowd.

In spite of this reception the Lombards felt unsatisfied. "The first impression which most of us experienced on entering Rome was that of an indefinable melancholy. . . . We recognized with grief the very same aspect which Milan had presented during the last few months of its liberty. We seemed to observe the very same overweening regard to trivial matters, while those of vital importance were neglected. There was the same superabundance of standards, cockades, of badges of party, the same clanking of swords along the public streets, and those various and varied uniforms of officers, not one matching with the other, but all seeming fitter for the embellishment of the stage than military service; . . . whilst, in addition to these things, the applause of an unwarlike population, echoing from the windows and from the cafés, seemed to us to indicate but too clearly that we had arrived only in time to be present at the last scene of some absurd comedy. . . . In the evening when, fatigued by our long march, we gladly answered to our names in hopes of taking some repose, the drums beat all of a sudden to arms, and the whole city was in movement to resist the approach of the French. Whoever could have had a glimpse of Rome that night would not have recognized the city he had seen in the morning; and we rejoiced in having reason to change the opinion which had so depressed us on our first arrival.

"We passed the night in the great square of St. Peter's, enchanted with the spectacle, and with finding ourselves in the midst of soldiers, and of a confiding and resolute population. We then saw that Rome was capable of offering a noble resistance; and we thanked Heaven that, in the midst of the shame and the calamities of Italy, a field had been opened to us, in which we might show that our hard fate had been unmerited. On the morning of the 30th, at eleven o'clock, the great bells of the Capitol and of Monte Citorio gave the signal of alarm. A few minutes afterward began the roar of cannon from the walls, and the discharge of musketry in the plain."

URSULA TANNENFORST.

Philadelphia.

WHY A UNITARIAN CHURCH?

Rev. Dr. William M. Brundage, at Odd Fellows' Hall, Albany, N.Y., February 2, delivered the following address on why a Unitarian church was deemed necessary in this city.

If I have heard this question asked once during the past eleven months, I have heard it asked a hundred times. "Why a Unitarian church in Albany? Have we not churches enough already?" The officers of more than one church have assured me that it was extremely difficult to support the churches that were already established. Why then establish another? Liberal people ought to be satisfied with the Universalist church and the liberal Presbyterian church. Thus have reasoned our friends and our enemies alike. What is our answer? That answer I propose to give to-night in the frankest, plainest, most unequivocal language, but, I trust, in the kindliest spirit. I believe that we have a satisfactory answer to give all inquirers; and we owe it to them as well as ourselves to explain why, nearly a year ago, we started a Unitarian church in our city, and why we believe that our city needs that church to-day.

Foundation of the Church. One year ago there were a few of us who had come to the conclusion that we could no longer conscientiously remain in

the churches of our childhood. We believed as earnestly as ever in the reality and supreme importance of religion, of the religion of Jesus as his religion summed up in love to God and love to man; and yet we could not consent any longer to be bound by dogmatic interpretations of that religion. We had come to believe that no external authority, whether church or Bible, could longer govern our consciences, that our only authority must be the dictates of our moral judgment. A few of us having arrived at such convictions as these, convictions that had become a part of our very lives, were considering what it was best for us to do, what fellowship we could enter, how we could combine our forces and work together most effectively for the highest interests of our fellow-men.

Asked to join the Episcopalians.

Our friends in the Episcopal church, those who belonged to the broad wing of that church, invited us to come with them. The Episcopal Church, they said, the church of Phillips Brooks and Dean Stanley, is surely broad enough to include all who accept the religion of Jesus of Nazareth.

We could not accept this invitation, however; for the house of bishops of the Episcopal Church had just spoken, and authoritatively declared what was the true doctrine of that church. The pastoral letter signed by Bishop Williams of Connecticut, Bishop Doane of Albany, Bishop Huntington of Central New York, Bishop McLaren of Chicago, Bishop Seymore of Springfield, Ill., and Bishop Potter of New York had just been published. "We, your bishops," began the letter, "having been assembled to take order, under the guidance of the Holy Ghost, etc., we find ourselves constrained to simply and plainly set forth before you the truth of God which every minister of this church has pledged himself to hold, teach, and defend, and to hand on unimpaired."

One Dogma that was Offensive.

The bishops then proceed to declare what authoritative truth is. I will quote just one dogma, and that will suffice.

Incarnation.— This church teaches and requires her ministers to teach, (1) in the words of the creed commonly called the Apostles' Creed, that Jesus Christ is the "Only Son" of God; in the words of the creed commonly called the Nicene Creed, that Jesus Christ is the "only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father"; in the words of the Proper Preface for Trinity Sunday, that "that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality"; and, in the words of the Second Article of Religion, that "the Son which is the Word of the Father, begotten from everlasting of the Father," is "the very and Eternal God, and of one substance with the Father"; (2) that this, the Second Person in the adorable Trinity, God, from all eternity, was, in the words of the creed commonly called the Apostles' Creed, "conceived by the Holy Ghost," and "born of the Virgin Mary"; in the words of the creed commonly called the Nicene Creed, that he "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man"; in the words of the Te Deum, that he did "humble" himself "to be born of a virgin"; in the words of the Collect for Christmas Day, that he "was born of a pure virgin"; in the words of the Proper Preface for Christmas Day, in the order for the Holy Communion, that he was "by the operation of the Holy Ghost made very man of the substance of the Virgin Mary his mother, and that without spot of sin"; and in the words of the Second Article of Religion, affirming the decrees of the Councils of Ephesus and Chalcedon, that he "took man's nature in the womb of the Blessed Virgin, of her substance, so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very Man."

Lack of Congregationalists.

We could not enter the Episcopal church in view of such an interpretation of its doctrine. Where else could we go? Some of us were invited to enter the Congregational church, and were assured that the new theology had so thoroughly permeated the church that we would find all the liberty that we could ask in its fellowship. But this is one article of the

broadest basis of Christian union that has been proposed by the National Congregational Council: "The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Ghost to be the only authoritative revelation of God to man."

According to this statement, what becomes of nature and the human consciousness as revelations of God? We who recognize reason as our supreme authority could not accept any such basis of fellowship as that.

The Universalist Creed. Some of us were invited to enter the Universalist church; but even this liberal church has a creed that implies the "fall of man," while we were evolutionists, and believed in the rise of man rather than in his fall. This is the creed of the Universalists: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of man. We believe that there is one God whose nature is love, revealed in one Lord Jesus Christ, by one holy spirit of grace, who will finally restore the whole family of mankind to holiness and happiness." We could not accept that creed. Where, then, could we go?

Only One Door Open. There was but one body of Christians in this country that had frankly, unhesitatingly, enthusiastically, opened a door to such liberals in religion as we knew ourselves to be; and that body was the National Conference of Unitarian Churches. I want to emphasize this action on the part of the Unitarian churches. I have spoken of it again and again, and yet people do not generally understand it. We are all familiar with the fact that in every Christian church there are two parties, the conservatives and the liberals. This had been the situation in the Unitarian fellowship until Sept. 24, 1894. At that time, in full convention assembled, without a single dissenting vote, this platform was adopted: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"We cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

Fellowship which All could accept. Here was a fellowship freely offered to us upon a basis which we could all accept,—a fellowship, too, that had been honored by such illustrious leaders in religious thought as Channing, Emerson, and Theodore Parker. The superintendent of the Middle States Conference came to Albany, and helped us reorganize the First Unitarian Society of the city of Albany, and pledged us the financial support of the Unitarian churches until we could get started and become self-supporting.

Some of our good friends in Albany, among them the pastor of a prominent church, urged us to organize an independent church. "If you take the name 'Unitarian,' many liberal people will not come with you. They are prejudiced against the name. Call your church a Union church, a People's church, and all who are dissatisfied with their old churches will come with you."

Society of Liberals in Religion. But we did not desire to organize an Adullam's cave, into which "every one that was in distress and every one that was in debt and every one that was discontented" should gather themselves. It was not our purpose to gather together a miscellaneous following of disaffected orthodox men and women,—men and women who might come to us whenever they became involved in a quarrel in their own churches. Our purpose was to build up a society of liberals in religion,—a society of conscientious, thinking men and women, who demanded freedom for themselves, and were as willing to grant equal freedom to their fellows, a society organized for the practical service of humanity in the spirit of Jesus of Nazareth. Why organize an independent liberal church, when there was a brotherhood of churches just as liberal as ourselves which stood ready to welcome us into its fellowship? Why stand alone, when we might stand with several hundred other churches, inspired by the same spirit, working for the same ends? Why start another sect, for every independent church is a little sect of its own? Surely there were sects enough already. Besides, we appreciated the difficulties that stand in the way of an independent organization disconnected with any broader fellowship. We knew that such an organization might be

strong at the first, but that it must be subject to dissensions within that might under unfavorable circumstances easily disrupt it.

The Unitarian Platform adopted.

We said "no" to all the persuasions of our friends. The Unitarian platform as adopted at Saratoga in 1894 is our platform. The Unitarian fellowship must be our fellowship. We will not be frightened by a name, when that name means liberty and the spirit of Jesus of Nazareth.

Our name will be a test of the genuineness of a man's real liberality and devotion. We therefore came together on the 24th of March, under the name of the "First Unitarian Church of the city of Albany."

First Steps of Organization.

During the first week of our existence friends waited upon us to arrange for a meeting with our provisional committee. A distinguished professor of a Universalist seminary had already called upon me to recommend that we liberals should come together. He said that there was not room enough in the city of Albany for two liberal churches, that the Universalist church in Albany had been struggling along for years, handicapped by the weakness of its support, and that the same fate awaited us. He urged that we should come together on some common ground of union.

A committee of the Universalist church, consisting of two of its most prominent members, met with our provisional committee. It was a very friendly conference. We stated our position with the greatest frankness, somewhat as I have stated it above. We said that we could not subscribe to the Universalist creed, short as that creed was; that we must guarantee to our members perfect liberty of belief; that such liberty was absolutely essential.

The Broader Platform.

The platform of the National Conference of Unitarian Churches received the heartiest approval from our Universalist brethren. They admitted that our platform was broader than the platform of the Universalist conference, though they claimed it was not broader than their own individual conviction. They frankly stated that they would be glad to come with us on our platform, not because it was ours, not because it was the platform of the Unitarian churches, but because it was the broader of the two, therefore one upon which we could all stand. They offered us the use of their church building; but it was agreed by all of us that, for the present, it would be better for us to go on as we had planned, and hold our Sunday services for a time in the Leland Opera House. We were invited to hold our weekly Bible class in the Universalist church. This invitation was gratefully accepted.

Universalists secede.

When, three weeks later, we came to elect our trustees, in accordance with the judgment of some of our Universalist friends, one member of their board of trustees was elected a trustee of our society. In the course of a few weeks, however, the majority of the members of the Universalist church concluded that they could not unite with us on the basis agreed upon by the committee at the first meeting. This they had a perfect right to do, and we have no criticisms to pass upon their actions; and, surely, they can have no criticisms to pass upon ours. During all our negotiations they were the parties who made the overtures. We would never have dreamed of inviting them to come over to our position. Such a proceeding on our part would have been decidedly impertinent.

I have given these facts somewhat at length, because they have been misunderstood, and we have been misjudged. We could not be bound by the Universalist creed. We could not concede to a narrower platform than the platform of the Unitarian churches, much as we might desire to see all the liberal Christians of Albany united in one strong movement. We could not consent to an independent church, when there was a strong body of Christians whose fellowship was offered to us. We were not sticklers for Unitarianism as Unitarianism. There were not a dozen denominational Unitarians among us. We were obliged to stand for the broader position, that was all. It was simply a matter of history that confronted us. The Unitarian churches had unanimously adopted the broadest possible platform. The Universalist churches, while containing within their ministry and membership many who were just as liberal as any Unitarian, had not yet, as a body, adopted the same broad platform.

Broader Creed for Universalists. Right here I desire to say, in behalf of our Universalist brethren, that at the last general convention in October, 1895, they proposed to revise their creed, and bring it into closer harmony with modern thought. The proposition has been made. The battle for the broader statement will be fought in the general convention that meets in Chicago in 1897. Which party will probably win, the liberal or the conservative, remains as yet uncertain. In the judgment of their own leading preachers, for the present it is a doubtful battle. But it cannot be doubtful very long. The Universalist church is growing broader and broader in its sympathies, and this church, in all probability, will be the next religious body to lay aside all formal statements of belief, and frankly accept the religion of Jesus, summed up in love to God and love to man, as its sole platform.

Essential Teaching of Christ. My friends, we who decided upon the establishment of a Unitarian church in Albany, believed when we came together on the 24th of last March, and we believe even more strongly to-day, that there should be one religious organization at least in our city that stands for nothing more nor less than the essential religious teaching of Jesus Christ, than the very religion for which that noble, truth-loving, self-sacrificing Son of God and Brother of Humanity freely laid down his life,—the religion of love to God and love to man. We believed then, and we believe to-day, that there should be one religious organization in the city of Albany that guarantees absolute liberty of thought to minister and people alike, one organization the basis of whose fellowship is practical and spiritual rather than theoretical and dogmatic, one religious organization that expects its members to grow in their apprehension of the truth, and, to provide for such growth, will not bind itself by any statements of the past, but, rather, frankly pledges itself to substitute for all the statements of the past, for all the creeds and articles of religion that adequately voiced the faith of the fathers, the new statement that voices the faith of to-day, the new statement made possible by the clearer, the fuller, the brighter light that continually streams into humanity from the infinite source of all light, of all truth. It was inspired by such convictions that we came together and reorganized the First Unitarian Church of Albany. We do not stand for mere negations: we stand for the religion of humanity.

"Let Every One be persuaded." We have no criticisms to pass upon our sister churches, if they stand frankly, unequivocally, for what they profess to believe. Our principle is this, "Let every man be thoroughly persuaded in his own mind." But when the orthodox churches seek to strengthen their organization by urging men and women who confessedly do not accept their creeds, to join their membership on the ground that matters of belief are, after all, unimportant, and that, in spite of their creeds they are as broad as the broadest, we believe that we have a right to demur. When our sister orthodox churches claim, as some of them have claimed, that there is no need of a Unitarian church in the city of Albany, because they are broad enough themselves to include all liberals in religion, we think that we are justified in challenging such statements.

No Criticism of Other Churches. For instance, we have not one word of criticism to pass on a Presbyterian church as such. We cheerfully recognize the great work that the Presbyterian Church has done for humanity. We recognize the value of the stern emphasis which it has ever laid upon righteousness in the individual and righteousness in the nation. But when the Presbyterian Church, holding fast to the Westminster Confession of Faith, holding rigidly fast in its standards to the dogmas of the past, refusing even to revise them, "taking on" in our own day, as Dr. Ecob so dramatically described it, "a garment that has lain buried in the grave for more than two centuries," a garment that "smells of earth and death,"—when the Presbyterian Church thus voluntarily pretends to be liberal and abreast of the evolutionary thought of the times, we are justified in declaring that it is seeking to do what Jesus himself thought was impossible,—that it is seeking to put new wine into old wine-skins, and the wine-skins must break.

New Wine into old Wine-skins. We have no criticism to pass upon the Episcopal Church, as such. We recognize her antiquity. We appreciate the beauty of her liturgy and her high ideal of worship. But when a priest of the Episcopal Church says, as one has said during the past year, that "there was no need of Mr. Brundage's going into the Unitarian Church and establishing such a church in Albany, because he could find all the liberty that he could desire in the Episcopal Church"; that "he, an Episcopal priest, was as broad in his theology as Mr. Brundage"; when Episcopalians, priests or laymen, with the words of the liturgy and of the Nicene Creed upon their lips, and with the late Pastoral Letter of the bishops in their hands, assert that the Episcopal Church is broad enough for all liberals in religion, and try to make it so appear,—they, too, are attempting the impossible. They, too, are putting new wine into old wine-skins; and the wine-skins must perish.

Again, we cannot but admire the breadth and catholicity of the Congregational Church. This religious body changed its creed years ago, and in place of the old adopted a more liberal one. But when this church, in its National Council, proposes as a basis for the union of Christendom that we must all accept the Scriptures of the Old and New Testaments as "the only authoritative revelation of God to man," we cannot so stultify our reason as to accept a dogma wholly unsupported by adequate evidence.

No Insidious Distinctions. And so we might go on describing all the orthodox churches of Albany. Do not misunderstand me. We liberals in religion would draw no insidious distinctions between our platform and the various platforms of these churches. All of these churches stand for "the religion of Jesus as summed up in love to God and love to man." They stand for this, and something more. We liberals cannot accept this something more. We cannot make it the basis of our fellowship. We must be free. We cannot subscribe to what we do not believe. We will not say to-day that we will believe tomorrow. Such a thing is impossible for a growing mind. We are actually convinced that certain words once used to express certain supposed realities ought to mean what they say. We actually believe that in religion, as well as in everything else, our words ought to correspond with our thoughts, just as closely as we can make them correspond. If the words of the past do not express the convictions of to-day, we believe that new words must be chosen that do express those convictions.

We are not dogmatists, We do not suppose that we have found absolute truth. We are truth-seekers. We do not believe that inspiration has ever ceased. Once satisfied that any new hypothesis is true, is established by the facts, we are bound to accept it. We do not, first of all, bring this new hypothesis up alongside of our creeds, to see whether or not our creeds can be so manipulated as to seem to teach it. We leave the creeds where they are,—interesting memorials of the past. We frankly accept the new truth with all its implications. This seems to be our plain, intellectual duty. To do otherwise would be to sacrifice our intellectual integrity. From our standpoint it is impossible.

Full Intellectual Liberty guaranteed. If, therefore, we are to belong to a religious organization at all, we must belong to an organization that guarantees to us the fullest intellectual liberty. Since Sept. 24, 1894, the Unitarian churches do actually guarantee this perfect liberty to ministers and people alike. They are the only body of Christian churches that do.

One word in conclusion concerning the particular applications of this religion of love to all the various perplexing problems of our modern life. We liberals believe in the fullest, freest, frankest study of all these problems. We believe that it is our duty to so study them, and the sociological club connected with our society is seeking to do this. We come together in all our meetings to inspire one another to take an intelligent interest in all social problems. We have a Sunday-school of ethics and religion that seeks to develop in our boys and girls, in our men and women, the highest ethical and religious ideals. We do not think that we have properly prepared a young man or young woman to go out into life and meet its temptations by merely imparting to them a few proof texts from the Bible or isolated bits of theology. We want

to send them out of our Sunday-school ethically trained men and women, with a conception of conduct that will be of real practical value to them in all the experiences of life.

Does Society need Reformation? As to the best solution of all particular problems, we think and let think. We respect the judgment of one another. What, for instance, may be the best method of dealing with the drink problem we do not determine. Some of us think that it must be regulated: some of us believe in prohibition. Our principle is, "Let every man be thoroughly persuaded in his own mind." And so concerning the great social question of our day: Does society need to be reformed along the lines already laid down, or does society need a revolution that will substitute for the present social system, resting upon the basis of competition, a new social system, resting upon the basis of co operation? We think and let think. Our Sociological Club is an open parliament for the frankest discussion of all these and kindred themes.

Our society as a society can adopt no partisan reform. We stand for actual liberty. We have agreed to disagree on many things. Our body is purely democratic in its composition. We have one purpose, one aim,— the highest good of our fellow-men. We are controlled by one spirit,— the spirit of patient, forbearing love. It is our love for humanity that brings us together. It is our love for humanity that keeps us together. We are ever seeking to incite one another to loftier ideals of the true, the beautiful, and the right. We believe that the strongest bond of all is the bond of spiritual sympathy. We will have no other.

Our Bible is not alone the sacred literature of one people, of one time: our Bible is the book of humanity. Our God is the immanent life "in whom we live and move and have our being;" our ritual, "sweet offices of love and gratitude."

For such a religious organization, with such a spirit, with such an aim, attempting to do such a work, we believe that Albany has a place. For such an organization, encroaching upon no other religious organization, we believe that Albany will afford an adequate support.

THE TRUTH OF THE GOSPELS.*

BY REV. W. H. FURNESS, D.D.

The study for many years of the internal evidence of the truth of the Gospels has resulted in a conclusion as to their truth, which my aim now is to set before you to the best of my ability. I confidently trust that it will be accepted by you all, however sceptical you may be, as to the truth in regard to the contents and origin of the four Gospels. This most satisfactory conclusion is simply this:—

The religion for which Jesus lived and suffered death was, in all respects, perfectly natural, as natural as the rising of the sun. What he is recorded in the Gospels to have said and done is in the closest conformity to the laws of nature. His works were extraordinary natural facts. He declared they were done by God. And, as explicitly, he said that they were wrought as God always works, by a law of nature, by the highest law of nature,—the law of the supremacy of mind over matter, of spirit over the flesh.

Man is naturally possessed of reason and conscience, enabling him to know the right from the wrong, to hate the one and to love the other. He is possessed also of instinctive sympathies, which bind men to mutual help by the ties of kindred, of family, and of a common nature.

Thus is he provided with the instruments and opportunities for that humane spirit,— the spirit of love, for which Jesus lived and died, the Holy Spirit of God, the divine force, present in man, as in everything that exists.

But in this world man is in his infancy. In the earliest times, although the highest and best in him was only feebly developed, he saw, indeed, that there were invisible powers over all. The manifold evils of life, physical, moral, intellectual; earthquakes, inundations, evils terrible in their consequences, sweeping away thousands of creatures,— appalled him; and his startled imagination saw in these convulsions of nature and in the devastation of the mystery of death the power of unseen gods, expressing their wrath and cruelty just as men

*Extracts from the address delivered before the Unitarian National Conference at Washington.

do. Thus what was named religion was polytheistic and anthropomorphic.

Amid the teeming mysteries of being, one thing, however, is discernible. Throughout the universe there is apparent a purpose or tendency out of good to evolve a better, even the worst working to the same end, slowly, indeed, but in the Supreme Power's own good time. Accordingly, it has come to be thought that man has descended (or, rather, ascended) from well-nigh the lowest forms of being,—from the ascidian and the ape. In the primitive, prehistoric ages, reason and conscience being very feebly developed in them, men became the victims of an inflamed imagination; and, as I have just said, they saw in the terrible mysteries of suffering and death the agency of a multitude of invisible powers, wreaking upon man their wrath and vengeance. Thus he created gods after his own likeness.

Among the ancient nations the Hebrews believed in only one Supreme God, the Sovereign Power over all. Prophets and seers among them caught flashes of great truths of the duties of man. In their Scriptures a sense of justice and humanity appears. At last, two thousand years ago, there appeared the Man of Nazareth. The religion of his country had then become a thing of childish rites and traditions, passing over justice and the love of God. It was insisted that eating with unwashed hands, or with people of other nations, was sinful in the sight of God. It taught that it was a more sacred duty to give money for the support of the temple-worship and of the priests than to honor and support one's aged parents.

Jesus had penetrated to the heart of the old Hebrew faith, and had found in it the two great commandments, enjoining the supreme love of the Highest and Best and the love of one's neighbor as of one's self.

He was thus enabled to distinguish what he conceived to be the essential soul of the religion of his country, not by any miraculous illumination from heaven, but by his native, original insight into the soul of man. Men are variously gifted, in greater or less degree. Jesus was thus endowed by nature with an extraordinary religious genius, so to speak. He saw the Spirit of God in every human being,—the undying Life of the Creator, distinguishing man from every other created being of which we have any knowledge. "The literary kings of the world," says Heine, "met in council, and elected William Shakspere emperor of the literature of the world." So Jesus, not by election, but by the influence he has had upon mankind for two thousand years, is proved to be the greatest Saviour of the world. . . .

The whole tenor of his teaching shows that he had thoroughly studied the temper of his countrymen. He had not undertaken the office of teaching without understanding that obloquy, persecution, and a violent death awaited him if he dared to speak boldly out what he was moved to say. Especially did he read the hearts of those who claimed to be the exclusive guides of the people. All this he saw. It was as plain to him as the sun in heaven. He said, at the last, that no man took his life from him,—that he gave it up voluntarily. He saw that his death, the utter sacrifice of himself on the cross, would speak, as nothing else could, for his own sincerity and for the truth for which he died, accounting it worth the sacrifice.

No: he was no fanatic, carried away by the wild creations of an inflamed imagination, thirsting to provoke his persecutors to make him a martyr. He saw that his death would prove not only his sincerity, but the priceless value of the truth to which he had given utterance.

And what a powerful proof it was! For two thousand years the power of his cross, the mighty symbol of his devoted love, has acted and it is still acting upon mankind with inexhaustible, ever-increasing effect. Wherever it goes, there go humanity and civilization.

Even the countless conflicting sects into which Christendom is divided, each magnifying its own creed as the only means of salvation, are, nevertheless, all agreed in one thing, which all hold to be of essential importance; namely, the office of humanity,—to help the poor, the suffering, the ignorant, the sinful. All, Catholics and Protestants of every name, are unconsciously advancing the kingdom of heaven.

Is it not strange, passing all words, that it is not seen by all that that in which all are thus unconsciously agreed as absolutely essential must be not only true, but the

greatest truth, above all creeds and dogmas? The old theologies go upon the utterly unauthorized assumption that, while bountiful provision is made for the needs of this brief mortal life of ours, no provision is made by nature to satisfy the wants of the immortal soul, the hunger for perfection, for knowledge, the two great distinguishing constituents of man's nature, and that, to save the soul from perdition, it was necessary to break through the divine laws in order to introduce the instruments and means of salvation.

Science, now so widely diffused, is atheistic, or, at least, irreligious. It sees nothing but mechanical and chemical causes in that sublimest of studies, astronomy,—nothing that prompts to adoration, to worship. It recognizes, indeed, a blind, unintelligent power in all the laws of nature, which it names Force; and it knows no more. But has that Force ever been looked for in man, in the emotions and sentiments of the human heart?

These emotions are no creations of man's. They are instances of the very same Force, so called, that is apparent in the trees and the grass, in the stars of heaven, and in the flowers of the field. Were they who study the external, physical world in any of its infinitely various departments aware of this fact, did they see the all-pervading Force in themselves and in others, did they see it in pity for the suffering, in adoration, in love, they would have at once in themselves the witness of the Spirit, of the Life of God in the soul of man. They would, involuntarily, unconsciously, find themselves in unison with the spirit of Jesus, one with him who gave up his life for the truth which is to re-create the world. But the case is far otherwise. They who study external nature do not see in the emotions of the heart the same so-called Force that they see everywhere else.

And why is it so? Why is it that the indestructible Power which men perceive everywhere but in themselves is hidden from those who are studying the motions and laws of the material world?

The cause of this blindness is obvious. It is because it is not looked for, where alone it can be found, in the primitive records of the religion of Jesus; for these records, it is insisted by all sects, represent him and all that he said and did as preternatural. They maintain that he had a divine nature superadded to his human nature, and that his works were miracles, violations of natural laws, and not simply extraordinary natural facts. Consequently, all who are familiar with the universal inviolability of the laws of nature are slow to believe in miracles; that is, in the popular sense of the word, in departures from natural law, which lack the indispensable condition of harmonizing with all known, or probable, truths. All true facts are in accord with all truth: *Omne verum consonat vero.* No one of any intelligence believes in miracles, especially if the report of them comes from a remote and barbarous age.

Jesus, as no one before or since, saw God *in* man, as well as in the universe. His knowledge of this great truth was so perfect that he lived and died for it. He declared that he could say and do nothing of himself, that it was his Father in heaven who spoke and worked through him. So possessed was he with this truth, it so deepened his sense of being, the consciousness of his own personality, that he never adjured any higher Power out of himself to aid him in working those sudden and extraordinary cures. "Young man," he said to the dead son of the widow, "I say unto thee, arise!" and to the daughter of Jairus, "Maid, arise!" He felt God within him. It was God there, within, that prompted his words and works. When, on one occasion, a man brought his child to him afflicted with convulsions, and said to Jesus, "If thou canst do anything for us, help us," Jesus said (virtually) to the man,—such is the true reading, correctly punctuated, of the original Greek: "What do you mean by asking me if I can? Do you believe? All things are possible to him who believes." In what is related of Jesus all is perfectly conformable to the laws of human nature and of all nature.

There is no respect in which this is more remarkable than in reference to the origin of these first writings that appeared about Jesus.

As there is no collateral evidence of the existence of the Gospels until the beginning of the second century, it has been concluded by many that they have no historical authority whatever, that their con-

tents can only be legendary, written so long after the final disappearance of Christ. But Luke tells us, in chap. i. 1, that, when he wrote his Gospel, there were many accounts of Jesus in existence, written by persons who obtained their knowledge of him directly from "eye-witnesses and ministers of the word." And the Gospels show decisive marks that what they relate was used in making up the Gospels in the form in which we now have them. The apostles were too busy in telling about Jesus by word of mouth, in discharging their apostolic office, and, moreover, they believed that Jesus was coming in power and great glory in that generation. He might come at any moment. Of what use could written accounts be, when all the people would see him for themselves, and know all about him? But, as the generation who would thus see him was thinned by death, the accounts written by the many, of whom Luke tells us, began to have value. And those who prepared our present Gospels used those accounts made by the "many," giving the names of Matthew, Mark, and Luke to those which they knew to have been obtained from Matthew, Mark, and Luke, respectively. Harmonizing as they do with one another and with John, they are proved to have come from eye-witnesses.

. . . From this utterly undesigned method of compilation we gather a wonderfully consistent idea of what sort of a person Jesus was. He came, as he declared, to reform his own people. He was moved by the profoundest pity for his poor countrymen. He looked upon them as sheep having no shepherd to care for them, tyrannized over by those who imposed upon them the most irksome forms and childish traditions. He visited the poor and those who were despised in their humble abodes, sat down at the table with them, partook of their coarse food. The finger of scorn was pointed at him because he kept company with publicans, odious Roman tax-gatherers, and men of abandoned character. He was looked upon as no better than they. The people from far and near followed him in crowds, until they were ready to drop. They listened to him gladly. He thus incurred the deadly hatred of those who claimed to be the only authorized guides of the people. They looked upon him as a dangerous misleader of the people: he must be stopped, be put to death.

We thus gather from the first three Gospels, compiled without any thought of endeavoring to keep in harmony with one another, that, with the tenderest consideration for the poor, he united the bold, uncompromising spirit of a reformer. He spared no terms in denouncing the evil and corrupt practices of the leaders of the people.

Most of his sayings and of his works recorded in the Gospels were, doubtless, the most striking things said and done by him. It is not to be supposed that he never opened his mouth but to give utterance to a great, world-saving thought. On one occasion he said that, when any one made a feast, he should not call his friends and rich neighbors together, but invite the poor. This was a word for the time. There were in those days no houses and homes for the poor, no hospitals for the sick and the maimed. Lepers were driven into the desert. The influence of Jesus has made this precept obsolete.

Again, when he once chanced to be at a feast where he observed how the guests crowded for the best seats, he virtually admitted as an allowable motive of conduct a desire for worldly consideration. He said, If such is your desire, the right way to succeed is to take your place low down at the table; and then, when the host comes to see his guests and discovers that no one was there who was not invited, and finds you at the bottom of the table, he will request you to take your place higher up: this was worldly wisdom.

Jesus said: "The time is coming when ye shall worship not in Jerusalem, nor on Mount Gerizim. God is Spirit, and they that worship him worship him in spirit and in truth." There is a larger truth in these words than is commonly seen in them. They are repeated from the pulpit as if their meaning were limited to formal worship in church or elsewhere. It is the very nature of what we name Spirit that it is always working, never hasting, never resting. "My Father," said Jesus, "is always working; and I work."

The time is coming—not in the present stage of being, oh, no! but hereafter—when the Supreme will be worshipped by ceaseless

working for God and man without any forms of worship, such as we assemble in churches and cathedrals to observe, with music and solemn words and bended knees and uplifted eyes and hands. By and by in the future all such forms will be dispensed with. The prayer of Jesus will be fully answered. Man will become so entirely one with God that he will need no formal observances. His life will be in harmony with all the spheres. Far, far off shines the coming of that time, of which the most vivid pictures of golden harps and white-robed angels give us only a faint, far-distant idea.

Blessed be God that even now, in this infant stage of our being, we catch a faint echo of the music of heaven, amid the harsh clashing of creeds and forms, and the roar of the fierce passions of this world! The cross of Jesus still appeals to the nations. Moved by the blessed spirit of love, women rush to battlefields, and an increasing angelic host ministers to the wounded and the dying. Kings and princes no longer hasten to make war. They hear the coming footsteps of the power which approaches to rule the world,—public opinion; and they dare not for any trifling cause declare war. The insanity, the absurdity, of relying on the sword to secure the triumph of equal justice is opening the way for arbitration, for that harmony among the nations which

> "Beyond the power of sound
> Fills the universe around."

Finally, from all that has been said, we learn that the true religion, as it is in Jesus, consists in fidelity to all our natural relations, as husbands and wives, parents and children, members of the community to which we belong, acknowledging all as the sons and daughters of the Most High, members of the household of God, the chosen fellow-laborers of God in humanizing mankind, bringing all men into unity with God and his holiest Child, Jesus.

I have treated of the historical claims of the first three Gospels only. The Fourth Gospel is not the immediate work of John, but the work of one who received what he relates directly from that apostle, and gave the name of John to the work, because he had received it from John. He narrates faithfully the occasions on which he spoke and acted; but he takes the liberty of amplifying much that Jesus said, in order to give what he understood to be his meaning, as in the fourteenth chapter and the four succeeding chapters. We cannot tell with any certainty which are the words of Jesus and which the amplifications of the writer. That Jesus compared himself to a vine is highly probable. It is in keeping with his style of thought. This comparison was made as he was going with his disciples by the vineyards on the Mount of Olives to the garden which he loved.

As in the Synoptics, so in the Fourth Gospel. All that is told of what Jesus said and did on various occasions bears the same inimitable marks of truth, all undesignedly on the part of the narrators, showing us what manner of person he was, and giving us reason to glorify him, not only for what he has done and is ever doing for mankind, but for what he was in himself,—by far the greatest and best of men, able to move the world as he has done and will forever do.

WILLIAM HENRY FURNESS.*

BY REV. JOHN W. CHADWICK.

On January 30—a day already sacred in our Unitarian family (Dr. Bellows died Jan. 30, 1882)—Dr. Furness suddenly departed from the scene which had delighted him for almost a century. On January 18 I saw him for the last time, sitting in his study, with his books, his pictures, and his flowers about him, and the sunlight brightening everything; and, as we came away, I said to my friend that I hoped the end might come without a day of suffering, and before the cloud whose edge I seemed to see upon his mind had crept much further on. As I desired it might be, so it was.

He died full of years. They were so many that he had long outlived the men of his generation. Channing was but twenty-two when he was born. Parker, born eight years after him, has been almost thirty-six years dead. But his remarkable longevity, even when we remember at what a height the sanity of mind and body was maintained, must not too much engage our

* From the *Christian Register*, Feb. 6, 1896.

thought. It was a beautiful old age, because it was the tender evening of a bright and cheerful day. A presence so venerable and pathetic has shed a benediction upon many a scene of joy and sorrow, and it will be sorely missed, especially by those who have been privileged to enjoy it every day; but what Dr. Furness was in the full stress of his manhood, before time's effacing hand had marred one characteristic line, is what it most concerns us now to think upon.

He was born in Boston, April 20, 1802. He and Emerson went to school together in Boston, at the dame's school and the Latin School. Then, as ever after, they were friends; and, when Emerson wrote an heroic poem celebrating the naval victories of 1812, Furness supplied the illustrations. I cherish a survival of that early gift in one of his most recent letters, in which he represents himself, flat as Dagon "on the grunsel edge," begging my pardon for an imaginary offence. His Harvard class was that of 1820, and for many years he was its sole survivor. In 1823 he graduated from the Divinity School, and entered on that painful ordeal which is called "candidating." He was not acceptable to the Boston churches, of which he had, he tells us, a hearty dread, they were so critical, "and rhetoric was almost a religion." Evidently, the star of Buckminster was still in the ascendant, though he had passed beyond the shadow of our night. "In listening to Mr. Buckminster," said Andrews Norton, "one felt as if he were walking in the triumphal procession of Truth." (I am indebted to Dr. Furness for the quotation.) But it would seem that, if any one could satify the fastidious Boston taste of 1824, the Mr. Furness of that year might have done so. He had every personal grace. His face was beautiful and attractive, his carriage fine, his voice remarkable for its depth and purity of tone, his reading could not have been far from perfect even then; and, as for his rhetoric, judging from his earliest publications, if it was not as ornate as Buckminster's, it was full and rich, and had a noble rhythm. Preaching for a few Sundays in Baltimore in the summer of 1824, he was invited to stay a Sunday in Philadelphia on his way to Boston, and preach for the society which Dr. Priestley had organized in 1796, and which had got along very well for twenty-nine years without a minister. After his preaching the committee called on Mr. Furness, and asked him to take charge of the society. He was ordained and installed Jan. 12, 1825; and a few days before his death a multitude of friends congratulated him on the seventy-first anniversary of that event. For fifty years he had the sole charge of the society. Resigning peremptorily in 1875, a few years later he was formally invested with the title of pastor emeritus. He never went to Europe, and his exchanges were extremely few. He numbered fifteen hundred, and then "stopped counting them," as he explained to me, "for very shame." In 1828 the fine, commodious meeting-house was built in which Dr. Furness preached until the conclusion of his active ministry. Either the society must have rapidly increased in four years or it had the courage of its expectations.

Dr. Furness's work as a preacher was profoundly individual. When his ministry began, the Unitarian controversy was at its height; but the textual fight then going on had for him no attractions. The doctrinal part of his preaching was mainly positive and largely incidental. When necessity was laid upon him to be controversial, whether his subject was religious or political, he carefully avoided personal allusions. Channing himself was not more unsectarian than he, nor more alarmed lest our denominational organization should hamper our spiritual development. He liked to please his dear friend, Dr. Bellows; but the latter was quite out of patience with him because he would not take part in the organization of the National Conference or attend its meetings. When he was eighty-seven, the Conference went to Philadelphia, and, as he told me, "roped him in." But his ecclesiastical independence never injured his Unitarian standing, the warmth of his personal affections making good the lack of formal fellowship. His friendship with Dr. Hedge was, I believe, the closest that enriched his life. They had in common a great enjoyment of German literature, and prepared together "The Prose Writers of Germany," of which Dr. Hedge was the responsible editor. Dr. Furness's most considerable piece of German translation was Schenkel's "Character of Jesus Por-

trayed." He began it, fancying that Schenkel was a man after his own heart; but, as he went on, the differences multiplied, and the book, as it stands, is Schenkel's, with a polemical commentary meeting it at every turn. He was a third with Drs. Frothingham and Hedge in his translation of German verse, his translation of Schiller's "Song of the Bell" his happiest venture in this kind. Then, too, he was a writer of original hymns. No lovelier hymn was ever written than his

"Slowly, by God's hand unfurled."

It came to him, he told me, when he was travelling somewhere on the train. His own favorite of all his original pieces was his John Brown song, and it deserved his amplest commendation.

In course of time the anti-slavery conflict became for him a matter of engrossing interest. Philadelphia was a good place for his anti-slavery education; for there met the Abolitionists in 1833, and formed the American Anti-slavery Society, and there, in 1838, Pennsylvania Hall was burned down by a mob to prevent its use by Abolitionists. Perhaps it was a brand from this burning that set his heart on fire. Though commonly ranked with the original Abolitionists, he always considered himself "an eleventh-hour man in the sacred cause." But, if he was not one of the vanguard, he certainly was not far behind their dangerous post. Coleridge once said that, if he had a parish in Cornwall, he would preach fifty-two sermons a year against wreckers; and Dr. Furness had the reputation of being about equally insistent about slavery. He looked upon his adhesion to the anti-slavery cause as his "first religious experience." His sermons ceased to be perfunctory, and he was "hardly out of the pulpit before he longed to get into it again." The proudest recollection of his life was of the meeting of the Anti-slavery Society in New York in 1850,—an event which was embroidered by the Rynders mob. Charles Sumner was his intimate friend, and his guest for some weeks after the assault on him by Preston Brooks. In December, 1859, six revolvers went out of his house in the pockets of as many gentlemen to be used, if necessary, for the protection of George William Curtis, lecturing on "The Present Aspect of the Slavery Question," while six hundred policemen held the mob at bay.

His anti-slavery enthusiasm had a brother very near the throne, if it was not itself the king,—his enthusiasm for the authenticity of the Four Gospels and the naturalness of Jesus and his miracles. Five or six major books attested this enthusiasm, and many lesser books and pamphlets. In January, 1834, the prelusive note was sounded in an article on "The Resurrection of Jesus"; and in 1894 he wrote: "*Do* read the sermon I send you. I have tried ever so many times before to tell the story of the resurrection of Jesus, but never with so much satisfaction." In 1836 appeared "Notes on the Four Gospels," in 1838 "Jesus and his Biographers," in 1850 "The History of Jesus," in 1859 "Thoughts on the Life and Character of Jesus of Nazareth," in 1864 "The Veil Partly Lifted," and so on. All these had but a single twofold theme,—the historical validity of the Gospels, proved by their naturalness, and the naturalness of Jesus, without questioning the actual occurrence of his so-called miracles, these, also, being, without exception, natural events. Each time he thought he did it better than the last, only to become soon dissatisfied and set out upon another quest. For many of his later years he seldom preached without reverting to one aspect or another of his favorite theme. He said to me, about 1870, "I suppose you write many sermons: I write only one, but I keep on writing it over."

It would be difficult to overrate the influence of his most characteristic thinking on the Unitarian mind. There is now a widespread growth in all the older churches of opinions very similar to his, but nowhere presented with so much beauty and refinement or with such happy ingenuity as in his writings. The essential quality of these opinions is distinctly anti-supernaturalistic. But his "natural" was not the "natural" of science, which is that which harmonizes with the habitual experience of mankind. There was another hitch: he found the wonder-working power of Jesus inhering in his moral excellence. If this was so, surely we should have some signs elsewhere of the ability of good men,

as such, to heal the sick and bring the dead to life. One such we do not find.

The influence of Dr. Furness in this matter was out of all proportion with the amount of direct assent accorded to his thought. Doing his best to make the New Testament miracles seem natural, and setting aside as impossible those which proved intractable to his philosopher's stone, he builded better than he knew. Investing the words "nature" and "natural" with a wondrous and beguiling charm, he removed from them the curse under which they had groaned so long. With much calling of things "natural" came the necessity for many people of making them so, not only in word, but in very deed and truth. Hence the unconscious first, and then the conscious thinking of his followers grew at length into the logical coherency and symmetry of a consistent anti-supernaturalistic doctrine of God's ways with men.

These considerations do not by any means exhaust the benefits that have accrued to us from Dr. Furness's treatment of the New Testament. Many of his interpretations are very real helps to a better understanding of the Gospels and the character of Jesus; and, where they are not, their ingenious subtilty and their extreme felicity are a perpetual charm. And then, too, it must be remembered that much of the criticism of Dr. Furness was directed against crude assumptions of deliberate forgery and theories of dogmatic purpose in the Gospels, selecting and creating its material. It is unquestionable that in one important sense the last years of Dr. Furness's life were years of progressive victory for his ideas, inasmuch as they coincided with the advancing critical persuasion that the ascription of dogmatic tendency to the Gospels had been much overdone. At the same time his easy, confident transition from the naïve simplicity of the Gospels to the reality of the things reported has not been justified by our advancing knowledge. The more fortunate of my readers will remember what a lovely transformation the New Testament story of the boy Jesus in the temple underwent at Dr. Furness's magic touch in his phenomenal address at Washington. It was the most instructive passage in his address,—a bit of gospel-making, a Gospel according to Saint William, a complete transformation of the material in hand, but perfectly unconscious and sincere. And so it was made easier for us to see how the Gospels might have undergone the most radical transformations in their early history, without the least deliberate dishonesty, and with little or no consciousness of dogmatic purpose.

As for the personality of Jesus as it emerged from Dr. Furness's alembic, one could almost say that, if it was not actually what he imagined it to be, so much the worse for the reality. His greatest service was his substitution of the personal Jesus for the official Christ. No painter ever painted the Madonna with a more reverent hand. In Hawthorne's "Recollections of a Gifted Woman," where he is writing of Delia Bacon, the first to broach the Baconian theory of Shakspere's plays, he says that, "when she passed into a better world, he knows not why we should hesitate to believe that the immortal poet may have met her on the threshold and led her in, reassuring her with friendly and comfortable words, and thanking her (yet with a smile of gentle humor in his eyes at the thought of certain mistaken speculations) for having interpreted him so well." But Dr. Furness's interpretation of Jesus was far more honorable and beautiful than Delia Bacon's of Shakspere. Those who have hailed Jesus as the highest God have not approached him with a more ample reverence and a more perfect love. And I know not why *we* should hesitate to believe that the immortal Teacher has already met our noble friend upon the threshold of the heavenly house, reassuring him with sweet and comfortable words, and thanking him (it may be with a smile of gentle humor in *his* eyes) for an interpretation of his life which, whatever its approximation to reality, for generous and lofty admiration never has been, and never will be, surpassed.

Some of the more personal aspects of this good man's life demand our recognition. He was ever like an householder who bringeth forth out of his treasure things both new and old. I doubt if Sydney Smith and the early Edinburgh reviewers had so warm a nest in any other heart. Good things said and forgotten by those who said them fifty and sixty years ago lived in his memory and after-life, secure from harm and

death. He should have had his Boswell to lay hold upon these precious fugitives, and cage them in a book. But he was no mere praiser of things past, distrustful of the present's opportunity. "Fresh woods and pastures new" were always tempting him. His frequent recommendation of new books was a boon for publishers to prize. It was so with Miss Wilkins's "Humble Romance," and with "Laddie" and "Miss Toosey's Mission." I know not with how many more. No wonder Agnes Repplier has such a vogue, seeing that he knew her, as well as her books, and went about sounding a trumpet before her, as the hypocrites do not. In Brooklyn, a year ago, he was hardly down from the pulpit before he had whipped out "Skipped Stitches," and with "*Do* listen to this!" began to read to me, unmindful of the friends he was defrauding of his cordial hand. Years before Fitzgerald's "Omar Khayyám" had become famous, he told me what a prize was there. The circulation of good personal stories owed as much to him as the circulation of good books, and stories about children were his particular delight. Such things gravitated to him, like the dust of steel to a magnetic bar. As a citizen and neighbor, his personal relations had no bounds of sect or creed. When his friends heard of some beautiful example of orthodox liberality, they went and told him all about it, certain that he would like to hear about it and to pass it on. His house was full of pictures, some of them splendid copies of the masterpieces of Vandyke and Murillo; but, for the most part, he enjoyed them not as mere art, but for some story that they told. He had a new one only the other day, when I was at his house, "The Great Secret." One little wide-breeched boy was telling it to another, who was listening with dilated eyes. In one way or another, this was the most characteristic habit of his life,—passing the good things along. How many the good things he started on their course, or kept a-going, during his long and quiet life! Whatever may have been the limitations of his thought, his enthusiasm in its exposition and defence was altogether beautiful; and it held, as in solution, many elements of vivifying strength and joy. If to some extent he misconceived the history of Jesus, he had his loving spirit in his heart, and did his work on behalf of the most abased and wretched of his fellow-men. And in his life, as in his face, there ever shone a cheerful, pleasant light, whereby the hearts of many people were made bright and glad.

DR. FURNESS.

Words spoken by Rev. Horatio Stebbins, D.D., at the Sunday morning service of the First Church, San Francisco, Cal., Feb. 2, 1896.

I am moved by sentiments of admiration, gratitude, and reverence, to inform you all of the death of William Henry Furness, which occurred on Thursday last, the 30th of January, at Philadelphia. And I would, if I were able, give expression to those revering regards with which his name and memory are cherished in my mind and heart. Although I had no personal intimacy with Dr. Furness, more than an occasional correspondence, and receiving from him, at my request, his portrait that hangs upon yonder wall, I was early put in communication with his mind and character; and with happy and sincere gratitude I confess my intellectual and moral debt.

Dr. Furness was born in Boston in 1802. His boyhood education was at the Latin School there, which at that day was laying the foundations of a name that ranks among the great schools of the world. He was graduated at Harvard College, studied theology there, and was ordained in Philadelphia in 1825 at the age of twenty-three. Philadelphia then was a powerful centre of the traditional theology of the eighteenth century, as was Baltimore in the days of Jared Sparks, and St. Louis when Eliot gathered a little company there in an upper room, from which there went forth the influence of liberal arts, letters, and religion, like the "process of the suns."

Dr. Furness was endowed by Heaven with fine gifts of mind and body. His bones were full of marrow, and his muscles and brain were of that delicate texture—the condition of pure human health in distinction from rude strength—along and through which runs the invisible spark of inspired reason and imagination. His mind by nat-

ure poetic, and given to insight rather than demonstration, was enriched and refined by liberal studies that attracted him to the human view of the great central figure of the New Testament. And he was one of the first American scholars to vindicate the rights and duties of reason and faith to read the Bible as a chapter in the history of mankind.

As a teacher of religion, he united the most fearless scepticism with the profoundest and most reverent faith in the great spiritual verities of man's nature and God's being. While his intellectual resource and moral greatness gave him that easy, unconscious independence of mind and action that is a habit of strength, and can slay a lion or a bear, and tell neither father nor mother.

He lived to a great age during one of the most interesting and influential periods of human history, in which the physical universe has been changed to man's view, power passed from the few to the many, liberty diffused from continent to continent, and man become the chiefest and supreme manifestation of God.

His life realized his aspirations,—

> "Onward, upward to thy throne,
> O thou Infinite, unknown!
> Still it presseth, till it see
> Thee in all, and all in thee."

MINE AND THINE.*

I.

When an appeal is made in the *Transcript* for a paralytic, a consumptive, an impoverished widow, or an orphan, the response is always adequate to the need. I doubt if one such call is made in vain. But, when the officers of the American Unitarian Association ask for, not the amount our work needs, but the amount with which it is thought the most urgent part can be done, they have to beg and beg again.

We err if we think the only suffering is that of the body. There is also the suffering of the mind and heart. When one who is dear to us falls into temptation, when our loved ones die, or when life's bitter griefs and the heart's loneliness and disappointments must be faced, are we not then in as real suffering as when in physical pain?

In such trials as these it is hard to believe in good or to keep faith in a loving Father of all. The work of the Association is to meet such needs.

Though at times religion may seem to us Unitarians a mere matter of intellect and reason, there are hours when the most stoical cry out for more light, and question with a great Why? and there are thousands of people who to-day are seeking for just what the Unitarian Church has to give.

A student of zoölogy in Canada writes that he would like to join the Unitarian Church, but that there is none nearer than two hundred miles, and the only other one he ever saw was in Wisconsin. That his thought of God has (through the literature sent) "become 'magnified and illuminated,'" and he hopes soon to have time to "feast upon the writings of men like Dr. Channing, Dr. Martineau, and . . . James Freeman Clarke; for men such as these are indeed the great religious spirits." Two lawyers, one in New York, the other in Alabama, express pleasure and satisfaction in the sermons and magazines sent. One says of them, "They have a style of thought which is uplifting and strengthening." The other: "There is no Unitarian church or minister known to me in Alabama. So here we find our liberal theology only in literature and in an occasional published sermon. After reading them, I have often handed them to friends who used them with pleasure." The proprietor of a hotel in Missouri writes that she has never belonged to any denomination, "and never until within the past few months saw any one that I knew to be a Unitarian or knew anything of their creed." She would be very glad to receive any papers, and will see that, after she has read them, they are kept in circulation. "Baptist, Methodist, and Christian are the prevailing sects, and . . . there are many who are hungering for something better. It was a Christian minister that told me . . . I was a Unitarian in belief. Hence I first wrote for the literature."

Some one in India, having seen a notice in a Toronto paper, and having met some of Parker's writings three years before, is glad of the chance to get more literature of the same kind. In 1888, in a college of

*This is the first of a series of articles now appearing in the parish paper of the First Church at Milton, Mass.

five hundred students, the graduating class of ten included two atheists, one agnostic, and one who was undecided. After a three months' supply of our publications, these four and two other members of this class became Unitarians. A correspondent, new in 1886, made such use of the material sent him that two years later there was gathered in a Dakota town a little church of nineteen adults, all but two heads of families. He writes, "Orthodoxy, although planted in every village and hamlet of the great West, is not reaching one-tenth of the people." Another person from Indiana wrote in 1887: "I am surprised to notice the feeling which pervades nearly all our communities in regard to this subject of a better theology. . . . A greater work is being done by our Post-office Mission than we know anything at all about." An Icelander read our literature, and found he had "been a Unitarian for many years without knowing it." He asks, "Have the Unitarians any funds for missionary purposes?" and then offers to translate, for distribution, provided he can have "the pecuniary assistance necessary." Of his people he says, "They are very intelligent, and by no means so priest-ridden as are their relatives, the Norwegians." "A young lawyer who was an infidel, coming out of an over-rigid family of Catholics, is charmed with the Unitarian religion," writes one of our body; and, again, from the West comes this testimony: "The silent working of those quiet, quickening tracts and sermons, coming into homes, they scarcely knowing how, I can but believe will result in . . . awakened people." It was said in the *Christian Register* five years since that "numerous instances have shown us that men in general ask for clear and absolute affirmations concerning a new belief. Vague, general expressions, however beautiful, are not acceptable, like clearly defined doctrines." Only two years later an Episcopalian clergyman, in his own paper, wrote thus of our "tracts": "They are marked by ease and dignity of style and by clearness and force in exposition, which at once command the respectful attention, if not the sympathy, of the reader." There is "a refinement of touch and a charm of literary manner which betray the work of a mind trained and furnished in no ordinary way." ALTER EGO.

BURIED LIVES.

There's joy in heaven o'er him that strives
  Bravely within his honest ken,
But tears for those whose buried lives
  Send forth no message unto men.

FRANK WALCOTT HUTT.

East Gloucester, Mass.

SIX WEEKS IN INDIA.

That a quiet, home-loving, American Unitarian minister should suddenly wake up, and find himself in this strange, far-off Oriental land of India, is a tale almost matching those of the "Arabian Nights." And yet this is essentially what has happened.

After seventeen years of work together the Ann Arbor Church was kind enough to grant to its minister a year's leave of absence, to allow him to get that rest and refreshing of body and mind that comes from change, to do a little travelling, and to enjoy a little leisure for reading and writing at two or three of the great centres of thought and learning on the other side of the sea. All was going well. He had left home, had crossed the ocean, and was just turning his face toward charming, classic old Oxford for a quiet summer and autumn there, when, to his surprise, he was waited upon by a committee from the British and Foreign Unitarian Association to ask him if he could not extend his journey from Egypt (where he expected later to go for a visit of a month) to India, and spend the winter travelling through its principal cities in the interest of the English Association, to carry greeting to the Brahmo-Somajes and other representatives of progressive theism in India, to visit the four or five small Unitarian missions that have grown up in different parts, to make arrangements for establishing in important centres depositories of Unitarian books, post-office missions, and other means for distributing Unitarian literature, to study on the ground the present religious, educational, and social conditions of India, and to report upon the same at the London Unitarian anniversary meetings next May. What was one to do under such circumstances? Who is equal to the rejection of such an invitation, to the withstanding of such a temptation? Alas! it turned out that at least the Ann Arbor

Unitarian minister was not. And so here he is, in this mysterious wonderland of the East, of which in his boyhood he read, and dreamed curious but fascinating dreams, to which in his young manhood he contemplated for a time going as an Orthodox missionary, as a beloved older sister had done, and about whose history and art and scenery and life and religions he has read with unflagging interest ever since.

Leaving England early in October, and spending a little time in Germany on my way, I reached India on November 15. It need hardly be said that the six weeks that have passed since then have been wonderfully full of interesting experiences. To an inhabitant of the Western world all is new and strange here. One is in a tropical land. It is winter, but the winter to him seems summer. The flora and fauna about him are largely new. The people are of unfamiliar races. Their color is strange to him. Still more strange are their dress, their homes, their shops and places of work and business, their social customs, their general ways of life, and their religions. There are some Europeans here; but, compared with the natives, their numbers seem almost infinitesimal. Under such circumstances one finds himself surprised at every turn to discover how many of these native people speak English.

India is an easy land to travel in, largely because there is so much use of the English tongue in all the important cities and towns. Thanks to the energy of the English, there is a very extensive and efficiently managed railway system here, so that, though the distances are great (India is about the size of all Europe minus Russia), one can get about expeditiously. In the six weeks since my arrival I have visited Bombay and Poona in the west, Madras in the south, and Ahmedabad, Jeypore, Delhi, Agra, Lucknow, Benares, and Allahabad in the central north. All of these are large and important cities. Four or five of them are so full of historical, religious, and other interest that no justice at all can be done to them without a separate article upon each. Their temples, their palaces, their shrines, their historic sites, their curious relics of the past, have stories to tell as strange and often as fascinating as any novel.

Bombay, where I landed, is the great entrance port of India. It has nearly a million population. Its harbor is one of the largest and best in the world, reminding one much of the harbor of San Francisco. The commerce centring there is immense. The business part of the city is finely built, comparing well with any city of Europe or America. There I remained twelve days, visiting various persons to whom I had letters of introduction, and acquainting myself as fully as possible with the educational, philanthropic, and religious institutions and activities of the city, especially with the Prathana and Arya Somajes and their leaders. I was met everywhere in the most cordial manner. During the twelve days five public lectures and addresses were called for, one in the Franjee Cowasjee Hall, with an audience of eight hundred people, the Hon. Justice Ranade of the Bombay High Court presiding. The subjects concerning which the people most desired to hear were Unitarianism,—its principles, history, and prospects, and liberal religious thought in its various forms in England and America. These lectures and addresses brought a large number of persons to my rooms in the hotel, especially young men from the colleges, to make further inquiries regarding Unitarianism and to get tracts. Out of my visit to Bombay are likely to come at least a Unitarian post-office mission and the placing of a small number of Unitarian books in each of five or six public libraries, and of Unitarian periodicals in as many public reading-rooms. Many persons said to me, "There ought to be a Unitarian church here." I am commissioned to carry to the British and Foreign Unitarian Association a very earnest request for a missionary to be sent to Bombay for the purpose of organizing such a church in that great commercial, political, and educational centre of Western India.

From Bombay I went to Madras, the political and commercial metropolis of Southern India, where I spent five days. There has been a Unitarian church in Madras for many years. At one time it was strong. But the man who built it up died, and the work fell into a decline for want of an efficient successor. The call is urgent for a strong, young minister from England or America. There is a Brahmo-Somaj in Madras which is thoroughly alive

and doing a good work. In addition to its distinctly religious activities, it prints a monthly magazine, maintains a public library and reading-room, and carries on an evening school for poor children. Besides speaking twice at the Unitarian Church, I spoke by request at the Brahmo Hall to a most enthusiastic audience on American and English Unitarianism. After the lecture twenty young men, mostly from Madras University, as strong, keen-minded, and earnest fellows as you will find in any American college, came to my room for a two hours' talk about the new gospel, desiring to know more about it, and to get suggestions as to what they can do to give the knowledge of it to India.

In the cities of the north my visits have been shorter,—generally two or three days in each, simply long enough to see the principal sights, to give a public lecture, and to meet a few of the leading liberals for a personal conference regarding my Indian mission. In most of these cities I have found one or more Somajes, in some as many as three or four. Some of the Somajes—indeed, I think I may say a majority—do not have settled ministers. A minister does not seem to be nearly so essential a factor in a religious movement here as in America or England; for, if there is no minister, one of the active and influential men of the society is chosen as leader, or, what is perhaps oftener the case, a committee of three or four or half a dozen is chosen, and these divide up the functions of leadership among them, and carry the regular weekly religious services and other work of the society right on just as a minister would do. I think the Unitarians of the western world have a lesson to learn from their Brahmo brethren of India in this matter of lay work. Many Somajes here have never had a minister at all, and yet have grown into strength by the activity and devotion of laymen alone.

An observer from the West greatly misses the woman element in religious life and work here. To be sure, among the Brahmos much attention is given to female education, and a place is being accorded to woman in the home, in society, and religion, such as she has not known before in India. Yet even in these advanced circles she has no such prominence as among us of the West. The number of women seen at any religious or other public meeting is always relatively small, and they usually sit by themselves in a retired place. The religious instruction of the young is yet mainly in the hands of men, which means that it is relatively weak; for woman is the natural teacher of children alike in religious matters and in others. If we stop and ask the question, what our American Sunday-schools and churches would be without the aid of our women, we shall see something of the situation in India, where public sentiment allows woman so small a part in anything outside of her own immediate domestic life. The Somajes and a few other brave spirits are working patiently and earnestly to enlarge this narrow sphere, but the progress is slow.

Whenever I have preached in a Somaj or given an address on Sunday, the address or sermon has been preceded by a service of singing and prayer in the native tongue. The Brahmo and the Sadharan Somajes have a fixed order of service, liturgical in its character, and essentially the same all over India. In the singing, not only the words, but the music is Indian. I wish I could describe it, this Indian music; but I cannot to one who has never heard it. Its range is less than that of Europe. Its scale and intervals are different. It makes much use of a sort of plaintive tremolo. It seems to a European like music written in a minor key. The Hindus like it much better than our music. Nor do I wonder; for while I, naturally enough, prefer our own, it is not difficult for me to perceive the power this must have to one who has been accustomed to it all his life.

One practice of the Somajes in their services was very touching to me when I first witnessed it. The minister or leader sits, seldom or never stands; and it is not unusual for many of the congregation—all, indeed, of those who are nearest the minister—to sit on the floor, gathered in circles, as it were, about him. When first I saw this truly Oriental scene, it instantly transported me in imagination to Palestine; and for the moment it was the beloved Teacher of Galilee that was before my eyes, with his disciples seated around him on the grass of the mountain side or on the white sand by the seashore, while he, "sitting" in their midst, "opened his mouth, and taught them." We of the West are apt to forget

that Jesus was an Asiatic, and how Oriental all the scenes and life of the Bible are. There are many things in India which bring startlingly, and in my own case I must say touchingly, to mind this Oriental side of our sacred book and our religion.

It has been very pleasant to me, in this far-away land, to meet a number of friends whom I have known in America. The first person to welcome me on landing from the steamer in Bombay was Mr. Nagarkar, whose acquaintance I had the pleasure of forming in Chicago when he was there to represent the Brahmo-Somajes in the Parliament of Religions, and who remained in America for some months after the Parliament was over, preaching and lecturing in many of our Unitarian churches. Mr. Nagarkar's home is Bombay, where for many years he has been engaged in teaching and religious work. Having a wide acquaintance, not only in Bombay, but in India, he has been of great assistance to me in my mission. I write this letter from Poona, whither I have come to spend a week attending the Indian National Congress and the National Social Conference, the two most important national annual gatherings of India. It is in Poona that Pundita Ramabai, known and loved by so many in America, has established and is building up her school for Hindu widows. It has been a great pleasure to meet her and hear her eager inquiries about her American friends, and her warm expressions of gratitude for the aid received from them, without which she could not have even begun her beautiful and sorely needed work. Mr. Mozoomdar, so well known to American Unitarians, I have not yet seen, but hope to meet him in Calcutta next week.

I wish I had space left to give some account of these great Poona meetings—the National Congress and Social Conference—which I am attending. They have brought together fully four thousand representatives of New India,—that India which is interesting itself in education and social reforms, and whose face is turned toward that new day which is slowly dawning on this remarkable land. But this and much else that I want to write about must wait.

J. T. SUNDERLAND.

Poona, December 31.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

My Quest.

Long had I wavered 'twixt belief and doubt,
This way and that, turning my faith about,
To keep the truth and sift the error out.
My hold on truth seemed lessening day by day,
The ancient landmarks failed to point the way:
I could not reason. I could only pray
That he who gladly hungry souls doth feed
Might give me what was lacking to my need,
And into ways of truth my footsteps lead.

And while my strong desire to God I brought,
That he would grant the light and peace I sought,
These words of Christ sprang sudden to my thought:
More blessed 'tis to give than to receive.
No more,—no mystic dogma to believe,
Only a thread in each day's life to weave;
Only a common duty, in such wise
Transfigured by new light that straight mine eyes
Saw how above all truth *true living* lies,
Saw that, forgetful of my own soul's need,
Filling my life with gracious thought and deed,
I might leave time—and God—to shape my creed.

. . . . . .

And day by day I think I read more plain
This crowning truth, that, spite of sin and pain,
No life that God has given is lived in vain,
But each poor, weak, and sin-polluted soul,
Shall struggle free at last, and reach its goal,
A perfect part of God's great perfect whole.
My heart believes; yet still I long for light.
Surely, the morning cometh after night,
When Faith, the watcher, shall give place to Sight!

MONDAY.

Beautiful World.

Beautiful world!
Bursting around me,
Manifold, million-hued
Wonders confound me!
From earth, sea, and starry sky,
Meadow and mountains,
Eagerly gushes
Life's magical fountain.

Bright world! brave world!
Though witlings may blame thee,
Wonderful excellence
Only could frame thee!

—*John Stuart Blackie.*

TUESDAY.

My Guests.

They come to me in dreams, by night, by day,
From soundless silences of that great life
Which ever lies beside our common way,
And leads to God's deep peace beyond our strife.

They come to me like fairy, shell-like bark
Across a sea of bright and shining foam;
Like sunshine falling through great drifts of dark;
Like winged voyagers from the skies of home.

They bring me weird sweet music from afar,
They tell of lands where stormy winters cease,
Till down my clouded sky there shines a star,
And all my soul is wrapped in perfect peace.

How by and by the thorns that pierce our feet
Will carry blossoms saintly, pure, and white;
How all life's bitterest draughts are turned to sweet,
And all our darkest clouds are crowned with light.

They wake my days with summer song of birds,
They lift my heart above the clinging dust;
In voice of winds, in music without words,
They teach me patient hope and love and trust.

— *E. Alice Bradley.*

WEDNESDAY.

Do Good.

Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor, all labor, is earnest and holy:
Let your good work be your prayer to your God.

Speak a kind word whene'er it is needed;
Give a bright smile, be it even unheeded;
Uproot an evil before 'tis well seeded:
God gives you courage and strength to do good.

Let not an angry word ever be spoken;
Let not a promise be made and then broken;
Let not your words, *but your deeds*, be the token
That you are at work in the vineyard of God.

— *Selected.*

THURSDAY.

All is Each, and Each is All.

The river and the leaf, the sun and shade,
The bird and stone, the shepherds and their flocks,
Are all of one primeval substance made,
A single key their common secret locks.

Each atom holds the boundless God concrete
Beside whose abstract Being nothing is;
Each mind, each point of dust, is God complete:
Who knows but this, the magic key is his.

—*W. R. Alger.*

FRIDAY.

If.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make the heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

—*Selected.*

SATURDAY.

Firmness.

Be firm. One constant element in luck
Is genuine, solid, old Teutonic pluck.
See yon tall shaft? It felt the earthquake's thrill,
Clung to its base, and greets the sunrise still.

Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bull-dog's grip;
Small as he looks, the jaw that never yields
Drags down the bellowing monarch of the fields.

Yet, in opinions, look not always back:
Your wake is nothing, mind the coming track;
Leave what you've done for what you have to do;
Don't be "consistent," but be simply true.

—*Oliver Wendell Holmes.*

EDITORIAL.

The Children. OUR short sermon written especially for children, wherever the *Unitarian* can find them, is on page 133. We do hope fathers and mothers will read it to the little ones.

New Unitarian History. PLEASE note that we are keeping an index to every item of news which we receive from our churches. At the end of each year that index will be given to you if you are a subscriber, and you will have a most valuable record of Unitarian history for the year.

Has your church any report of its doings in this number?

The *Unitarian* intends to be a purely representative national parish paper, and it is your privilege to have published in our columns every month all church announcements and notices and news items which you are willing to send us. We desire very much to have your church represented. Please ascertain if any one in your society is acting as church historian.

One Instance. "THE *Unitarian* first came to my study table when I was pastor of the First Methodist Episcopal Church of Waitsburg City, Wash., through a friend. Its sermons, letters, and varied liberal thought reached a longing I had felt for years. I am now pastor of a church in the Free Baptist denomination, and am preaching the liberal truths of the gospel of the nineteenth century. I wish to say to all lovers of advanced thought: Do not be afraid to show your colors. The masses in orthodox churches are starving to death for the truth, and it is only the Gospel of Love that can reach and satisfy them."

The above extract from a letter just received shows one distinct phase of the work the *Unitarian* is doing.

There is no doubt that the longing for our inspiring faith is felt by thousands of earnest hearts. What is needed is, first of all, to give them an opportunity to read the *Unitarian*.

No dollars can be more remuneratively invested than in our mission fund, which sends the *Unitarian* to orthodox ministers, school-teachers, editors, etc.

If every one of our present subscribers would contribute even a little "mite" toward this fund, a grand stimulus would be given to the religion of Jesus, the gospel of love.

Remittances of any amount may be made to the publisher, Geo. H. Ellis, 141 Franklin Street, Boston, Mass., and marked "The Unitarian Mission Fund."

Dr. Furness. WE print in another column the last notable address given by Dr. Furness before the National Conference, also the admirable review of the life career of Dr. Furness written by Mr. Chadwick and some tender words of memorial from Dr. Stebbins. A school companion of Emerson's, the senior by nine years of Theodore Parker, Dr. Furness was vigorously interested in even the latest developments of religious evolution; and while in his early days a strong individualist, almost dreading any organization of religion, and refusing his co-operation in the formation of the National Conference, yet latterly he took part in the meetings of the Conference both at Philadelphia and Washington. Only a few weeks ago Dr. Furness wrote with his own hand a most kindly letter to the *Unitarian*, expressing the hope that his address delivered before the National Conference at Washington might be received as his "greeting to the brethren, as I thought a good deal of their reading it when I wrote it."

Mr. Savage moves the Hub. A CORRESPONDENT from New York writes us: "We consider ourselves signally fortunate in two particulars: Dr. Talmage has left, and Dr. Savage is coming! We believe we are now the Hub ourselves."

Thine and Mine. A SERIES of brief and earnest articles under this title, and signed "Alter Ego," have been appearing in the local parish paper of the First Church of Milton, Mass. They deal in a direct, practical way with the missionary opportunities open to our Unitarian gospel, and the difficulties in the way. It seems as if much more would be accomplished, could we only all understand the situation better; and toward this end we ask our readers to give a hearing to "Alter

Ego," whose first letter appears in this number.

A Second World's Religious Parliament. THE French Roman Catholic, Abbé Victor Charbonnel, soon after the Parliament of Religions held during the Columbian Exposition, suggested that a similar great religious congress should meet in 1900 at the Exposition then to be held in Paris.

The *Revue de Paris* supported the suggestion, and the French religious journals are now rather excitedly discussing the pros and cons. Many influential papers assert that such a Congress would neither help the spread of Christianity nor do anything towards bridging the widening gulf between Catholics and Protestants. On the other hand, such journals as *Gazette de France* favor the Parliament, for the emphatic if partisan reason that "it will demonstrate the identity of true religion with Roman Catholicism."

Another Faith Universal! THE most recent original panacea for the solution of all religious creeds into one universal tincture comes from a Jewish Rabbi, Dr. Krauskopff of Philadelphia. It is a proposal to reunite Jew and Christian, divided since the beginning of the Christian era. Dr. Krauskopff urges his own congregation to cross over into this Universal Faith, giving up everything which constitutes the peculiarity of Judaism, and clinging to that only which is common to both Jew and Christian. "If we have the welfare of mankind at heart," he says, "if we believe Isaiah and Jesus yearn for a happy brotherhood of all mankind, with no other dogma than right-thinking and no other creed than right-doing, then we have no right to hesitate."

This is a fine appeal to the vast waste of vagueness. The fallacy lies in the simple fact that honest Jews thoroughly believe that in Judaism they *have* right-thinking, and in obeying that thinking find their right-doing! And so honest Christians are all compelled to belong to some sect, because just there they find their right-thinking and justification for what seems to them right-doing.

This Tells. GEN. MARTIN at the farewell reception given to Rev. Minot J. Savage by the Channing Club in Boston said, "I have attended Mr. Savage's Church for twenty-one years, and during that period have not been absent fifteen Sundays."

Army Discipline. A REMARKABLE meeting was held in New York, February 3, presided over by Chauncey M. Depew, and attended by Mayor Strong, Dr. Lyman Abbott, etc., as a protest against the recall of Ballington Booth and Mrs. Booth from the command of the Salvation Army in America. Most earnest and heartfelt words were spoken of the noble work the Army had accomplished, but it was evident that the autocratic power of the old general would not give way to the wishes of the friends of the Army here. The chief-of-staff in London cabled in response to request: —

"Thanks for telegram. General Booth travelling in India. Change in command indicates no disapproval whatever, but confidence. States, like many others, also changing this year. Remain true to world purpose of the Army. The General relies on American auxiliaries honorably and heartily helping his son and daughter in carrying out their own declarations, and in their continued consecration to the whole world's salvation. Christ's love overcomes all side issues.

"BRAMWELL BOOTH, *Chief of Staff*."

Ballington Booth has no thought of resisting the order, but says: "We, who have required obedience from others, are ourselves obeying." "Others may come and go, others may live or die; but God lives in your lives and ours forever and forever!" "The Army is not a man or a number of men. It is not regulations or rules. It is not forms or methods. But it is something far deeper: it is God-given principles."

Home Devotions. IN how many homes to-day do daily family devotions help the "worldling's eyes to gather dew"?

The pressure of competitive business, which forces habits of hurrying into the sanctities of home life, and the electric-lit amusements of the night, which inevitably lead to late rising in the morning, have doubtless done much to banish both the opportunity for such devotions and the

calm mental attitude which could appreciate such opportunity. Where the head of the household dresses barely in time to eat, we cannot say to enjoy, his morning steak, to catch up the newspaper from the hall table, and run for his train, morning devotions would be grotesque.

But there are yet many families well regulated in these respects, where by the natural arranging genius of the housewife there is no hurry, and where by the same wonderful influence all members are seated at the breakfast table together, yet where no word of devotion, no common prayer, no blessing, ever finds voice. No doubt this silence is largely a protest against the artificial rigid formality of former days, but, surely, Unitarians should be the first to show that they have to-day a spiritual intercourse with the living God that is real as life, fresh every morning, free as ordinary speech, and capable of being shared as a quickening and uplifting power.

The several new hymn-books—"Hymns for Church and Home," published by the American Unitarian Association, or Mrs. T. C. Williams's admirable collection, "Amore Dei"—furnish just the right sort of inspiring reading for family service. One good Unitarian hymn read aloud each morning would be in itself an uplifting devotion, and any one could do this.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The treasurer of the American Unitarian Association, Mr. George W. Stone, makes the following valuable suggestion, looking toward increased financial support for our pressing home missionary work:—

"Information from the Far West indicates that business is improving in that region. This is good news indeed, for that portion of the country has suffered more than any other. When the demand for goods, therefore, comes from there, we may reasonably expect a general revival of business throughout the country. When the wheels begin to turn again, we hope to carry out some of the plans for enlarging our work, which await only the financial resources to make them successful. When this time comes, we need not only to secure a *larger* income than we now have, but we also need to secure a *definite* income, one upon which we can rely, so that our plans may be made to conform to that amount, and the danger of a deficiency be avoided. This sum ought also to be secured for a term of years, and it can be done if our friends will take hold of it in earnest. Let me illustrate what I mean. The average annual donations from churches and individuals (exclusive of bequests and income from investments) for the past ten years has been $55,154.69. Last year it was only $50,643.71, but that was a year of unusual discouragement, and every denomination and every public charity suffered alike from a falling off in its contributions. It would seem to be practicable to secure an income from these two sources; namely, churches and individual contributions (exclusive of bequests and income from investments), for five years, of $80,000 per annum. This would be only $25,000 in excess of the average income for the past ten years from these two sources. This amount should be guaranteed by individuals or by other organizations than churches. For example, Women's Alliances, Men's Clubs, Unity Clubs, Guilds, Sunday-schools, etc., or by groups of persons, organized independently of the church.

"The form of this guarantee should be a promise to contribute a sum sufficient to make the total contributions for the next five years equal to $80,000 each year, exclusive of bequests and income from investments, provided that no payment on account of guarantee should exceed $100 in any one year. Of course, the greater number of guarantors we could secure, the smaller would be the assessment. It would not be worth while to make this plan operative unless at least two hundred and fifty guarantors could be secured. If this suggestion meets with any general approval, the treasurer would be glad to hear from 'the field' about it.

"With the revival of business, and the increased interest already visible in our churches, it seems quite likely that the payments would be very much less than the limit of $100 named in the plan. We offer this as a suggestion, and would be glad to hear from the friends of the Unitarian cause, any of them, about it, and to make a list of names, if any shall be sent in, to whom the blanks will be sent as soon as the requisite number (250) is reached.

"Of course there will be no objection, should any one person desire to take more than one share; that is, to guarantee a larger amount than $100."

The true culture of personal beauty is not external: it is heart-work.—*J. R. Miller.*

SUNDAY-SCHOOLS.

It is a gratifying fact that the contributions so far this year, for the Unitarian Sunday School Society, are larger than at the same time last year. In view of the hard times and many appeals to the churches this gives encouragement to the work. It is not agreeable to be talking money so much, but nearly everything requires the aid of this valuable element. The only excuse for mentioning contributions so frequently rises in the necessity of keeping the subject before busy people. Ministers and laity have a great deal to do; and, before they know it, the happy opportunity is past in which they could do this good deed. I can only say what I have often stated before: that, if the churches and Sunday-schools train the young people, and secure them, all is well for the future.

The interesting lessons on the "Beginning of Christianity" now take another step forward in the five leaflets for March, covering the five Sundays of that month. We are led into the exciting experiences of the convert Paul, who becomes the head and front of the missionary work of the new faith. The lessons in due course follow Paul from Damascus and Arabia to the various cities of Asia Minor and Macedonia. There are "perils" many; and the apostle to the Gentiles suffers from foes of all kinds, and undergoes dangers that would seem great enough to quench the strongest ardor. The subjects are as follow: "The Conversion of Saul," "The People worshipped the Apostles," "The Meeting at Jerusalem," "Paul and the Jailer," and "The Mob at Thessalonica." The Intermediate are prepared by Rev. Edward A. Horton, the Advanced by Rev. Thomas R. Slicer, and the Primary by Mrs. J. C. Jaynes. The Intermediate and Advanced are printed together in a four-page leaflet. Price, 50 cents a hundred. The Primary is also a four-page (illustrated) leaflet, and sells for the same price.

In response to fresh calls the tenth edition (which is the tenth thousand) of the New Song and Service Book is in the printer's hands. One hundred and fourteen Sunday-schools have introduced this book. The Unitarian Sunday School Society would be glad to have those who wish to know the merits of the book, when put to actual use, write to any one of the Sunday-schools where the book has been placed. A sample copy can be had by mail. Price, 40 cents, postage prepaid. $4 a dozen.

I cannot omit mentioning another cheerful fact along with the larger contributions to the treasury of the Unitarian Sunday School Society, that *Every Other Sunday* is holding a steady way. As it is the only paper issued in our denomination for young people, there is every reason for the hope that such a publication should be well supported. This current year the individual subscriptions have been larger than ever, which is a very good test of interest. But in the main this little paper will have to be distributed in bundles, paid for by the Sunday-school as a whole.

I have already expressed my belief in this department that the agitation now going on for a union of the young people's forces under some appropriate name, and with certain definite objects, is calculated to benefit the whole region of young life in our Unitarian churches. We are members one of another in this respect as in other regards; and, with an aroused thought and activity among the young people, we shall have a strengthening of the Sunday-schools. This will result probably in more teachers and better ones, in an increased appreciation of the dignity and value of the Sunday-school, and in a co-operative result which will tend to keep the elder pupils in the Sunday-school longer. The fascinating problems of study that satisfy the older pupils come up in the lower grades, and can be made interesting under right treatment.

Lifting our eyes from the special Unitarian field, we see in other churches an increased attention to Sunday-school problems. It is an attention which is in harmony with modern methods, and is intelligently exercised. There are meetings, especially in the Congregational Trinitarian body, of a most satisfactory kind. Discussions of a most vital character are carried on. This is not so true of the Episcopal Church, which is satisfied in the main with the catechetical method so long employed. A great deal of this improvement springs from the challenge which public school education gives. The system of common school and college education is now being pushed to perfected results. In comparison, our Sunday-school training often seems very much behind. Under this pressure thoughtful people are awakening, and demanding for religion and ethics better handling.

The "Easter Services" for 1891, 1893, and 1894, have been reprinted by the Unitarian Sunday School Society, and are now offered to the schools at 5 cents a copy or $4 a hundred. No new "Easter Service" is issued this year.

EDWARD A. HORTON.

It is one of the beautiful dispensations of Providence that out of the experiences which are common to us all, we are enabled to minister to each other, as Christ ministered.—*Julian K. Smyth.*

TEMPERANCE WORK.

On February 10 the Unitarian Temperance Society invited its members to meet with its board of directors at the Unitarian Building, Boston. A good number were present; and, after the regular business had been transacted, interesting addresses were made. Rev. George W. Cooke read a detailed report made up from responses received from our Sunday-schools and churches in answer to a circular of inquiry sent out some time ago by the society. These responses reveal very interestingly the attitude of our churches toward the temperance question.

The report will be printed later, and will repay study. There is good reason to believe that a great deal of good temperance work is being done in a quiet way among us.

Addresses were made by Rev. Leslie W. Sprague, recently arrived among us from the Pacific Coast, and by Rev. R. W. Boynton. Mrs. Mary T. Whitney also spoke, referring especially to the attitude of the Unitarian Temperance Society, indicated by its distributing a tract in favor of the Norwegian system as proposed in Massachusetts, which method she considers unwise and ethically unsound. The Unitarian Temperance Society welcomes all such friendly criticism, nor does it expect unanimity of opinion among its members. The meeting was opened by the president, Mr. Eliot, and closed by the vice-president, Mr. William H. Baldwin.

On Monday evening, February 17, the Unitarian Sunday-school Teachers' Union at its regular meeting considered the question of "Temperance in Relation to Sunday-schools." The usual social meeting and supper was succeeded by the following addresses:—

1. The Norwegian System in America, Rev. C. F. Dole.
2. The Work of the Unitarian Temperance Societv for Sunday-schools, Rev. Christopher R. Eliot.
3. What our Sunday-schools are Doing, Rev. George W. Cooke.
4. Temperance Teaching in the Home, Rev. Samuel W. Dike.
5. How can the Sunday-school do its Best Work for Temperance? Rev. L. W. Sprague.

The services used were those prepared by the Unitarian Temperance Society for Temperance Sunday, March 1, "in memory of Rev. Grindall Reynolds, D.D., and his loyal work in behalf of the temperance cause."

Two leaflets in the envelope series of "Temperance Ideas" are now ready. One is entitled "For their Sake," and contains sentences from Rev. W. C. Gannett, Rev. C. F. Dole, and Rev. C. R. Eliot. The other is headed "Personal Purity," and was written by our constant friend, Rev. Edward E. Hale, D.D.

These leaflets contain but a hundred words, and are designed for use in correspondence as well as for other channels of distribution. The secretary will supply them, free of expense, to those asking.

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

Edmund B. Willson: A Memoir. By Robert S. Rantoul. Read before the Essex Institute, Salem, Nov. 7, 1895.—This admirably prepared biography of Mr. Willson will be greatly valued by every one who had in any way been brought into contact with the strong, refined intelligence that characterized in an unusual degree the pastor of the old North Church of Salem. Mr. Willson was peculiarly a fitting subject for biographical memoir, for he possessed the striking personality which physically and mentally made him a distinguished personage in any and every gathering. To his intimate friends it was always a matter of curious surmise as to why Mr. Willson's great abilities never lifted him into greater prominence. Men of far less gifts made national reputations; but there was a vein of self-depreciation, of hyper-sensitiveness, beneath Mr. Willson's strong and powerful intellect which acted continually to keep him in retirement. In Salem he certainly found his ideal environment, and there for thirty-five years he steadily grew in the appreciation of his fellow-citizens till he came to be regarded as the Nestor of the city; and Mr. Rantoul correctly says, "No gathering was complete without his presence, no feast, no social function, wholly happy without his blessing."

Six Miracle Plays. By Katharine T. Hinkson. Chicago: Stone & Kimball.—Almost any book of Stone & Kimball's publication has an attraction for the admirer of things beautiful. The design of the cover, the splendid paper, the rich type, the careful artistic oversight of a hundred details, are things to make any book a pleasure to handle. Astonishing care of this kind has been given to Miss Hinkson's Miracle Plays. Six original drawings by Patten Wilson, reproduced on Japanese vellum, lend picturesqueness to the volume. The plays themselves are six in number, dealing with the "Coming and Childhood of our Lord," advancing from the Annunciation to the Finding in the Temple. There is no attempt at

a simple, human, natural rendering of these scenes. Indeed, the atmosphere of the miraculous is made the most of; and the whole book is cast in the spirit of adoration, of worship before Deity. A gentle poetic sentiment pervades every line, but we seek in vain for any power or passion.

Leaflets for Lent. Selections from the Bible and from the manuscripts of the late Rev. W. P. Tilden. By his daughter, Laura Tilden Greene. Lee & Shepard, Boston.—"Do we take delight in approaching God? Have we not some weak points that need strengthening? Do we all live as we believe?" With these words Mr. Tilden prepared himself and those whom he addressed to keep Lent "as a season of getting and giving light." The book so lovingly and beautifully prepared by his daughter is a gift of priceless spiritual worth to every home in which its uplifting words are read.

The day on which we write this brief but grateful notice is Ash Wednesday; and the words with which the opening of this season is brightened are, "Jesus found the way to God, and waits to show that way to us. Man is God's child, not an adopted, but an own child, born out of the bosom of Divine Love."

John Knox. By P. Hume Brown. London, Eng.: A. & C. Black.—Of the previous four or five biographies of Knox, none compare in original research and thoroughness with this admirable work of Hume Brown's. The story of the great Scotch reformer is an extraordinary one. A poor teacher, a student, a prisoner in the French galleys, a minister, an exile, adviser to the queen, a reformer of the religion of a great nation, —what a career! He had the nature, force, rude simplicity, and directness of a Cromwell. He was typical of his race, like Buchanan, Burns, Carlyle. But with Carlyle's force and roughness he shared Burns's great human sympathies, feeling, in his own words, "I have rather need of all than any hath need of me."

Three centuries of his fellow-countrymen have continued to regard the name of Knox as the greatest upon the nation's scroll of fame.

Little Books on Religion.—Messrs. Dodd, Mead & Co. are to be thanked for bringing out this useful little series of handy volumes, edited by Dr. Robert Nicoll. We have seen several of the series. Some half-dozen have already been issued; and they are all fresh, vigorous, quickening, religious literature. Dr. Dale's "Christ and the Future Life" and Dr. Marcus Dod's "Visions of a Prophet" are very strong, from their orthodox point of view. The gem of the set so far is, however, Ian Maclaren's (John Watson) "The Upper Room." Here is the most delicate poetic imagination, with almost perfect simplicity of literary style, brought to bear upon an interpretation of the tenderest scenes in the life of Christ. Among the innumerable efforts in this direction "The Upper Room" deserves a permanent place.

Life of Jesus. By Ernest Renan. Boston: Roberts Brothers.—A newly revised translation from the twenty-third and final edition of this famous work. The whole text has been carefully compared under the supervision of Dr. J. H. Allen, who writes an introductory editorial preface. With whatever slight historical exaggerations this work may be marred, it will probably hold its place as the first scholarly attempt to acknowledge the proper atmosphere in which the early scenes of Christian history really took shape. Baur, Strauss, Zeller, etc., were rational to an extreme; but hard logic deflects the true vision. Renan restored truth by bringing back imagination into the interpretation of the Gospels.

Architects of Fate, or Steps to Success. By Orison Swett Marden. Boston: Houghton, Mifflin & Co.—A book of inspiration to character-building, self-culture, to a full and rich manhood and womanhood, by most invigorating examples of noble achievement. It is characterized by the same remarkable qualities as its companion volume, "Pushing to the Front," which passed through more than a dozen editions the first year, has been adopted for use in the Boston and other public schools, has received hearty commendation from other countries, and is pronounced by the press one of the greatest success-books ever published.

The Religion of Hope. By Philip S. Moxom. Boston: Roberts Brothers.—This is a collection of various sermons delivered during a dozen or more years on all sorts of topics. The common note of a hopeful, strong, sane man's vigorous voice rings through them all. They are good to read.

From Tacoma, Wash., comes a special number of the *Free Church Record*, entirely devoted to memorializing the late Rev. O. B. Frothingham. The little Tacoma paper has gathered up a loving word from Dr. J. H. Allen of Cambridge, the funeral address of Rev. J. W. Chadwick given in Boston, and the addresses delivered at the memorial exercises in New York. To these it adds the word of its own minister, Rev. Alfred Martin.

CHILDREN'S CORNER.

THE LIGHTED CANDLE.

A Sermon for Children, written for the "Unitarian" by Rev. Roderick Stebbins.

Some weeks ago we had a lesson on this subject in our Sunday-school. I hope you remember the picture that was in the lesson paper for the youngest children.

It was a picture of a little boy with his long night-dress on, just ready to jump into bed and to go to sleep. He had been playing hard all day, and his eyes were blinking and winking; for the sand-man had been around, and had said it was time for little boys to be tucked safely in bed.

But there was something else in this picture besides the little boy. There was a candle standing on the window-sill; and it was burning away as hard as it could, and giving as much light as possible to the little boy in the room and to anybody who happened to be on the sidewalk below.

It was snowing outside, for there was snow on the window-sashes; and, although the picture did not tell us so, I think the little boy's father was hurrying home from his business in the street below. As he got near his house, his hat and coat all covered with snow and his trousers tucked in his rubber boots, he looked up at his little boy's window, and said: "There is the light in my little boy's room. He hasn't gone to bed yet; and, if I hurry, I shall see him before he goes to sleep and give him one good kiss to sleep on." So he hurried faster than ever; and the first thing he did after he had shaken the snow off his coat and had warmed himself a little, so as not to take too much cold air with him into the room where his little boy slept, he ran upstairs, kissed his little son good-night, and went downstairs very happy that he had got home before the little boy went to sleep.

And the little boy, how do you think he felt? Just as you feel when your father, whom you haven't seen all day, comes to your bed at night, and draws the covers over you and tucks you in tight, so you can't kick the clothes off, and then kisses you, hears your prayer, and says "Good-night." You feel very happy, don't you, and so warm and so safe; and you snuggle in your pillow, and are asleep in five minutes.

Now, all this happened to the little boy we are talking about; and it happened so, because he lighted his candle and put it in the window for his father to see. If the room had been all dark, his father would have said: "Ah! my little boy is fast asleep. There is no use for me to hurry, because I cannot see him until the morning." But, because the candle was burning, the little boy and his father had a hug and a good-night kiss before the little boy went to sleep.

Some of you live in the country where there is no gas, and, when bed-time comes, your mother or your sister or some one who takes care of you gives you a candle and you go off to bed. But the candle is lighted, isn't it? It would be very queer to take a candle with you, and never light it. You might just as well take a long piece of iron which never lights. A candle is no use unless it is lighted.

Perhaps you live in the city where there is gas or electricity, and you do not have to use candles; but, when you go to bed, all you have to do is to press a button or pull a chain, and the room is all ablaze with light. This is very much like the candle. The gas or the electricity would be of no use to you at night unless it was lighted. Sometimes the electricity "gives out," as we say, and it will not light; and the house is all dark, and we have to hurry about to get all the lamps and candles there are in the closets, and which we haven't used for a long time.

It is very inconvenient to be left that way in the dark. But that is what will happen if we do not light our candles or if the gas and the electricity will not burn.

Did you ever think that you might be like a candle? The Bible says we are, and in many, many places it speaks of letting our light shine. We are like candles, and our faces show whether or not we are giving any light. How dark a boy's face looks when it is all scowls and frowns! How

dark a little girl can make a room, when she is all pouts and tears! Smiles and bright eyes and cheerful voices, with no whines and scolds, give light to every one in the house.

Some boys and girls think it doesn't matter how their faces look. They do not care if their eyes are swollen with crying or if their voices are angry, provided only they have pretty clothes to wear. When I see boys and girls like that, I always think of the candles some people keep on their mantels, beautiful to look at, but they are never lighted.

You have seen such candles, fluted and twisted, with pictures and gold and silver paper pasted on them, very pretty; and people say they are too good to light. Now, really, the only use of a candle is to give light; and the only use for a boy or girl is to give light also. The prettier a candle is, the more light it ought to give. The prettier, the more fortunate, the better dressed a little child is, the more light he ought to give, the happier he should make all those about him by his kindness, by his cheerfulness, and by his smiles and happy spirit.

There are many more ways in which we can make our light shine; but I think that by bright, happy, sunshiny faces is one of the very best ways. And, wherever children put such a light, it will make people who see it very happy; and they will all want to hurry home, and say: "I saw such a happy child to-day. His bright face made me very happy, too."

And I am sure that God also is made happy by every little child in the world whose face is like a lighted candle to all who see it.

BE YOURSELF.

Never try to hold a bushel, if designed to hold a peck,
Or outreach the cranes and camels with your half an inch of neck;
Never try to race with dolphins, if you cannot even swim,
Or to challenge hawks for vision, if your eyes be old and dim.
Never spread a grain of butter over fifty yards of bread,
Or attempt with penny trumpets to awaken up the dead.

Not every stick of timber that is fit to make a mast,
Not every structure builded is a pyramid to last.
Not every piece of music is an anthem or a psalm,
Not every growing sapling is a pine or lofty palm;
Yet every mossy atom has its own peculiar grace,
And each its perfect usefulness or beauty in its place.

These truths are old and hoary; yet we need them every day,
To reconcile our longings to the limits of our way.
The only true philosopher is he who learns content,
Though quartered in a palace or but sheltered in his tent,
Whose cheerful soul is ready to encompass what it can,
Nor vex itself in criticising God's eternal plan.

—*E. Edgar Jones*, in the *Current*.

KATHARINE.

She is such a darling little girl! I do not know her. The children call her Katharine. The reason I know she is a darling is that, when she comes out of the house in her crimson coat and hood, all the other children cry out joyfully, "Here's Katharine!" and they rush to meet her. Then another reason I know she is a darling child is because she is so good to her dolls. We have a stray cat in our block—a dear cat—who, in spite of her homelessness, keeps so clean and fat. She is such a cheery cat. Katharine is just as kind to the cat as she is to her dolls, and feeds her every day. Such a tiny girl! but she has made all the children happier and better mannered, just because she is so happy and well-mannered herself.—*Grace Thompson, in the Outlook.*

WHEN BEDTIME COMES TOO SOON.

The clocks don't know their A, B, C's,
And so they cannot spell;
But yet they count much more than I,
And seem to count quite well.

But what good so much counting does
I'd really like to know,—
Just sending people off to bed
Before they want to go.

—*St. Nicholas.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Alameda, Cal.—Unity Circle has adopted the plan of having every alternate meeting a social afternoon, when we invite our friends, and, after entertaining them with a short programme, serve them with light refreshments. These afternoon social "At Homes" are growing deservedly popular, and we mean to have many of them.

Athol, Mass.—The Sunday-school of the Second Unitarian Society has a pleasant way of reminding the "shut-ins" and aged people of this church that they are not forgotten by sending them a letter and souvenir—a picture of the church and its pastor—or a bunch of flowers—on their respective birthdays. The pleasant letters sent in acknowledgment show how much the attention is appreciated. Mr. Horst holds very helpful and instructive teachers' meetings weekly; and the series of lessons, "The Teaching of Jesus," are used. We are looking forward to the next series, "The Beginnings of Christianity."

The "Avoirdupois Party" given under the auspices of the guild recently was as amusing as the name suggests. "The Sweet Family," personated by the "Merry Twenty," was a success, to say the least, and formed the first part of the entertainment, after which the company paired off by tickets, and were then weighed, the heavier one paying for refreshments for the two.

Bangor, Me.—Mrs. Chant occupied Mr. Beach's pulpit Sunday, January 12. She spoke upon the subject of "Prison Reform." She also addressed the Sunday-school; and not only the children, but the grown people, enjoyed her remarks. The 13th was the regular day for the study meeting of the Alliance; but Mrs. Chant was to speak morning, afternoon, and evening, and so many wished to hear her the Alliance meeting was postponed one week. The subject to be considered was "The Bible as Literature."

Mrs. Lincoln, of cook-book fame, gave a talk in the Memorial Parlors the evening of the 20th. It was an object-lesson in the use of the chafing-dish.

On Saturday, January 11, there was "A Title Party" at the Parlors. It was a delightful entertainment, and the ladies in charge must have worked diligently with brains and fingers. A great many books were illustrated, and before the hour of departure refreshments were served. A prize was offered to the one guessing the greatest number of titles. The successful contestant guessed the names of more than ninety books.

She was awarded Eugene Field's "A Little Book of Profitable Tales."—*Church Exchange.*

Battle Creek, Mich.—*Reed Stuart Fraternity:* The fraternity is doing splendid work. At the Sunday evening meeting last Sunday Mr. George Lewis read a very thoughtful paper on "Robert Elsmere," giving a synopsis of the story, and showing the main parts of interest in the book in connection with the religious movements of these days. About forty were present, and a number entered heartily into the discussion. The previous Sunday evening Miss Annie Grandine read a very interesting paper on "The Master," by Isaac Zangwill, in connection with a number of good selections read from the book, all of which was much appreciated by those present.

The Sunday-school: The following is a record of the entire Sunday-school for the past three months. The number present at the beginning of the quarter was ninety-seven. The largest number in attendance was December 15, when there were two hundred and thirteen present. Seven new classes have been formed. Collections for the quarter, $29.41. Special attention has been paid to the opening exercises in the way of songs and recitations by the children. One evening concert was given during the quarter; and on Christmas Eve the school was entertained by Mr. Kellogg with his stereopticon, and presents consisting of books and toys were distributed. The kindergarten department is very prosperous under the leadership of Mrs. Barnes, and from the emblems worn by the little ones we note that they are distinguished as "Little Buds of Promise." Mrs. A. C. Kingman, Secretary.

Belfast, Me.—The interest in every branch of our work increases. Of chief interest is the newly organized Channing League of Women, the objects of which are to more systematically conduct the charities, hospitalities, and other parish affairs,

and to keep in touch with our denominational life and in sympathy with the great religious world.

Unity Club work and pleasure go happily forward. Two lines are being followed. The first, a course of fortnightly Sunday evening studies upon "World Helpers." Fifteen-minute papers are read, and thus far have been very ably prepared by members. Second, a musical and social course, consisting of four social parties, dancing, and other diversions, two concerts, and two dramatic entertainments. On the 22d inst. the first musical, "An Evening of Old Songs," was very successfully carried out.

Interest in church attendance keeps pace with interest in these other matters. Congregations of one hundred and fifty and more up to two hundred are the rule. Every now and then some new family joins us, one since the new year began. So for all these things we take courage, and work away.—*Church Exchange.*

Berkeley, Cal.—Rev. Edward B. Payne has arranged a course of six lectures to be given at Stiles Hall on alternate Friday evenings. Prof. William H. Hudson of Stanford University delivered the first on January 24. The speakers to follow are President David Starr Jordan, Col. Charles R. Greenleaf, Helen M. Gougar of Indianapolis, Rev. Myron W. Reed of Denver, and Prof. Charles Mills Gayley of the University of California.

Some of our children gave the Channing Cantata, "The Quest of Truth," at the First Church, San Francisco, on February 8.

Boston, Mass.—At the First Church in Boston Lenten services are being held every Wednesday afternoon, at 4.30 P.M.: March 4, Rev. John Cuckson; March 11, Rev. Thomas Van Ness; March 18, Rev. Samuel M. Crothers; March 25, Rev. Francis G. Peabody. The "Passion Week" services will be as follows: April 1, at 4.30 P.M., Rev. Charles G. Ames; April 2, at 8 P.M., holy communion; April 3, at 11 A.M., Rev. S. W. Brooke.

—Rev. Edward Everett Hale, D.D., left February 10 for Southern California, intending to stop at Cleveland and Omaha on the way. He will spend a short time in Southern California.

—The Alliance Branch of the Second Church announce a course of lectures to be given on successive Wednesday evenings, beginning February 19. Mr. Hagop Bogigian will speak on "The Armenian Question," Rev. Minot J. Savage on "Lowell and 'Biglow Papers,'" and Rev. Thomas Van Ness, pastor of the church, on "The Religious Opinions of George Eliot and Victor Hugo, as illustrated by Tito and Jean Valjean."

—*Dorchester:* The congregation of the First Parish met Sunday, February 9, at Winthrop Hall, Upham's Corner, which had kindly been put at their disposal by Mr. N. G. Allbright. In spite of the bad weather, a congregation numbering four hundred and forty-seven completely filled the hall. Two former ministers of the church, Rev. C. R. Eliot and Rev. S. J. Barrows, assisted in the service. The Scripture selections were read by Mr. Eliot, prayer was offered by Mr. Barrows, and each of them made a short address, partly of tender reminiscence, but also in the spirit of hope and courage. The pastor, Rev. E. R. Shippen, in the course of his sermon, gratefully acknowledged the expressions of sympathy and the invitations received from other churches to occupy their houses of worship. Such offers had been received from St. Mary's Church (Episcopal), Baker Memorial Church (Methodist), Upham's Corner Universalist Church, Central Congregational Church, Pilgrim Church (Congregational), Second Church, Dorchester (Congregational), and from the following Unitarian churches: Christ Church, Dorchester; All Souls', Roxbury; First Religious Society, Roxbury; Third Religious Society, Dorchester. Letters of sympathy were received from Rev. P. Ronan, St. Peter's (Catholic); Rev. Charles R. Tenney, Grove Hall (Universalist); Rev. John B. Wilson, Neponset (Baptist). Expressions of sympathy had also been received from the following organizations: Phillips Brooks Club, Dorchester; Dorchester Woman's Club; Samaritan Society, First Universalist Society of Roxbury; John Eliot Club, Roxbury.

The Nathaniel Hall Society of the First Parish will keep on sale photographs of the old meeting-house for the benefit of the fund for rebuilding. Applications may be made to the chairman of the committee, Mr. Edward B. Allen, Hotel Denmark, Dorchester. Prices $1.00 and 25 cents.

—The Church of Our Father, East Boston, celebrated the fiftieth anniversary of its organization January 28. Eight hundred people were present. The exercises were begun at 5.30 o'clock, conducted by the pastor, Rev. Richmond Fisk, D.D. Miss Keys of Winthrop rendered a solo; and the historical address was by Rev. George M. Bodge of Leominster, a former pastor of the church.

The speaker told how at first the society worshipped in the Maverick Church, then at the corner of Sumner Street and Maverick Square, now Lyceum Hall. Rev. Leonard J. Livermore, the first pastor, was installed Feb. 1, 1847, the congregation then numbering one hundred and forty. On Dec. 7, 1851, Rev. Warren H. Cudworth, a Harvard graduate, was ordained to the pastorate. The speaker paid a glowing tribute to the memory and ability of this preacher, and, continuing, said that the new society finally built a church edifice at the corner of Maverick and Bremen Streets, and was greatly strengthened by the flock-

ing to the district of sturdy ship-builders from the South Shore, Duxbury, Mansfield, and Scituate. The corner-stone of the present church was laid July 17, 1867, and the edifice was dedicated April 15, 1868.

Rev. Dr. Fisk then read letters from Rev. Dr. Edward Everett Hale and Rev. Caleb D. Bradlee, D.D.

From 6.45 until the hour of the banquet at 7.30 the corps of fifty ushers were busy escorting members of the society to the front of the church platform, where Rev. and Mrs. G. M. Bodge and Rev. and Mrs. Richmond Fisk held a reception. After the banquet, at which Mr. Frank E. Sullivan presided, came the most enjoyable portion of the celebration. Chairman Sullivan, representing the society, made an address of welcome. "We have two members present to-night," he said, "who were here at the society's first meeting"; and he called upon Mr. and Mrs. Joseph Wells to rise. All present rose to do honor to the venerable couple.

After addresses by Rev. Dr. J. H. Allen and Pastor Fisk, Rev. Minot J. Savage read a poem. Rev. E. A. Horton spoke first in humorous and then in serious vein, touching on the permanence of religion. Mr. Horton was followed by Rev. Charles G. Ames, Rev. Smith Baker, D.D., Rev. Dr. L. B. Bates of the Bromfield Street Church, Rev. Dr. J. T. Black of the Presbyterian church, and Rev. Frederick Woods of the Saratoga Street Methodist Episcopal Church of East Boston.

Brookline, Mass.— The First Parish Church has extended a unanimous call to Rev. W. H. Lyon of All Souls' Church, Roxbury, to become its pastor. Mr. Lyon, who is as deeply attached to All Souls' Church as he is most enthusiastically beloved by his present congregation, has not yet accepted the call.

—Rev. Caleb D. Bradlee has begun his fourth year with Christ's Church, Longwood. He writes us: "Those who attend my church are earnest and loyal; and in all my ministry of over forty-one years, although I have had a very happy time, I do not think that I ever met with a people more devoted and loving. I took the church simply that I might raise up a society for some other person, feeling that at my age I had fairly earned the right to rest; and I am only waiting now till the right time shall come for me to give up the charge to a younger man. New families are moving into Brookline all the time, and some of these families have already joined with us in our efforts to build up this church."

Brooklyn, N.Y.— Rev. William I. Nichols, late of the Spring Garden Unitarian Church in Philadelphia, has been appointed general secretary of the Bureau of Charities in Brooklyn. Mr. Nichols resigned his pastorate in Philadelphia on January 21, and has already entered upon his duties in Brooklyn. He brings to his new work large gifts of mind and heart, a thorough knowledge of the theory and practice of modern charity, experience in charitable administration, and a genuine enthusiasm for humanity. His coming will not only strengthen the Bureau of Charities, but will give additional vigor to our Unitarian fellowship.

—*First Church:* The Confirmation Class will meet at the minister's house on Friday afternoons, beginning February 28. The confirmation service will be on Sunday, March 29. The class will discuss the motives and purposes of the religious life and the principles of liberal Christianity. The young people of the parish are urged to attend.

—*Second Church:* Mr. Chadwick's class in "Modern Literature" meets on Wednesday afternoons at four o'clock, and is well attended. "Matthew Arnold's Letters" have so far furnished the themes for discussion. The regular meeting of the Branch Alliance of the Second Unitarian Church was held at the residence of Mrs. Charles T. Catlin on Friday, January 17. Sixty-five members were present, business was transacted, and a very interesting paper on Browning was read by Mrs. Robert H. Davis of New York. Luncheon and a social hour followed.

—*Unity Church:* The amount realized at our tea party, after paying expenses, was $533.18, a result most gratifying to all interested. The reorganization of Unity Sunday-school is nearly completed, and several valuable additions have been made to the corps of teachers. Mrs. Austin, Mrs. Prosser, Mrs. Fanshawe, and Mr. Southard have entered into the work heartily. The teachers' meetings are held fortnightly. Mr. Camp does not give up the adult class, but has it after the regular session. Mr. Bethune W. Jones is giving the school some excellent training in singing, and the "Carol" is liked more and more. Mr. Alonzo Chase and Mr. Charles Baker have taken charge of the library.

—*Willow Place Chapel:* Many names of those desiring to join the Chapel Confirmation Class have already been received. The class will meet with Mr. Porter once during each week until Easter Sunday, when the members will be confirmed according to custom at the Pierrepont Street Church. The attendance at the Sunday evening chapel services averages about one hundred. Mr. Porter preached on the first three Sundays of the month, and Mr. Eliot on last Sunday. A word of commendation should be said of the chapel choir, for the constant attendance of its members aids materially in the service.

Chelsea, Mass.— The regular evening service on Sunday, February 9, was omitted, in order that the society of the First Uni-

tarian Church might unite with those of East Boston, Revere, and Beachmont in a union service in the Unitarian church at Revere.

The class studies of the Unity Club meet in monthly session. That in Shakspere, under the leadership of Mr. J. A. J. Wilcox, closed its study of "Macbeth" on Wednesday, February 12, and will commence a study of the "Winter's Tale" at the next assembly. The class in "Social Science," Rev. A. P. Reccord leader, will discuss "Modern Scientific Charity" on the evening of February 19, and will be followed by the class in "French Revolution," under Mr. Boyd Bartlett, on Wednesday, February 26. The club is also prolific in entertainment, its last one taking the form of "A Belated Picnic," where an artificial grove, summer costumes, and basket lunches delightfully fulfilled the prophecy of its name.

The Social Circle is also doing effective work. Its various enterprises have thus far been financially successful, and it now advertises a leap-year sale for February 28 and 29. A "Mother Goose" procession and entertainment will be one of the attractions.

Chicago, Ill.—*Western Unitarian Conference:* A regular meeting of the directors of the Western Unitarian Conference was held at 175 Dearborn Street, January 29, at 2 P.M. There were present Miss Hultin, Messrs. Jones, Effinger, Van Inwagen, Fenn, Elliott, and Gould. In the absence of the president, Mr. Effinger presided. The reading of the report of the last meeting was omitted. Letters were read from Messrs. Elliott, Byrnes, and Harvey, accepting their elections to the board; and the letters were ordered to be filed. A letter from Mr. Hosmer was also read, containing suggestions on the objects for which the meeting was called. A letter was read from the secretary of the board of trustees of All Souls' Church, Chicago, inviting the conference to hold its next annual meeting with that society; and the board voted a unanimous and cordial acceptance of the invitation. It was voted that the programme committee consist of four members, including the secretary of the conference and the minister of the church with which the conference unite, and that the committee to be chosen be appointed by the presiding officer. Mrs. Woolley and Mr. Elliott were appointed as the members of the committee. The financial committee reported that it had found that, if the churches should all contribute as much as they had each sent during the past four years, the conference would be able to meet all expenses, and that it had sent out circulars to the different churches, asking for contributions on that basis. It had also found that some $750 of the deficit subscription had not yet been received, and it sent out circulars to those subscribers to the deficit who had not yet sent in the money subscribed. Adjourned. A. W. Gould, Secretary.

—*Unity Church:* The regular quarterly meeting of the Associate Alliance was held in the parlors of Unity Church on Thursday, February 6. Rev. W. W. Fenn of the Church of the Messiah gave an interesting paper on "Denominationalism: Its Advantages and Perils," which was followed by an informal discussion.

At the meeting of the study class Tuesday, February 11, Mrs. Bulkeley read an instructive paper on "Theodore Parker."

Sunday afternoon, February 9, Mrs. Ormiston Chant of London, Eng., spoke to a large and interested audience on the theme "A New Heaven and a New Earth."

The social settlement recently established at the Unity Church Industrial School, by members of the congregation and others interested in such work, is getting into good running order. A mothers' club, which holds weekly meetings, a kindergarten, a crèche, and Saturday sewing-classes, which were features of the Industrial School, have been continued; while several new clubs for men and boys have been organized. Through the medium of a circulating library, good, wholesome literature is sent into the homes of the neighborhood, where it is eagerly welcomed. At the soup kitchen both soup and coffee may be had at a merely nominal price. It is hoped that through this agency one of the prime causes of intemperance among the poor—that is, unwholesome food at home—may be removed. The residents at the settlement, among whom are Mrs. Helen Campbell, author of several books dealing with social problems, Mrs. Charlotte Perkins Stetson, the poet, Prof. Virtue of the Chicago University, and Mr. White, are enthusiastic workers, and hope soon to make the settlement a decided power for good in the neighborhood.

—For a year and a half the society of the First Church has been much interested in the services that its minister, Mr. Fenn, has been holding in a hall in 57th Street. The services have been reasonably well attended, and have made the society realize how exceedingly desirable a permanent church in the neighborhood of the University of Chicago would be. Last year plans looking to this end were fully considered; but the society did not see its way clear at that time to carry them out. During the past month this serious and important problem has been solved for us.

Friends who have been interested in the First Church for the last twenty-five years will remember Mr. and Mrs. Morton B. Hall, who during that time were always to be depended upon for wise counsel and substantial aid. Their death in the late summer was a deep sorrow to the members of

the society, who will always hold them in affectionate remembrance. It is, therefore, with a peculiar satisfaction and gratitude that the society has accepted from their only children, a son and daughter, the most generous gift of land and a chapel which shall be a memorial to their father and mother. The chapel thus will become First Church property, and the society by a unanimous vote decided to help maintain it as a part of the First Church work.

It seemed wise to purchase the property immediately adjoining the chapel, so that, when the time comes for the First Church to move south, it can build its church where the field has been prepared for it. The land chosen for this purpose—one hundred feet on the north-west corner of Woodlawn Avenue and 57th Street—is only one block from the university, and in the midst of what is rapidly becoming most desirable residence property. In buying this lot, the society received a second gift. Mrs. Jerome Beecher, who since her husband's death has been the same generous giver to the Church that he always was, has offered to pay $5,000 toward its purchase.

The plans for the chapel are not yet complete; but it will probably hold two hundred people, ordinarily, and will be so built that a room accommodating one hundred and fifty more can be thrown into it. We are looking forward to its completion early in the fall. Mr. Fenn has already gathered a small but enthusiastic circle about him, and it is with great confidence in his ability that we ask him to carry on this most important work in the new field.

Des Moines, Ia.—Young People's Religious Union, organized in October with ten members, now has a membership of thirty, Henry H. Griffiths, president, John J. Johnck, secretary, Katherine Gue, treasurer. The following is a list of topics: March 1, "Child Labor," Elizabeth Conger; March 8, "John Calvin," Mae Cameron; March 15, "Margaret Howe: A Character Sketch," W. B. Fuller; March 22, "Disposition of Criminal Children," Ed. L. Pugh; March 29, "Agnosticism or Faith," Katherine Gue.

Eastport, Me.—We feel as if our church had had an increase of life during the past few months. The Alliance Branch is in a very vigorous condition, and finds Mr. Mott's "History of Unitarianism since the Reformation" very suggestive as a textbook. Several papers are read at each meeting on persons or subjects connected with the lesson. The sewing circle just started has opened with promise of great success, especially through the social feature connected with it of a general parish supper every month in the vestry, followed by games or rational amusement of some sort. The girls of the Lend a Hand Club, to the number of about twenty-five, are doing well, meeting every other Sunday after Sunday-school for devotional service and consultation.—*Church Exchange.*

Farmington, Me.—Farmington is to have a University Extension course of lectures. The subject chosen for this winter is "The Unequal Distribution of Wealth." The lecturer for the season is Prof. Cole of Concord, Mass., who was for three years an instructor in Harvard University.

Unitarian services will be held at Temple once in two weeks, commencing Sunday, February 2. The services will be held in the afternoon. There has never been any liberal church in Temple, but there are a number of liberal people there who desire to know what Unitarians believe. Temple Village is about five miles distant from Farmington.

Our church here has issued a pamphlet containing a calendar of the services of the church, the Unity Club, the Sunday-school, and Women's Alliance, besides a brief statement of "things commonly believed among Unitarians." Hosts of people are inquiring about the belief and aims of liberal Christianity. It is well to have some brief statement at hand to offer them.

Our Women's Alliance Branch is making arrangements for a May fair to be held May 1.

Houlton, Me.—The Women's Alliance is doing excellent work. It has a large membership. A very successful New Year's party was given to the children of the parish. A holiday paper in the interest of the church netted over $75. The ladies are making preparation for their annual fair to be held about February 20. The proceeds go toward the payment of the church debt. The Houlton parish is made up of wide-awake, earnest, helpful people; and Mr. Chase finds great encouragement to put forth his best efforts in the hearty, steadfast co-operation they give him. Rev. Mr. Crosby, now settled in Yarmouth, was a man and minister whose ten years' successful pastorate reflected equal credit upon him and the people he so faithfully served.

India.—The visit of Rev. J. T. Sunderland, M.A., has proved a great success, so far as attracting audiences of educated Hindus to listen to what he had to say about the principles and faith of Unitarians. In a brief letter written on December 26 from Poona, and received at Essex Hall yesterday, he says: "I have just returned from my trip in the north, where I have preached, lectured, and had personal interviews with leading Brahmos at Ahmedabad, Jeypoor, Delhi, Agra, Lucknow, Benares, and Allahabad. I am now at Poona, attending the National Indian Congress and the National Social Conference. I have just preached this evening the annual sermon before the latter body. My

mission is developing into more than we expected. Invitations to visit places and speak are coming thick and fast, and are already more in number than I can fill. There is everywhere among the Brahmos and others interested in religious progress a great desire to get hold of our Unitarian thought. The sympathy of the English Unitarians expressed in sending me here is warmly appreciated" Mr. Sunderland states that he has already quite a long list of people who wish to have Unitarian books and tracts sent to them. At Bombay and Madras his reception was most cordial.—*Inquirer, London.*

Ithaca, N.Y.—The last Sunday evening lecture was given by Mr. T. W. Burns, a lawyer of this city. Mr. Burns's subject was "The Contribution of the Irish to the Making of America." The church was filled, and the eloquence of the speaker carried his hearers with him. On January 15 a Unity Club was reorganized. Prof. Rowlee was elected president of the club, and the work promises much profit as well as pleasure to those taking part. There seemed to be a strong desire for a literary section. So for the present there will be three sections; namely, the ethical, sociological, which now unite with the club, and the literary section. On the evening of January 19 Rev. J. M. Pullman of Lynn, Mass., occupied the Unitarian pulpit, having preached at Sage Chapel in the morning. The sermon was full of helpful thought; while the energy and force of the speaker drove the mighty truths straight home to the hearts of the hearers. The common duties of every day were transmuted by the spirit of the speaker into nobler forms, and we felt a new courage for life's conflicts.

The first meeting this year of the literary section of the Unity Club was devoted to the study of Eugene Field. The interest awakened by the readings from Field's works led to a request that the subject might be continued next week. Rev. C. M. Tyler, D.D., delivered the first of a series of four lectures under the auspices of the Unity Club. The subject of the first two lectures is "The Ethics of Religion." These lectures are given Sunday evenings, and have already awakened a strong interest.

The Mary E. Wilkins evening of the literary section was very enjoyable. These evenings are merely introductory to a study of present-day authors. The attendance increases at every meeting. The second lecture on "The Ethics of the Social Question" was given last Sunday evening. These lectures are a masterly setting forth of the present social conditions.

Kansas.—Van Mission services were held at the Oak Grove school-house, Pott County, on the 21st and 22d of January. Rev. Abram Wyman of Topeka, having kindly come over for the occasion, conducted services. The weather being somewhat unpropitious, there was only a small attendance; but a deep interest prevailed, and a good hearing was given, as both services were of most impressive character, one being on "Energy and Earnestness," and the other on "The Christ of Unitarians." Mr. Wyman had brought a number of hymn-books, which contributed to complete the effectiveness of the services. Thus a great gratification has been afforded to shut-ins and others who had long been separated and deprived of the consolation of communion of the liberal organization to which they had been long attached. A second visit is hoped for, when more genial weather arrives.

Kennebunk, Me.—We have lately been favored with a visit from Mrs. Chant, through Mr. Prescott's solicitation; and the other denominations responded very cheerfully to his invitation to listen to her in our church, although they were in the midst of a series of revival meetings. At her request all joined in singing "America"; and it seemed as if peace and good will had verily descended to abide with us. A few days later Mr. Savage delivered one of his famous lectures in the lyceum course.

Mr. Prescott meets a class at the church parlor for the study of the Higher Criticism of the New Testament every second Thursday afternoon.

The subject of the January guild was "Unitarianism, Past and Present," on which several excellent papers were written. Letters to the Tuskegee Club from the boy and girl being educated by them were also read.—*Church Exchange.*

Littleton, Mass.—A red-letter evening in the sixty-sixth consecutive season of the Littleton Lyceum was that of Tuesday, January 28, when Dr. Joshua Young of Groton gave his lecture on "The Death and Burial of John Brown." Those times that tried men's souls were brought vividly before his hearers by one who could speak from personal experience and participation in the events related. Dr. Young, then pastor at Burlington, Vt., having, in the face of considerable difficulties, reached North Elab the morning of John Brown's burial, found himself unexpectedly called upon to officiate as the clergyman of the occasion,—a service he gladly rendered, though it brought him no little personal sacrifice in the loss of friends and temporary position. Though often asked to do so, Dr. Young has waited thirty-seven years before writing the story of those eventful times in which he is now rightly glad and proud to have borne what he would call a humble part. He tells the story with all the vigor and freshness of youth. There are few left of the old anti-slavery heroes able to tell a like story.

London, Eng.—*Welsh Unitarian Movement:* Last Sunday evening, at 63 City Road, Mr. Dan Jones spoke on "The Great Mission of Jesus." The speaker, a scholarly and thoroughly earnest young Welshman, passed for a fully qualified minister. The devotional part of the service was conducted by Rev. D. D. Jeremy, M.A., who made a presentation to the movement of a magnificent large-type Bible; and a hearty vote of thanks was accorded the reverend gentleman for his generous gift. It was decided to start a Sunday-school on the 26th inst. A suitable room is being sought in the neighborhood of Upper Street, N. The room at City Road, so kindly lent by Mr. Carlier, will certainly be too small in a few weeks, at the rate the attendance at each meeting is now increasing. A number of small Welsh Bibles are wanted, also a small harmonium. The treasurer is Miss Davies, the Dairy, 102 Caledonian Road, N., and the secretaries Messrs. D. D. Evans, 2 Eade Road, N., and Mr. Jones, 125 Caistor Park Road, Portway, West Ham, E.

Los Angeles, Cal.—The past month has been a busy one. In spite of the unpleasant weather, our auditorium is still inadequate to take care of the crowds that attend our Sunday services.

Lynn, Mass.—Rev. Samuel B. Stewart is holding a successful series of four o'clock vesper services on the first and third Sundays of the month. Seven services have been held; and the interest, expressed by an overflowing church, is unchanged. The audience is mainly made up of people from other churches and non-church-goers.

Madison, Wis.—The success that has thus far attended the Sunday evening services at the Opera House has compelled a new forward movement upon our part as a simple matter of duty. At no one of the services has the large audience room—easily accommodating not less than twelve hundred people—held all who have sought admittance. Many persons, finding all seats taken, and in some instances standing room as well, have turned away disappointed and surprised. We cannot continue the Sunday evening services beyond the time announced. It seems a duty to provide for a morning service, to which the people who have attended and so generously supported the evening work may be invited in entire good faith. For that reason — and that alone—we have decided upon a series of morning services at the Opera House, beginning February 23, and continuing six Sundays. A series of sermons will be given by Rev. W. D. Simonds upon a theme which, it is believed, will be of unusual interest to the people. The general subject is "The Truth about Religion." Special topics and dates as follows: February 23, "The World's Great Religions"; March 1, "Spiritual Masters of Mankind"; March 8, "The World's Infallible Bibles"; March 15, "Does Religion stand or fall with the Miraculous?" March 22, "Virtue crowned in the Temple of Religion"; March 29, "The True Church of God and Man." It is proper to add that at these meetings all seats are free. Opportunity will be given to all to contribute such sums as they may feel able and may deem just and right in support of this movement.

Milton, Mass.—The Parish Committee wish to call attention to the letter which they have sent out concerning the interior repairs of the meeting-house, and which will be in the hands of the members of the congregation before the February *Recorder* reaches its readers. They wish to emphasize the fact that it is the business and the privilege of each one to supply the means to keep the building in good repair; and they hope for as cordial response from those who can give only cents as from those who can give dollars.

Milford, N.H.—This society is at peace without being asleep. Its minister (Rev. A. J. Rich) preached his fifth anniversary sermon a few weeks ago, in which he reviewed the quarter-century history of the church, and found cause for congratulation in its evolution from a scanty beginning to its prosperous and strong present, with fine church edifice, a membership of nearly one hundred, no debt upon it, and money in the treasury. This church stands for more than for its own existence, and reaches out to be an influence in the community. It aims less to make converts to its sect than to make good citizens for the town, and to foster morality and brotherly love in all directions. It holds annually two courses of able lectures and sermons from talent outside, besides holding regularly Sunday evening services for six or eight months in the year. The lyceum lectures are from the best talent to be had, and have uniformly been a success. The course of free lay Sunday evening lectures this year has drawn upon the legal profession, in which leading statesmen discourse on "Good Citizenship," "The Mutual Demands of the School and the Public." This last was given last Sunday evening by the State superintendent of schools. A course of lectures on "Foreign Travel" are being given by the pastor and other local talent, under the auspices of the Unity Club.

In a letter to the Milford *Cabinet* Rev. John C. Mitchell of Wilton says: "The Unitarian church of Milford has not only a model pastor, but also has a model church edifice,—one of the finest buildings of its capacity in the old Granite State, solidly, artistically, modernly constructed. And the brave little society that worships in it is an example to all the churches in this vicinity as to liberality and consecration.

Think of it! A congregation of some hundred people, with no rich folks among them, made up of those of moderate means, pay their minister a salary equal to that paid by wealthy congregations numbering hundreds! Such devotion, such sacrifice, must ultimately win. May peace and prosperity crown the efforts of pastor and people in declaring a religion that blesses humanity and glorifies the Creator and Loving Friend of us all!"

Minneapolis, Minn.—All Souls' Church, which has recently settled Rev. Howard MacQueary as its minister, seems to be in a very flourishing condition. It has a rapidly growing Sunday-school and a newly organized Young People's Society. A tasty little folder has been issued, containing the topics of the Sunday discourses for the next few Sundays. On January 19 the morning topic was "Who wrote the Gospels, and are they Reliable Histories?" The evening subject was "The Universalists' Idea of God." January 26, "True and False Views of Jesus' Birth" and "The Universalists' Idea of Jesus" were taken up. On February 2, "Was Jesus' Mind miraculously developed?" and "Universalists' Idea of Man"; and on later evenings "The Universalists' Idea of the Bible" and "What is the Difference between Universalism and Unitarianism?" were considered.

Palo Alto, Cal.—On Sunday, January 12, a meeting was held at the house of Mr. J. S. Butler, Palo Alto, at which were present thirty persons desirous of organizing a society, whose purpose, as stated in the announcement of the object of the meeting, should be "the promotion of moral earnestness, and of freedom, fellowship, and character in religion, and which," the announcement further states, "shall impose no restriction on individual belief." More would have been present but for the threatening weather. Those present organized the Unity Society of Palo Alto. Prof. Hoskins of Stanford University was elected president, other offices and committees were filled, and a place for future meetings decided upon. It is the hope of the society to be able in the near future to build a suitable chapel; and Mrs. Wilkes, who has for some time been conducting the meetings, has promised substantial aid toward its erection, in case a good building lot is secured.—*Pacific Unitarian.*

Presque Isle, Me.—We have the cheerful report to make that our work is steadily progressing. A few new families have come to us this year, and the parish list now contains the names of thirty-seven heads of families. The total number of adults and children is one hundred and twenty-six. The average attendance at Sunday services is encouragingly larger than it has ever been before since the present pastor's coming. He has preached several courses of sermons this year, and is now toward the close of a series upon "The Growth of Religious Ideas."

The Sunday-school is at least holding its own in the matter of members, and is full of life and interest. The Lend a Hand Club now numbers twenty little people between the ages of seven and fourteen. Under its auspices a sociable was given in the vestry last evening; and the proceeds, which amounted to nearly $10, will buy new books for the Sunday-school library. The children were very enthusiastic in arranging and carrying out the programme, and the affair proved the happiest kind of a success. A leap-year party was given by the circle last week in Academy Hall. Dancing, whist, and refreshments were enjoyed by a large gathering of young people of all ages,—from eight to sixty.

Portland, Me.—A very successful course of lectures is being given in the First Parish Church under the auspices of the Women's Alliance. The Unity Club is now reading Shakspere, besides diligently carrying on its course in French history.

Portland, Ore.—The First Unitarian Society held its annual meeting on January 14. The attendance was the largest in the history of the society. The report of the treasurer showed the finances of the society to be in good condition, with unpaid subscriptions sufficient to meet the small outstanding debts. Reports of the Women's Auxiliary, Sunday-school, Christian Union, Post-office Mission, Young People's Fraternity, and the Channing Club, were presented by their several secretaries, and showed all to be in healthy activity. The pastor's report showed an increase in the membership of the church and in the number of families in the parish, and called attention to several matters of importance. Messrs. B. S. Pague, E. C. Stuart, and C. H. Woodward were elected trustees for three years. After the business meeting adjournment was had to the chapel, where the Women's Auxiliary served refreshments and a delightful hour was spent with music and sociability.—*Pacific Unitarian.*

Puyallup, Wash.—Dr. Acton preaches regularly for the society once a month. Rev. Mr. Falt (Universalist) and others preach monthly at McMillin.

Redlands, Cal.—On January 5 the annual meeting of the Church of the Unity was held. The report of the treasurer was read, and directors were elected. It was the unanimous request of the congregation that the directors call Rev. J. Frederic Dutton, D.D., to the pastorate for the coming year. The board of directors has organized, with the election of E. A. Moore, president, Mrs. Charles Putnam, vice-presi-

dent, J. J. Suess, treasurer, D. W. Willard, secretary, James A. Stone, collector. It has carried out the wishes of the congregation, and voted unanimously to extend a call to Dr. Dutton to serve the church for the ensuing year.

Saco, Me.—The Social Circle continues its charity, sewing in the afternoon; and the "social" part in the evening is largely attended by ladies and gentlemen and a good number of young people. At the last meeting of the Alliance the appeal sent from Bangor for aid in furnishing the church at St. John was read, with the result that the matter was put into the hands of the treasurer to raise as large a sum as possible. The ladies subscribed something at that meeting, which will doubtless be considerably increased.

St. Louis, Mo.—Rev. John Snyder of the Church of Messiah is giving a series of short evening talks on the following subjects: February 2, "What we believe about the Trinity"; February 9, "What we believe about Jesus Christ"; February 16, "What we believe about the Church"; February 23, "What we believe about the Future State"; March 1, "What we believe about the Vicarious Atonement." The attendance has been very good,—from seven to eight hundred people each evening. The literary programme for the Wednesday evening meetings is as follows: February 12, "Two Italian Saints and their Homes," Miss Bulkley; February 26, "Benjamin Disraeli," Rev. Leon Harrison; March 11, "The Needs and Rights of Old Age," Dr. Love; March 25, "The German University," Dr. H. S. Pritchett; April 8, "The Necessity to Ethics of Religious Sanction," Mrs. Albert Loth.

Rev. M. J. Savage will address the Unitarian Club March 17 on "The Religious Situation," and will preach for us Sunday, March 15. We are looking forward to this visit with great pleasure, as few of us know Mr. Savage personally.

Mr. Moss rejoices in having finished his collection of $500 for the mission Sunday-school. They now have a new piano, and soon will have many new books in the library.

Salem, Mass.—The union services of the Unitarian churches have been held in the East Church on Sunday evenings in February. There has been a large attendance, and great interest has been shown in the services. The following subjects have been discussed: "If a Revival of Religion were to come, along what Lines might it be expected?" "Inspiration in the Light of Abraham Lincoln's Career"; "A Revised Version of Adam's Fall"; "The Secret of Washington."

—At the union service in the First Church on the last Sunday evening in January a large audience listened to a fine discourse by Rev. George C. Cressey, Ph.D., upon "Mental Healing."

—The Barton Square Alliance invited the New England Associate Alliance to meet with it on February 27. Papers will be read by Rev. E. R. Shippen of Dorchester, Mass., "Woman's Part in Realizing the Social Ideal"; Miss Helena Dudley of Boston, "College Settlements"; Mrs. Edward C. Jordan of Portland, Me., "The Distinctive Features of Alliance Work"; and Miss Florence Everett of Dorchester, Mass., "The Unitarian Exhibit at the Exposition in Atlanta."

The Essex Conference is to meet at the Barton Square Church Wednesday evening, March 4, and Thursday, March 5. Rev. C. G. Ames of Boston will preach the sermon Wednesday evening. Rev. S. W. Brooke of Boston is expected to give an address at 11 A.M. Thursday; and at 2 P.M. Rev. F. A. Gilmore of Haverhill will give an address.

Salt Lake City, Utah.— The First Unitarian Society inaugurated on Monday evening a pleasing feature of its church life in the form of a parish supper connected with its annual meeting. Tables were stretched in four parallel lines the full length of the auditorium of Unity Hall, with seats for two hundred and fifty, all of which were occupied; while fifteen of the young ladies of the society poured coffee and looked after the wants of the company. When the supper was ended, the president of the society introduced the historian, Mrs. W. C. Jennings, *née* Martha Burgess of Boston, who read an interesting history of the church during the year 1895. This was followed by a poem of welcome to the new hall by Mrs. David Utter, *née* Rebecca Palfrey of Cambridge. The annual address was then delivered by the president of the society, Mr. Nat. M. Brigham, a former Massachusetts boy and Harvard man, who will be well remembered by Harvard men of the later seventies. Mr. Brigham was the last United States marshal of the Territory of Utah, and is the newly appointed marshal of the State. He has been the president of the Unitarian society since its beginning; and his earnest devotion to its interests has largely contributed to its successful struggle for existence during a period when so many new societies in the West have failed. In his address he emphasized the need of unity, saying: "But the gratifying point to the liberal believer is that the churches which but yesterday were placing the greatest possible stress upon certain technical interpretations of the Bible are endeavoring with almost indecent haste to interpret the crying need of humanity. With the astuteness of politicians, churches are now studying the trend of the world's best thought. The ecclesiastical ear is very close to the ground: the laity is in the saddle. Sociology, in its relation to the

advancement of humanity, most thoroughly attracts the student of divinity and the masses. Of liberty we have enough: the children of men have taken up the grand march toward unity. Church unity seems very far distant. Let it go. Human unity is Christian unity, and therein lies the hope of the world." He then turned to the local conditions affecting the Salt Lake society, and spoke in strong words of the opportunity and the need.

At the close of his address he introduced as toastmaster for the evening the minister of the society, Adelbert L. Hudson, who in a happy manner introduced the following toasts: "Our Opportunity," responded to by Elmer B. Jones; "The Young Man and the Church," Frederick Lyon; "The College Man and the Church," A. T. Sanford; "The Business Man and the Church," Henry W. Lawrence; "The Unitarian Missionary," A. N. Cherry; "The Clergy," Rev. David Utter; "The Laity," Eugene Lewis; "The Descendants of the Puritans," N. Albert Sherman; "Science and Religion," A. Grothe; "Law and Religion," C. S. Varian; "The Rewards of Liberal Religion," A. T. Schroeder.

The addresses were all excellent; and the evening, as a whole, was one of the most notable church events which ever took place in the city. It is the beginning of a series of free social entertainments intended to consolidate the working forces of the society; and its influence is already felt in the evidence of a stronger spirit of cohesion in this growing society. The present outlook here is very hopeful. Since October 1 thirty-nine new members have been added to the church rolls, including some of the leading business men in the city. The congregation has grown steadily until it averages nearly three hundred. The Sunday-school now numbers over one hundred, and all departments of work are showing a healthful and harmonious activity.

San Francisco, Cal.—*First Church:* Nothing special has marked the month of January. Dr. Stebbins has preached in the morning, and Mr. Eliot in the evening. The meetings of the societies interrupted by the holidays have been resumed. Rev. Samuel Slocombe, formerly of Cayucos, has taken charge of the Bible class. He is a fine Biblical scholar and a man of ability and character.

Seattle, Wash.—The resignation of Rev. Dr. J. H. Acton as pastor of our society in this important city was a painful surprise to his congregation and friends elsewhere. The members promptly rallied, and by a large and decisive majority urged him to withdraw his resignation. At our present writing Dr. Acton's decision is not known, perhaps will not be until Secretary Batchelor reaches Seattle and confers with the society and its pastor.

Spokane, Wash.—Rev. Oliver J. Fairfield, the new pastor of the First Unitarian Church, preached his first sermon to his new charge on January 12, taking for his text, "The Lord was my stay: he hath brought me forth into a large place" (Psalm cxviii. 19). A large congregation was present to greet the new pastor. He made a most favorable impression by his clear and forcible enunciation of his theme, and at once gave indication of being a deep thinker, a close student, and an earnest advocate of the teachings of Christianity. The church is to be congratulated in its excellent choice of a pastor.

Springfield, Mass.—On the evening of February 16 the usual Sunday evening service at the Church of the Unity gave way to a special service on "Elijah," with illustrations from Mendelssohn's oratorio. The music was made the leading part of the evening's worship, such selections being made as fall within the scope of a quartette's powers. "He that shall endure to the End" and "Cast thy Burden upon the Lord" were sung by the full quartette; and the beautiful trio, "Lift thine Eyes," was given by a trio of women's voices. A number of the favorite solos were also sung, including "Oh that I knew where I might find Him" for tenor, and "It is Enough" for bass.

Rev. Bradley Gilman supplemented these selections with a short address on some of the more salient characteristics of Elijah. This is no time, he said, to discuss the literal accuracy of the narrative in such matters as the miracle of calling down fire. Far better is it to note the firmness and truthfulness in the outline of Elijah's character which the story gives. He was a man whom we should expect to see merciless to the enemies of Jahveh; and, as soon as victory is assured, we see him giving orders for the sanguinary extirpation of every one of them. Great mountains often make deep valleys, and we expect men capable of exaltation of character to have their hours of depression; and such we find to be the case with Elijah. There are few characters in the Old Testament so fully and vividly drawn for us.

Whitman, Mass.—Audiences here have steadily grown for the past few weeks, until now the average Sunday morning congregation numbers one hundred. Unity Club work has been extended by introducing a study section entitled "Current Events and Modern Travels." Sunday-school has also received new accessions, the average Sunday attendance being upward of sixty. A large adult class is studying Dole's "Catechism of the Liberal Faith." Ladies' Aid Society is working vigorously and with good financial results.

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JOY IN LIFE.

AN EASTER SERMON BY REV. SAMUEL B. STEWART, OF LYNN, MASS.

"For lo! the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."
—CANTICLES.

"The Lord is risen, indeed."—LUKE.

Our interest in life is not better shown than in the greeting we give the first green blades of grass springing close underneath the house-wall where the sun strikes. Every slightest indication of life to come, a rent in the mat of leaves in the wood or protruding bulb in the garden-bed that you have not yet uncovered, elicits delight.

What exceeds the joy we take in life! Everything is passing. The forms of things grow, and reach maturity: they yield to decay, and disappear. But, as the procession passes, we instinctively turn to see what new thing or creature is approaching.

The ancients began the year with the vernal equinox. Of all moments, this would seem, for us at least, to have been the right moment, when the brooks and streams have loosened their bands and vegetation has started along their flooded banks, when the birds have begun to migrate northward, and mayflowers and crocuses and catkins have broken the crust of the winter snows.

Life is the one thing we care for,—life. Death has no charms. Life is what we love and live for. Springtime is the symbol of our joy in it. Springtime gives to our hope a certainty that all will end in life.

The old doctrines of the transmigration of souls and of the absorption of souls show the searching power of the love of life,—how unwilling we mortals are, and have always been, to believe in death.

Sometimes, however, our sensibilities are benumbed by the long, cold silences of nature. We sink into other lethargies, and almost believe ourselves dead, we seem to ourselves to be accomplishing so little, to be growing and thriving so little. Like plants and animals, we are given to hibernation under the ebbing of the years and the drifting of snows upon our locks, the stiffening of the joints and the quietness of our rest in toil and pleasure. But the spectacle of the spring flowers and the new singing of the birds waken us. The time-view greatens, and the world-view greatens. We look within, and find that our thoughts are still young and our loves still green, that "tribulation worketh patience, and patience experience, and experience hope." We find that love never dies, and that every day brings its revelation. We live still; and nature lives, and God lives.

We are creatures of sentiment; and we ought not to distrust ourselves because we hope so much and trust so much and believe so much that we cannot always rationally prove. It is not as if our eyes and ears were never mistaken. It is not as if our reason were never at fault. If anything is certain, it is that our eyes and ears are often

mistaken, that our sense-perception often falls short, and that our reasoning, marvellous as it may be, is not always a final appeal. We are victims of illusion as to many sensible things, and the realities we search for with our reason escape us. Hence it is that we have hopes and faiths to carry us where our eyes cannot see, where thought cannot reach and comprehend. When our reasonings fall short, our hopes come true: when the hard facts seem to be against us, faith comes true. Often our reasonings give way, and our hopes prevail. Often our facts are taken prisoners, and our faiths conquer. It has often been so in the world. Hope has been the stronger power, faith the deeper substance. In the progress of the world these have taken the lead; and, had not they taken it, there would have been no progress. The world of art and thought is the product of ideality, our hearing of things unheard, our seeing of things unseen, our reaching after what has not yet been grasped, our certainty of the uncertain.

When, therefore, hope and faith have come true so many times and as to so many things here in this life, shall they not also come true as to the thing we most care about, — life eternal?

Yes, we are creatures of sentiment, and ought not to distrust ourselves because we hope so much and trust so much where we cannot see.

Wordsworth says:—

> "Our birth is but a sleep and a forgetting:
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar:
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory, do we come
> From God, who is our home."

Is it only an intimation? But how much it reveals, of how much it assures us! It is of course a sacredly treasured fact where in the old family Bible it says you were born at such a town, on such a day of such a month of such a year. Some day, on the opposite page, another entry will be made. But, alas! the handwriting will one day grow faint and blurred and indecipherable. And family records are so difficult to keep. After a while we lose track altogether of far-away birth-days and death-days, just as we do of the inscriptions upon the marbles of the churchyard, clambered over by mosses and vines. But the intimation of hope, the vision of faith,—

> "From God, who is our home,"—

there is an indelible record that localizes us beyond dispute, identifies and fixes our life and being. The diseases of time cannot obliterate it. The generations of earth may pass, the earth itself; but nothing shall disturb our inheritance, for it is written in the life of God. God will always be our home. Yet faith it is that laid the foundations of it, and hope that built its walls and embellished its rooms, and made it comfortable for the soul's eternal abode.

We love life, and live for life. We ought to believe in it with all our hearts, not as though it were alone for now, but forever.

Some are unendowed with the emotion of hope, and do not know what a precious elixir it is. There have always been such. The author of Ecclesiastes was one. He is typical of them all, ancient and modern. His book is a sad book, because it takes the time-view, not the view of eternity, an earthward, not a heavenward view. He gives no place to the unseen and unrealized. His picture of life has no perspective. There is no liquid, dreamy, roseate glow of the infinite skies resting upon the common scenes of earth. Even the bit of comfort he gives when he says, "The spirit shall return to God who gave it," seems a misplaced and forced confession after the long wail, "Vanity of vanities." You wonder how it got there, and if it really belonged there. You close the leaves as you close the door of some old curiosity shop or bazaar of bric-à-brac, crowded with faded tapestries, antique chairs, dusty idols and bronzes from some Oriental world, richly elaborated candlesticks that will never again hold burning tapers, marvellously chased goblets from which the wine has been drunk, old books in vellum and hinged and clasped, paintings crackled by heat and cold, dim and effaced, old musical instruments that will sing no more songs, some great man's cradle and there the walking-stick he carried, his pen, his spectacles, and there his slippers.

There are those who live among the memorials of the past; who idolize the relics

of time, and seem happy in lingering among its beautiful tombs; those who love most the song of "Departed Days"; who make a monument of their sorrows and disappointments, and whose worship is a contemplation of their own transiency.

But turn to the gospel of Jesus. Turn to the messages of Paul. Here all the pictures have perspective. Here no wailing notes are heard. Earth blends with heaven. Death ends in life. The passing is not out of existence, out of consciousness, but into higher existence, into holier consciousness. Here is no curiosity shop, no faded shrine arrayed with the dusty, broken fragments of human genius and sacrifice. Here is "my Father's house, wherein are many mansions." "I go to prepare a place for you." "Eye hath not seen, nor ear heard, nor the heart of man conceived the things that God hath prepared for them that love him." Here is an atmosphere, here is light and depth, here is a vista, here are spaces studded with stars, here are heavenly heroes and groups of angels, and I know not what else that is disclosed to the entranced vision of hope and of faith. The gospel is full of hope, full of faith, full of life, both for times present and for times to come. It is all life, every page of it. Every page is studded with ideals for us to reach up to. It insists upon our own life and strength. It tells us that we are sons of God, and that we are here to do God's service, that our service is not for time, but, again, that it is forever. *Sursum corda*,—Up again, old heart,—is the rallying cry heard all along its chapters. It kindles a holy fire in the soul. It inspires the love of truth and the love of humanity. It teaches that the life of beautiful service has its beginning in God and its ending in God.

We want to believe in life and in joy. We have no use for any philosophy of pessimism, for any teaching that leaves us in scepticism and in ennui. Rather let us turn back and study Carlyle's gospel of work and Ruskin's gospel of truth and Parker's gospel of humanity, any man's gospel that has energized mankind with determination to lift the standards of personal and social life higher and yet higher, any man's gospel that is written in hope and worked out in faith.

We want to believe in all the possibilities of life. The millenniums and the Utopias have not materialized in the forms in which they were projected, and everywhere the path of human progress is blocked. We continually complain of what a discouraging thing human nature is to deal with. But what of that? Our concern is with life. Our concern is with the seed that is springing, with the generations of youth, with the nation that is growing. Our concern is with life that is to come, with the character of the world that is coming, and the morals and the piety that ought to be,—not with the life that is past, but the life that reaches into the far-off future.

But most men do love life. They love even its hardships and its sacrifices of common things. How busy, how industrious, how living a world it is! How faithful are all these people plying their trades and occupations,—here, there, everywhere,—of all sorts and kinds, early and late, year in and year out! They complain of life; but did ever men believe more heartily in it, more entirely? So do you sometimes complain, while you are toiling and enduring, that you cannot see the reason of it nor the end of it. Still, how you believe in it! How you love it! How strong and faithful is your hope every day, your faith, too, deep down in the recesses of your heart! Happier you are than your thought would imply. Your faith gives the lie to your faithlessness. Is it not so? Is it not true that life-weariness, as it is called, is, after all, merely a thing conjured up? What is it but an indulgence of sensuous existence? What ground is there for it? Is not its root in the transient and the passing, not in the deep realities of our existence? It must be so when we consider that those to whom is given the power to triumph over the downward gravitations of their own nature, and to overcome the world, are seldom afflicted with it.

"Man is properly based upon hope. He has no other possession but hope. This world of his is emphatically a place of hope." So says Carlyle. And another says: "Hope is the parent of faith. I believe in the heavens I am made to forecast. The soul, distressed and afflicted, impoverished and bereaved, yet never surrenders, but yearns and longs and anticipates still."

Is there any higher evidence of life in us

that transcends death than the fact that we so stoutly resist all foes to our nature, whether physical or spiritual? Though physically diseased and incapacitated, the noble mind in us toils on. The intellect scintillates like a midwinter heaven. And amid all the failings of earthly things the spirit in us is buoyant, trustful, expectant. See how many good and shining souls have endured the world's sorrows and persecutions, writing down the thoughts of God in jails, in flames, in the solitude of exile, in the anguish of pain, in the desolation of bereavement. It is like seeing the everlasting green grass springing where the fires have run, and the buds bursting where tempests have bruised and stripped the branches,—life ever rising out of what we call death.

The council of the priests of Jerusalem thought, no doubt, they had gotten rid of Jesus when they saw him hanging lifeless on the cross, just as all offended civil and ecclesiastical powers and all infuriated mobs have felt when, in mistaken zeal, they have stricken down some great friend of man, some strong son of God. But they blindly reckoned with the flesh: they did not reckon with the spirit. For soon came the faithful lovers of Jesus, the men and women of heart, running, and exclaiming: "The Lord is risen! His light shines in our souls. We glow with his love, his sacred friendship. He lives. You have crucified him, and we shall bury him with our tears. You think he is dead. But he is not dead. He lives, and he lives in us; and we live in him."

That is the hope, the faith that, as Carlyle says, man's life and work are based upon. To live is to see things in that way. To see in that way is to understand life, to believe in it, to love it. That is the faith that redeems mankind, that builds the world. That is the hope that dispels the burdening sense of the transience of life.

Believe, O friends, more in the transcendent power of love, more in the sanctity of truth and justice, more in the holiness of duty. Take noble men to your hearts, live in their thoughts, in their good deeds. Live in their spirit, and let their spirit live in you.

But first, yes, and last of all, trust your hopes, trust your faiths.

"CRY OF THE TEN THOUSAND,—THALATTA! THALATTA!"

"I stand upon the summit of my life!
Behind, the camp, the court, the field, the grove,
The battle, and the burden; vast afar,
Beyond these weary ways, behold the sea!
The sea, o'erswept by clouds and winds and wings,
By thoughts and wishes manifold, whose breath
Is freshness, and whose mighty pulse is peace.
Palter no question of the horizon dim,
Cut loose the bark! Such voyage itself is rest,
Majestic motion, unimpeded scope,
A widening heaven, a current without care,
Eternity! Deliverance, promise, course,
Time-tired souls salute thee from the shore."

Brownlee Brown, the author of this exquisite little poem, was a Southerner, who came to New England when a young man, and became a very promising disciple of the Transcendentalists, who desired to substitute in religion a poetic idealism for a hard, materialistic Puritanism. He was a lawyer by profession; but he was also a man of poetic instincts, who sat at the feet of Emerson and the projectors of the Brook Farm community of high thinking and simple living.

Brown's legal career was cut short at the age of forty, when he became a confirmed invalid. So, if he is to be known at all, it must be by this poem. As sorrow and loss tuned the harps of Milton and Dante and Tennyson, so the sickness which brought to an end Brownlee Brown's active business life gave birth to this swan-song of immortality. It is a spiritual allegory founded on natural imagery and historical fact, as may be inferred from its Greek title, "Thalatta! thalatta!"—The sea! the sea! It is the cry of the ten thousand on beholding the Euxine, as told by Xenophon in the Anabasis.

As much of the power of the imagery depends upon this association, I will refresh your memory with the circumstances. Xenophon was a soldier who, though he went into Asia simply for pleasure and adventure, through his ability in trying times was made commander of the Greek mercenaries. In his story of the "March up Country" he gives an account, in the third person, of his own adventures, and those of about thirteen thousand Greeks who had

hired out to Cyrus, a pretender to the throne of Persia, against Tissaphernes, the rightful heir of Cyrus the Great, of Bible fame.

The Greeks, though few in number compared with the hordes of the East, were still masters of the situation. In the great battle of Cunaxa, which they fought beyond the Euphrates, they were entirely successful; but the young Cyrus through his own foolhardiness was killed, and the Greeks, having no longer an employer, had to make their way home as best they could through a hostile country. They had upwards of a thousand miles to travel, and it took them five months to make the journey. Though not proportionally as disastrous as the retreat of Napoleon from Moscow, it was one the severity of which greatly taxed them.

Xenophon personally directed the retreat through the hills of Kurdistan and Armenia. And a guerilla warfare was kept up against them through the entire distance. The Kurds, those savages of the hill country, who have during the past five years massacred so many Armenians, were then living where they are now, in the fastness of these mountain homes; and they fought the Greeks at every pass, striving to get above them, and rolling great stones upon them whenever opportunity offered.

Much of their journey was during the winter; and they were impeded by deep snows, even as a short time ago the sultan of Turkey made them an excuse for delaying the Armenian investigations.

The Greeks were accustomed to a semi-tropical climate. Their clothing was light, and they wore open sandals. We can therefore imagine how they must have suffered when obliged to march through snow five feet deep. For months they journeyed westward, with nothing to show them that they were nearing home; but at last, when they had all about given up to discouragement, and had begun to doubt whether they would see home again, they found a guide who promised them a sight of the sea in five days. It was too good to be true, and they were not over-hopeful. So, when they climbed Mt. Theches on the fifth day, they were despairing.

Xenophon was bringing up the rear-guard and protecting the retreat. He heard a great shout, and thought his men had fallen into an ambush of the enemy; but, as he rushed forward to rescue, the shouting increased, and he was at last able to distinguish what it was they were crying. It was, "The sea! the sea!"

This incident has held the imagination of the ages. It stands as a beacon light in history, as real and impressive of the spirit of the past as it must have been to the battle-scarred and journey-worn Greeks.

It is this incident which I have so inadequately described, but which Xenophon tells with double power, because without the use of sentiment or rhetoric that is the form of the poem.

Brownlee Brown likens himself to one of these discouraged wanderers.

The Greeks were children of the sea. They had never lived where they could not climb some mountain and see the highway of the nations. But for a year, far to the East in Asia, they had not seen it; and, when the vision did break upon their souls, it brought peace and joy. To them the sea was not the great separator, as John felt it to be in the Apocalypse. It was the great uniter. It was their home and native element.

So the poet stands on the summit of his life, and as from a mount of transfiguration he beholds the eternity which stretches before him without disquiet or fear, as the ocean that burst upon the sight of Xenophon was a vision of home.

The ocean in all ages has been to men the symbol of eternity. Wordsworth sings in his "Intimations of Immortality":—

> "In a season of calm weather,
> Though inland far we be,
> Our souls have sight of that immortal sea
> Which brought us hither,
> Can in a moment travel thither,
> And see the children sport upon the shore,
> And hear the mighty waters rolling evermore."

The thought of "Thalatta" is the same with a difference. After years of toil—a whole life of battle and burden—he has seen the ocean, to travel to which it took more than a moment. Behind him lie the trials and failures of life,—its sickness, its losses, its diseases. Beyond these weary ways lies eternity stretched as an unknown sea.

But he does not hesitate. As Balboa, when he had climbed the heights of Panama,

sees the hitherto unknown Pacific Ocean spread before his gaze, and does not turn back, but greets it as the sea of his longing, so the poet from his Mt. Theches sees the Sea of Eternity, as we all see it, shut in with clouds and wings and winds.

But we are children of the sea, and on its blue waste is the abiding-place of all our affections,—

"The sea, o'erswept
By thoughts and wishes manifold, whose breath
Is freshness, and whose mighty pulse is peace."

And so, though it lies before us, unknown and undiscovered, it beckons us onward to its bosom, even as the camp, the court, the field, the grove, the battle, and the burden repel.

We are sailors on the blue waves of Eternity by nature; and, therefore, we cut loose the bark, set the sails, and hold the rudder true, with no questioning of the horizon or the weather. No matter whither we steer or what port we reach, it

"Is rest,
Majestic motion, unimpeded scope,
A widening heaven, a current without care,
Eternity! Deliverance, promise, course,
Time-tired souls salute thee from the shore."

The word "rest," freedom from care, and the salutation of "time-tired souls," give us a key to the poet's thought, and show us that this vision splendid is for those who have fought the good fight, and so laid hold of Eternal Life in the search for rest.

It is no word to the young and strong. It may be foolishness to all those in whom an unbounded strength makes them feel themselves rulers of the world. To all seeking adventures in the temporal world, and who demand giants to slay and loads to carry, there is no persuasive word in this poem.

But our poet himself had borne the battle of life and felt the burden. What he wanted was rest, and freedom from pain and care; and he sees this in the eternity that lies beyond the grave.

From the unknown Sea of Eternity most of us shrink. Its very rest and quietness disturb. It seems the silence of the charnel-house, the rest of death. In youth and strength we think of this life as our all. But, as age creeps upon us, strength leaves us; and the battles have been fought and lost, the rest and peace even of the mystery of eternity, before repulsive, now becomes attractive.

The raindrop sinks into the sea. It can no longer sparkle as a jewel on glass or window-pane; but it is at peace, and the ocean is the goal it has always, though unconsciously, sought. But what is this longing for the rest of eternity? Is it annihilation or immortality? Is it a laying down of the burden of life or is it the reception of strength to carry it up to a serener atmosphere? It may be either. It depends upon whether we think our ills come from too much or too little life.

The Buddhist sees the burden of existence, and thinks life itself an evil. He therefore sings, in the beautiful words of Sir Edwin Arnold,—

"The dew is on the lotus. Rise, Great Sun,
And lift my leaf and mix me with the wave
The dewdrop slips into the shining sea."

We are all Buddhists in our hours of weakness and darkness. The eternity which we there seek is the relief from life's trials and evils by being lost in the great ocean from whose wastes no traveller returns. That this is the feeling of many is evidenced by a suggestive passage in Mr. Greg's "Enigmas." He says:—

"In youth, when all our sentiments are most vivacious, most of us not only cling to a belief in a future life as an intellectual creed, but are accustomed to say and feel that without it as a hope this world would be stripped of its deepest fascinations.

"But in our fading years, when something of the languor and placidity of age are creeping over us, just when futurity is coming consciously and rapidly more near, we think of it less frequently, believe in it less confidently, desire it less eagerly than in youth. We are tired, some of us, with unending and unprofitable toil.

"It may be the fatigue which comes with age,—fatigue of fancy as well as of the frame; but, somehow, what we yearn for most instinctively at last is rest, and the peace which we can imagine the easiest, because we know it best, is that of sleep."

But is it not, as he suggests, the fatigue of fancy that leads him to this doubt? Is not this seeming hope for less life that of more life in disguise? Is he not really sighing

for the bounding energies of youth? Is not this exhaustion due to the needs of the body?

"The desire for rest is but the desire for strength," said a prominent surgeon, who had worn himself out in a successful practice, when told he needed rest. "Rest is not what I want, but *strength*."

Rest is nothing in itself. It is only the means of gaining more life. If we rose in the morning as tired as we went to bed, we should not call it rest.

What we sigh for

> "Is life, whereof our nerves are scant,
> More life, and fuller, that we want."

Now, this is the thought of the poem; but the solution of the enigma is different.

Like Theodore Parker, tired out with his worry over many things, he longs for the rest, not of unending sleep, but of unending life. It is not a sinking into the ocean of eternity as a dewdrop, but is the longing of a sailor for his native element.

Wordsworth, in his "Intimations," sees the divinity of life in our childhood, gradually, though only partially, covered up by the ambitions and selfishness of later life. Though the world is too much with us, our natural divinity cannot be entirely effaced or destroyed by the things of sense, so that in seasons of quietness and meditation we may still feel ourselves to be children of an immortal destiny.

The poem we are considering places the vision splendid not at the beginning, but at the end, of life. In the moments of aspiration, on the mountains of vision, we look back at the trials and sins and sicknesses of our lives, and then forward to the unknown sea of mystery, with no doubts in our hearts.

We leave the things of time and sense, and press forward to the mark of a high calling. We cut loose the bark upon the Ocean of Eternity, as though we had always been what the ten thousand Greeks were, "children of the sea," only at home on its blue waves,

> "Whose breath
> Is freshness, and whose mighty pulse is peace."

And this in poetic garb is only a well-known Christian truth,—that we are by nature only at home when inheriting His boundless riches.

Though round us here the time-vestures may gather and conceal from us that heaven which is our home, still, when the choice comes to us, and we decide whether we are children of Time or Eternity, as surely as a magnet points to the pole or a sailor seeks the great deep, with the joy of the Greek "Thalatta" we declare our allegiance and assert our immortality.

Literature is full of attempted demonstrations of our future life. Some seek the aid of mathematics, or by a Babel of abstraction to build a tower to heaven. Some, as King Saul did so long ago, try to converse across that mystic line of separation we call death.

I have no word of reproof or disdain for any such attempts, and I would be the last to prejudice the result of such investigations. But, after all, they are sure a proof of immortality, as the attraction of the magnet for substances is a proof the clinging matter is iron.

The great proof of eternal life is the joy with which we identify ourselves with the permanent things of the universe, and the eternity of our hearts responds to the "vaster deep without"; and so we seek "a city without foundations, whose maker and builder is God."

Says Thomas Wentworth Higginson, in his "New World and the New Book," "Who knows but that, when all else of American literature has vanished in forgetfulness, some single little masterpiece like this may remain to show the high-water mark, not merely of a single poet, but of a nation and a generation?" JOEL H. METCALF.

THE UNITARIAN IVY.

Once, in the beautiful long ago, a youth loved a maiden—fair?—no, nor even graced with charm of manner, but a simple country maid, yet not lacking in certain aspirations and ambitions of a noble character; for, brought up under the stern rule of a duty-loving father, some of his noble traits could but be inherited by his child.

Now, the youth and maiden were poor in worldly goods, but together they agreed to tread the thorny pathway of life; and with empty pockets, but with hearts full of hope, together they wended their way to a great university town, and commenced in a very humble way to rear a home.

Following close upon their arrival, a beautiful new church was to be dedicated; and, that this church was of no small importance, be it said that a minister from Boston and ministers from other great cities, both East and West, were to participate in the services.

In front of the pulpit stood a beautiful marble font, in which an ivy grew, drooping its long branches, and with its loving tendrils clinging close to the font. After the services were over and the church had been dedicated to the service of God and man, the young wife said to her husband: "Our home is new. Let us take home a slip of the Unitarian ivy, and let it grow and adorn our home!"

So together they took it home; and it grew and beautified their home, and at Easter-tide and Flower Sunday went again to adorn the church whence it came.

Together the young couple toiled hand in hand, sometimes in joy, sometimes in sorrow, but always for the same purpose,—that the husband might go forth and with clear vision and skilful hand minister to ailing humanity.

So five years passed; and the time came to leave the dear old university town, which had become so precious to both of them, particularly the church which, through the speaking of the divine will through a noble man, had led both to higher and nobler aspirations, until it seemed as though a new light had dawned within them, and they were led from darkness unto light.

But regrets availeth nothing. Now they must go to other fields and let shine the little light they have. So, taking the Unitarian ivy, they departed to a Western city, where the ivy flourished better than its owners; for it decked the house of God on festal occasions, and added new life and hope and cheer to the heart of the church. But here it was not destined to remain, as the struggle for bread in a large city was too trying work even for the brave hearts of the toilers. So to a smaller town they went, where there was work in plenty for the toilers and for the ivy.

A church in ruins, no services, and no prospect of any: so the ivy set to work in earnest. One whole side of the church must be torn down and rebuilt, then new windows, frescoing, and all the little things which go to make up the church building, until in less than a year we see a flourishing Sabbath-school and a settled pastor.

O! brave, beautiful ivy, whose loving tendrils so wrought themselves into the hearts of the people that a new work of love and ministration was begun in their midst!

Now it could be spared; and the ivy went again to a Western city, where the same brave, white-haired man who preached the dedication came to add new life to the church, and the ivy stood bravely on the platform, and added warmth and life and hope to the congregation.

It would like to have remained here, for it found a life suited to its taste, intelligence, refinement, culture; but a little town called for the toiler who had promised to do what he could for humanity, and with somewhat sad steps the ivy departed, for it must share the fate of its owner. But grief seemed to have it in its clasp. A near and dear one, who had shared in the joys and sorrows of the youth and maiden, was called home, one of the royal ones of earth, a toiler whose whole life had been one of loving sacrifice for others.

About the loved form the now desolate ivy again twined its loving tendrils, speaking words of hope to the stricken mourners.

So the stricken ones tried to be brave, and help carry on the work which the dear one had left, knowing it would be her wish; and *she* was fond of the ivy, too, a slip from the original having graced her home, climbing along the window casement to be a joy to the eyes and a tender messenger of love and hope to the heart.

So it seemed meet that it should grace the coffin in which she lay.

Now, the ivy seemed to say, "Toil on, sad hearts,—toil for humanity's good."

So the toilers found consolation in work.

Years agone a brother had almost lost his hope in religion: the old was unsatisfactory, he had not grasped the new. So the ivy spoke to him words of peace. A new light dawned in his heart, and he became a toiler in the Master's vineyard, carrying as he went from place to place (for this was his work) messages of hope and cheer to those who were losing hold of the old faith, showing them the new light, and causing them to rejoice, and bless through him the ivy.

Through these same ministrations one awoke to find himself pleading the cause which the ivy represented through the pages of a book.

But what of the youth and maiden? Middle-aged, occupying a humble sphere far from the church they loved, what could they do?

The work of the ivy through them would seem to be at an end.

Ah! not so. Could they not show that they stood for what was highest and noblest in man, and to every noble cause which pleaded assistance lend a helping hand?

For the service of life and help is often greater and of more value than the service of money.

So in the Southern window of the humble home the Unitarian ivy still lovingly twines its graceful tendrils.

The hands that first placed it in the font are laid to rest, the white-haired man who preached the dedicatory sermon has gone to his reward; but, though the ivy should die, and, unlike them, not "rise immortal," the work it began here will still go on, and centuries, nay! countless ages, still live to bless the Unitarian ivy.

AN IMPERISHABLE EPITAPH.*

When I am dead,
And silent lie, low in my narrow bed,
I ask not that the world shed tears,
And raise o'er me a monument of stone;
But this I pray,—
That men may truly say,
He was a man!

His heart was warm and true;
And in this earthly life of ours
He did a noble part
To soothe sad sorrow's heart,—
To heal the sick,
And cure the bitter smart
Of sin and pain.

He was a man,
And did what manhood could
To make sublimely real our dream of good,—
This be my epitaph,
And this alone,
Written on human hearts,
Not carved on crumbling stone.

FRANK L. PHALEN.

* Published in the *Granite Monthly* February, 1896.

THROUGH STORM TO PEACE.

"The Lord will give strength unto his people; the Lord will bless his people with peace."—PSALM xxix. 11.

Storms but renew
The face of the earth;
And everything's new
When storms so renew.
Forever it's true
That troubles give birth
To strength, love, and peace.
Like some dawn's dear increase
Shines our worst troubling through,
For the soul some new worth.
In my heart it is true
That storms but renew
The face of its earth.

God is in the majesty of the storm. It seems his voice making the earth tremble with the thunder, his eyes gleaming terrible in the lightning. Fury seems upon the plain, and wrath upon the mountain, when his storm winds wake and wail. To the outward vision it looks as if everything was being hurried into destruction. Birds fly affrighted to some refuge, flowers droop, the grass is beaten low, the waters rage as if angry at the banks they have so graciously sung to. How can the weakness of the earth stand the strength of the storm, and keep its peace from being hurt with a wound unhealed?

But every storm dies away into peace. The thunder's voice sings low into a tranquillity that outgentles a mother's lullaby. In place of the fierce lightnings is the quiet, rejoicing sunshine. Winds so fierce are gentle enough now to kiss the perfume out of the heart of the blushing rose. The birds, with the fear all gone from their hearts, sing themselves out in sweeter songs, and the flowers smile out the everlasting goodness afresh. A richer green is in the grass, and the trees that seemed to shriek in grief seem to have caught laughter in all their murmurous leaves. The waters and their banks are at love with each other again, and their kisses are a song in the reeds. Everywhere through the storm has come forth newness of life, in that life an increase of joy, a renewal of strength, the attainment of a finer beauty. Not a refreshed life, not a renewed thing, but is in its new beauty seeming to give praise for the grace that came through the storm.

Yea, Master, in love of this earth, these storms, which have their raging, terrible side, are but the comings of thy love unto renewing, are but the outgoings of thy heart unto creation, thy hand-lifting in some benediction of grace, mercy, and peace. Through them thy creation's life has increase, the air for every breath of life is purer, for every fulfilment in harvests stronger. This peace of a fuller life is the storm's blossom. Only out of such a dark soil could its beautiful heart open to bless us. So, Lord of life, we love thee for thy storms, because of the new creations they bring. The wisdom of the long vision enables us to worship thee in thy lightnings and fierce winds, to praise thee through thy wrath, which is a lamb's wrath, full of all-saving gentleness. Whatever the appearances, we know that thou art love working through wisdom to enrich thy creation with fulness of life, that everything is thy tender and wise care at diligence to fulfil itself in the increase of all childly life.

Always are there the deeper meanings in thy storms, and unto the happiness of reading those meanings would we attain. In our deeps we would realize that we must be blessed with storms, their winds fierce upon us, the majesty of their thunders making us afraid, their lightning terrible through all the sky of our souls. Beneath them, our flowers and grasses must be beaten low, our birds fly affrightened, and all our earth seem forsaken. But these storms of our spirit will quiet into green pastures and still waters of a peace passing understanding. All their fierce voices will gentle into the friendliness of kindly shepherds calling in voices that are to us every sweetness of home. Every thought and feeling within us will rejoice and praise thee for the refreshing and peace, for the fulness of life experienced, for the renewing that makes us realize the strength of thine own holiness.

Only through storms can some of the richest blessings enter our souls, springing up within us unto the harvests of the everlasting life and its peace. By storms the heart within, as the air without, is made pure, the breath of heaven sweet, as new loves breathe upon them, as new thoughts lift through them as thrushes through the morning winds.

Grant us the wisdom in which we may not shrink from thy storms, in which we may even pray that none we need may be withholden from us. May our trust in thee be so well grounded that, when the storm is upon us, we may quail, not as those who have no trust! Even then may we realize that somehow within and beyond our sight, coequal with the very storms, all our soul's spaces are filled with thy tender and holy love. In the awful beauty of life's storms may we worship thee, assured that the beauty of thyself is through them drawing near, to be established upon us in an everlasting peace that shall be thy perfect praise.

My wings make strong
  That I may fly,
With purest song,
  Through all truth's sky.
Above all wrong,
  With wings love-strong
And heart love-true,
  Off through the air,
Up in the blue,
  So free, so fair,
I would fly, I would fly!
  That I may share
Thy heart's own song,
  O God, I would fly
With wings love-strong!

PASTOR QUIET.

DUTIES, GREAT AND SMALL.

"To thine own self be true, . . .
Thou canst not then be false to any man."

Religious duties are often surveyed, as it were, through an inverted telescope. From long usage and familiarity we grow to think that our piety is measured by the length of our creeds, our concern for the heathen, our effectiveness as solicitors of funds. These things are usually first thought of. Certain other qualities—charity, sympathy, nobility of purpose, steadfastness of character—are considerations by the way.

Nevertheless, the latter are the true lords of life, the real tests of piety. They are the results which can be understood, acknowledged, and attained by all, while matters of profession and confession are as subject to change and development as mankind itself.

God speaks to no two individuals in precisely the same language. Faith in a su-

preme goodness, hope and charity for mankind,—these are permanent and changeless; but from age to age it will ever be that after the way which men have called heresy we shall worship the God of our fathers. You feel that you should connect yourself with every definite religious effort, because of your influence and the duty of encouragement to others. See what fidelity to such a theory involves!

Some of us find our highest ideals of religious truth in the fierce enthusiasms of the Salvationists; others, in the deep solemnity, the music and the pomp of Catholicism; others, in companionship with the master productions of literature, poetry, and art; others, in communion with the visible forms and the sounds of nature; others, in the keen, logical discourse of the scholarly preacher; others, in the quiet and good will of the little village prayer-meeting. It is inconceivable that you can actively identify yourself with each and all of these for the sake of a fancied beneficent example.

Choose the mode of religious expression which is most concordant with your own nature, and it is only in your faithfulness to that mode that your example can be of profit to others. There are certain phases of the church life which help you. You gain something from the "experience-meeting," but very little from the sermon or, perhaps, the reverse. The right of an institution to command allegiance is measured by its usefulness. You think you should participate in the features which mean nothing to you, in order to "support" them. But, if your sympathy is not genuine, your support and influence will not avail; and, strive as you may, you cannot hide your sincere insincerity from any doubtful soul who really looks to you for example.

No doubt these same features are abundantly useful to some. Let them, then, make use of them, and you will certainly never discourage. Indeed, you may often find occasion to support from without certain institutions which are of apparent benefit to those within. Your forced presence will help no one. Take for yourself what you can yourself make valuable: others will do the same. And this is not selfishness. It is the highest type of generosity. For you may then give your real sympathy, co-operation, and influence along lines where its sincerity is sure to be recognized, and hence sure to be of value to your fellows of a like mind. Thus you will avoid the constant self-accusations of hypocrisy, and will not, through mistaken conceptions of duty, encumber your life with certain forms of religious activity, which are to you meaningless, and to just that extent rob you of the opportunity, and in time even of the capacity, for a fuller and broader usefulness in the especial efforts for which your nature fits you. No one person can profess everything, do everything, be everything. The human conscience is the most subtle and delicate thing of which we have knowledge. It cannot be trained around every grotesque and fanciful trellis-work which it may please the self-imagined leaders of human souls to contrive. It must have plenty of space in which to grow, plenty of the sunlight of truth in which to expand.

"There is none other name under heaven whereby we must be saved." I shall not deny that principles and religious ideals such as were taught by Christ are indispensable for the attainment of the highest type of life and character. But we cannot all read the same signs and symbols; and the Christ principle, itself always the same, must yet be made intelligible to all, and is to that end translated into the language of benevolence, of reason, of nature, as well as of exhortation, of the processional and the public confession.

You wish to do some good in the world, to have your influence count for something. There is nothing so difficult to measure, nothing whose effects may be so easily overestimated and likewise underestimated, as 'influence." The wearing of badges and the counting of beads move neither the world nor the individual. There is no one influence for good so powerful as that of a strong, consistent, noble character, whence it becomes a duty to honestly and fearlessly take one's conscience into confidence, and determine what particular aids will be most effective for one's own self in the development of that character. If, then, you settle upon the formulas and services of the church, be faithful to them, think about them, and endeavor to apply the ideas there gained to all the activities of daily life. Have some principle about trifles, and watch and criticise your own growth. Or, if you can de-

duce more inspiration from the contemplation and study of the works of God in nature and in the achievements of his noblest sons, follow up that clew, and do not deposit all the benefit thus received in your intellectual warehouse. Or, if you can learn the lesson more truly from mingling with and ministering to the needs of mankind in the "struggle for the life of others," then make that your central ideal, and allow yourself a time now and then to stop, think out, and thereafter put into still more intelligent efforts the truisms which that vast school of experience is continually teaching. As a matter of fact, there are few who cannot, by proper effort, benefit and give benefit, in a certain measure, through all three of these methods. Opportunities for usefulness, coming directly in one's way, at least deserve a "fair trial." Oftentimes they will develop new and unsuspected qualities and possibilities in your character. But there is no iron bedstead upon which all must be stretched or shortened in these matters.

I believe that the disheartening and pitiful lack of worthy purposes or anything approaching to an ideal on the part of so large a class of humanity is a result not wholly unconnected with the perpetual efforts of those who make the religious duties of others a profession to lay out one path, and one only, by which we may approach the Father. When men are taught to respect their own best impulses, to give dignity to that conception of the Infinite which inspires most and best in them, to seek with both eyes open for the upward road which they feel is peculiarly theirs to climb, then I believe there will be less rancor, less mistrust and misunderstanding, less despondency among those who cannot feel as we feel and were never made to, less jealousy and division among the great forces which all make for righteousness in one way or another, and a kindlier recognition of the essential brotherhood between man and man.

H. HAYES ROBBINS.

So many gods, so many creeds,
  So many paths that wind and wind;
  While just the art of being kind
Is all the sad world needs.

—*Ella Wheeler Wilcox.*

THE WALK TOWARD EMMAUS.

Walk with us, Jesus, when the day is spent.
The robin's voice is full of tenderness;
And all the air is silent with excess
Of sweet devotion, peace, and calm content.
Ope thou our eyes, that we may see aright
The scripture of the world, the burning page,
That shines upon our path from every age;
A warning fire, and now a tender light,
Revealing glimpses of the immortal throng.
Ask us, O Jesus, if we understand
The wondrous voices of the sea and land,
As thou did'st them who read the prophet's song,
And knew not him, their blessed risen Lord!
Read thou with us thy Father's hidden word!

MARTHA PERRY LOWE.

THE MORMON CHURCH AND LIBERAL FAITH IN UTAH.

BY REV. STANLEY M. HUNTER, FORMERLY OF SALT LAKE CITY.

1. The present attitude of the Mormons toward liberal faith.

2. The way liberal faith is making itself felt in Utah.

3. The prospects of the Unitarian Church in Utah.

1. In order to understand the present attitude of the Mormons toward liberal faith, one must have some detailed knowledge of what the Mormon faith really is. With most people Mormonism means simply polygamy. It is not popularly understood that polygamy is only one of a number of doctrines, and not by any means the most important. Mormonism is full of interest to the student of theology, as it contains an elaborate system of doctrines and of church government. But polygamy was the article of faith that conflicted most with our notions of social and domestic well-being; and, accordingly, it came about that people in general knew very little more than that about the belief or unbelief of the church of Jesus Christ of Latter-day Saints. But polygamy has gone by now. I cannot say more about it at present, as it does not bear immediately on my subject.

The Mormons are a kind of Unitarians. They are not Trinitarians. They do not believe that Jesus and God are one and the same or that Jesus is equal to God. Again, they do not believe that the Holy Ghost is

a person, but a spirit or influence, which the Almighty uses to inspire and convert the hearts of men.

This conception of things is not so far off from the idea which the liberal faith holds; and a church holding these views, would not be so very much startled at the main tenet of the liberal faith, which is the Unity and Fatherhood of God.

This similarity has led the Mormons to regard the Unitarian movement which began in 1890 with something of a friendly feeling,—not as a sect come to convert them from the errors of their ways; for Unitarians are not a proselyting people. They appeal to man's love of truth, and not to his fear of death.

The orthodox churches, when first planted in Utah, were all missionary movements. They met with no success. They were sustained by Eastern missionary boards, who believed the Mormons were living in Egyptian darkness and African savagery.

It is true that there have been some converts from Mormonism to Orthodoxy; but they have been very few and far between, and then only of the poorest and least desirable class. They joined the orthodox mission rather for the sake of some promised physical benefit than out of any change in belief.

The reason for this is that the Mormon Church offers its members all that any one sect or all combined can offer them, and more, too.

Would you be a Spiritualist? There are strong streaks of Spiritualism in Mormonism.

Would you be a Christian Science healer? There is a strong belief in faith-healing all through the Mormon Church.

Would you consign your spiritual welfare to the keeping of an ecclesiastical body? There is not a more perfect organization on the face of the earth than the Mormon Church.

Would you grow with the growing times in intellect and aspiration? You can do so right there in the Mormon Church; for its doctrine of continued revelation makes it possible for the church to keep abreast of scientific truth without the inconsistency of adhering to past revelations which have, so to speak, been repealed. This seems more rational, does it not, than belief in a revelation that has had nothing to do for the past two thousand years?

For these reasons, then, there are practically no converts to Orthodoxy. There is only one case on record where a Mormon ever joined the Catholic Church, and that was the case of a young woman whose love of a cloistered nunnery was stronger than her love of the nineteenth-century revelation. Unbiassed people, who have been in Utah, will tell you that the Mormons are about the most consistent Bible Christians they know. But Mormonism, like every other ism, is undergoing a process of modification and improvement, due, as the Mormons claim, to the enlightenment of modern revelation.

I have heard very liberal men in Utah say, if they joined any church outside the liberal faith, it would be the Mormon Church. And I hold with them. So far as my intellectual freedom and consistency go, I should feel more at home there than in a church of the current theology.

When the Mormons do leave their church, they do one of two things, generally: they either go over to the side of violent opposition to all religion or slip into the swim of indifferentism.

2. The way the liberal faith is making itself felt in Utah.

The Unitarian society was established in Salt Lake City in 1890. From the first it attracted three or four hundred people every Sunday,—many ex-Mormons and some Mormons, but mostly of that class who had grown away from the old faith, and were anchorless on the sea of religious life.

Unitarianism met a long-felt want in the city. Many ex-Mormons said, "I like Unitarianism more than I can say: it is just what I believe, but I don't think I shall ever join another church."

There are many young people whose parents or grandparents were or are Mormons. This is notably so in the case of some of Brigham Young's descendants, also in the case of the descendants of Daniel H. Wells, of whom the present governor of Utah is a son. These young people find their life and soul in Unitarian work. They are progressive and thoughtful. While born in the church, they (many of them) have never been through its forms and ceremonies.

The Salt Lake Unity Club has been addressed by some of the leading members of the priesthood, and also by members of the faculty of the University of Utah, including the president, who is a Mormon. Many of the students of the university are conspicuous at the Unitarian meetings and social events. In this way, then, through educational, literary, and social avenues, the liberalizing truths of the liberal faith are steadily building for themselves a habitation in the brains and hearts of the young people of Utah. Many of the Mormons themselves desire and welcome these signs of growth with open arms.

Another avenue by which Unitarianism reaches the ear of the people is through the newspaper reports of the Sunday sermon. The Salt Lake *Tribune* and Salt Lake *Herald* are both willing to publish lengthy extracts from our sermons. These papers go the length and breadth of Mormondom. They are not Mormon publications, though the *Herald* is edited by a prominent Mormon. Great is the good these sermon extracts have done. Many people read them, and grasp the new thought. When they come to Salt Lake City, they hunt up the Unitarian church, and make themselves known.

3. The prospects of the Unitarian movement in Utah.

If by Unitarianism we mean the liberal cause, then the prospects are very bright indeed.

As has been said, the tendency or trend of Mormon theology, as touching the thought of God, is distinctly Unitarian. This makes the work of the Unitarian leaven all the easier; and, what is of equal importance, the leaders of the Mormon Church, rather than have their young people grow out of sympathy with their church, will gradually widen and are gradually widening the borders of church discipline. In fact, the whole Mormon Church is gradually, but surely, moving in one solid mass in the direction of liberal faith. It may be many years before it reaches this distinction in the full significance of the term, but that this is its destiny there can be no doubt.

The Mormon Church cannot go back into Orthodoxy, because it came out of that. If it moves at all, and moving it surely is, it must go forward. So I say with much joy that, first, the attitude of the Mormon Church is a liberal attitude; that, second, the ways of reaching the people with liberal thought are not few nor hard to find; and that, third, the future of the Mormon religion is brighter than the future of any other that is bounded by a creed.

PROVINCE OF THE SUPERNATURAL.

BY J. S. LEE, D.D.

The dispute as to the relation of the natural and the supernatural is not yet ended.

There are those who deny the existence of the latter, and relegate everything to the realm of the former. They think that, if we acknowledge both, we must necessarily presuppose a conflict between the two which cannot be removed. To my mind, this idea of a conflict arises from a misconception of the appropriate sphere occupied by each one.

If we accurately define the terms, we need have no fears of a conflict or of the realm of the one intrenching upon that of the other. In the first place, then, let us ask the meaning of the terms.

The word "nature" is a passive term, denoting that which is created or produced. Every time we use the word we imply a being outside of it or within it, a creator or producer. This being is God, the creator of all things. And every time we use the term "God" we imply a realm outside or above nature. This realm is the supernatural. God dwells in the supernatural world; that is, in the world outside or above the natural. The created man is partly a natural and partly a supernatural being. Of course, we use the term "natural" here in its restricted sense. In its widest sense it may include the whole universe, embracing matter, mind, spirit, for all are produced or created; but, in its usual sense, it is restricted to the physical realm. The supernatural, then, is limited, in accordance with its etymological meaning, to the realm above nature. Thus each term distinctly points out its own sphere, the realm of matter and the realm of the spirit.

I am aware that this definition of the supernatural is not that which is generally accepted, specially by those who maintain that the two realms are hostile to one an-

other. They would make it a kind of chaotic region, above all law and order, or where chance reigns. James Freeman Clarke, in his work on "The Christian Doctrine of Prayer," uses supernatural as virtually synonymous with spiritual, and asserts that "all Christian life is supernatural, flowing from a higher fountain than any on earth." Man, then, dwells in the supernatural world here on earth. He is both earthy and heavenly, human and divine. Dr. Bushnell also, in his work on "Nature and the Supernatural," expresses a similar idea. There are two worlds, the natural and the supernatural, which are clearly distinguished from one another, but not antagonistic. He says, "That is supernatural, whatever it be, that is either not in the chain of natural cause and effect or which acts on the chain of cause and effect, in nature, from without the chain." It is not subject to purely "mechanical laws," but lies above or beyond these laws, in a realm where higher laws govern its movements. It is not a "ghostly" realm, under no rule or order, but a realm as regularly administered as that of matter. With this view, "it is no longer necessary to go hunting after marvels, apparitions, suspensions of the laws of nature, to find the supernatural. It meets us in what is least transcendent and most familiar, even in ourselves. In ourselves we discover a tier of existences that are above nature, and in all their most ordinary actions are doing their will upon it. The very idea of our personality is that of a being supernatural. This one point clearly apprehended, all the difficulties of our subject are at once relieved, if not absolutely and completely removed."

What objection can any one have to this view of the relations between the two worlds? Will any one deny the existence of the spirit? Does not man possess both the physical and the spiritual? Are these two elements identical? Are they necessarily hostile to each other? Must there be a conflict between them? We must admit both, or deny the facts pertaining to man and the outer world. Admitting them, what follows? God is a spirit, unseen, yet not unknown, belongs to the province of the supernatural. Rejecting the supernatural is denying or ignoring God as the creator, ruler, and upholder of the universe. Christ belongs to the supernatural. He lives in it. All his work in proclaiming the great truths of the gospel, redeeming sinners and raising up men to a higher and nobler plane of thought and action, his spotless life, his death, his resurrection and ascension, belong to the province of the supernatural. Man, so far as he acts as a moral and spiritual being and does his duty as a child of God, a member of the human family, and an heir of immortality, lives and moves in the sphere of the supernatural. Divine providence belongs to the supernatural. Miracles are wrought in the supernatural realm. All great and noble characters in the world's arena of reform, like Paul, Clement of Alexandria, Augustine, Wyclif, Luther, Joan of Arc, Cromwell, Washington, Lincoln, are supernatural characters, raised up by providence to perform certain acts as agencies in effecting the direction of the world's history. They were in a special sense under the guidance of the Eternal in the accomplishment of his great purposes.

Immortality belongs to the same realm. It is a part of the great spiritual universe, the kingdom of Jesus Christ which he established in the souls of men. This is not a realm of flesh and blood: it consists not of meat and drink, but of righteousness, peace, and joy in the Holy Spirit, which will endure forever. The realm of the Holy Spirit is that of the supernatural, through which God acts upon the souls of his children.

So this realm cannot be blotted out without depriving us of our heavenly Father, the realm of spiritual existence, and the immortality of man. Blot out the supernatural, and you cease to minister to the demands of the soul, deprive us of religion in its highest phases as a stimulating and consoling power, and relegate to the mythical the mission of Jesus in the world. You make man chiefly an animal being, with low desires and sensual impulses, wandering aimlessly and hopelessly along the pathway of existence which ends in darkness and death.

Naturalism never can satisfy the longings of the soul as a child of God and an heir of immortality. It is a cheerless system, without God and hope in the world. On the other hand, the supernatural world was made for man, to meet his wants, to satisfy

his lofty aspirations, to fill his soul with joy and peace in believing that which lays hold on the immortal realm. With the apostle Paul, then (2 Cor. iv. 18), let us "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Canton Theological Seminary.

STEPPING ASIDE.

All through life is the stepping aside
And crossing paths where the ways divide;
But out from the old and into the new
Follows the plough and the work to do.

Yesterday's furrows, so narrow and small,
May widen to-day where new lights fall:
The tender thought that cheered the way
May wake in song with the bright to-day.

With every morn is the new rhyme said,
With every eve is the last page read:
To-day the book may be opened wide,
The vision clear by stepping aside.

RACHEL B. MACMULLIN.

SOME ADVANTAGES OF THE MODERN CHURCH.*

BY PROF. WARREN S. WOODBRIDGE.

The Church is so much with us, so much a part of the social order, that we may easily fail to be impressed by its greatness or to comprehend its commanding position and power. A brief statement, therefore, of some of the advantages of the modern Church may be of service.

In its earliest periods the Church was engaged in a struggle for existence. It is now dominant. It is no longer a mere handful of the faithful striving against the world. It has not now set against itself the power of a great empire, and the passion and prejudice of peoples steeped in antagonistic habits and nursed in religions altogether opposite and unlike. Christians are not driven apart for their worship, nor brought to the stake for their practice and belief. They are not forced to bow down before other gods or else suffer torture and death. Against them are not now combined the philosophy, the religion, and the political power of the time. But now in three continents the Church is the ruling religious institution, having absolute security and characterizing the civilization of its domain. The problem of existence no longer turns on the opposition without, but on the vitality within. The Church is perfectly established, and the struggle of the earliest period is past.

Nor is it longer, as in later periods and the Middle Ages, staggering under the burden of rapid growth, which brought with it crude and unchristianized material; nor of acquired power, which offered many temptations; nor of conquest over barbarism, which was not without its contaminating effect. This struggle is over; and it is now removed by many generations from the crudity, superstition, and cruelty which in those days beat about it in surging tides, against which it had to stand and through which it had to make its way.

Nor is the Church longer torn with internal strife. Part is not set against part in deadly hatred and bitter warfare. Divided it is, but at peace. The great schisms remain, but the long and painful years, when were the horrors of persecution, of prolonged and fierce strife within the fold, are happily past and the Church is at rest.

The Church has gained a large place. It is the dominant religious institution: it lives secure from persecution or attack, and peace reigns within its borders. These are surely distinct gains.

To look for a moment at our own country and estimate the position and advantage of the Church, we may consider first the point of mere numbers. The Church in America has a host of sympathizers or adherents, most of whom in some way or other are doubtless subject to its influence, and very many ready to its command. In round numbers, of our total population of 62,000,000, all but 5,000,000 are communicants in or adherents of churches. One person out of every three, making a total of over twenty millions, are members of churches. Thus it appears that one-third of our people are directly identified with our churches in active membership, and 92 per cent. of all are more or less closely connected therewith, and only 8 per cent. avowedly unchristian.*

*Published in February number of *To-day*.

*These and other figures are from the "Religious Forces of United States," Carroll.

Thus as far as mere numbers are concerned the Church occupies a commanding position.

Granting that many are indifferent, some unworthy, and others no more than nominally connected with the Church, yet the question arises, Is not the character of these adherents and members, as a whole, superior to the character of the members of the whole Church in any other period? The comparison must not be with our own early Puritan Church, for that was local and exceptional, but with the whole Church of the earlier times. Thus comparing, in point of freedom from superstition, of moral strength and disposition to right-doing, of susceptibility to Christian influence and motive, the character of Christians to-day, one is led to believe, averages higher than in any period since the beginning of the third century.

Again, these hosts are organized, and have all the facilities and machinery for a mighty work. One hundred and sixty-five thousand local organizations, or religious societies, scattered over the length and breadth of the land, scarcely omitting a village or hamlet, are actively engaged in religious effort. They are united for purposes of worship and instruction; and their places of meeting furnish sittings for 43,000,000 of people, which is ample accommodation for every person in the land. It is estimated that from 15,000,000 to 20,000,000 of religious services are held annually, and 10,000,000 of sermons preached. These societies are also organized for work, and through subordinate organizations or committees are engaged in many varieties of benevolent effort. Many thousands of children are taught in the Sunday-schools, and many thousands of young people are devotedly engaged in religious service. Outside the churches many kinds of Christian associations, with many special purposes, push forward many lines of Christian effort.

The administration of the churches is provided for by an army of servants, one hundred and eleven thousand ministers trained for the work, and devoting to it all their time, besides many other laborers who give their time and strength in whole or in part.

The Church has wealth at its command, no more perhaps than in the earlier periods after Christianity became the religion of the State, but in ample abundance, and sufficient, usually, for every need. Six hundred and seventy millions of dollars are invested in church property alone, to say nothing of the vast sums spent for current expenses, missions, charities, and education.

Every instrument of literature is at the Church's service. It can command attention through the secular press, it has a press of its own, it can make available to its purpose the magazine, the review, and the book. Scholarship is engaged in its behalf, and for religious ends thought and research are occupied in the seats of learning and in the private study.

Especially to be noted is the freedom of the Church. It is not, in our land, hampered by the State, it has no alliances with the civil power, no political aspirations to divert its attention, no ambition for secular control to absorb its energies, and no check or hindrance from any source to forbid its development in its own way or to interfere with its objects. It is perfectly free to form and to carry out its plans. It feels no restraint from without, and there is no external hindrance to the exercise of the full measure of whatever vigor within it lies.

Surely, it would seem that, so far as position is concerned, the Church has every advantage; for she has her citadels in every centre of population, and her outposts on all the borders. Wherever the people are, there she is.

So far as forces are concerned, there is no lack; for almost all the people are directly or indirectly subject to her, and surely one-half of all can be counted as ready to hear her word and be led by her instruction.

So far as equipment and facilities are concerned, the Church is abundantly supplied. Does she desire to lead to prayer, to teach, to command to active service, the facilities are all at hand. Should she desire to send the thrill of a common impulse throughout her borders, it might go from centre to circumference, flowing through her thousand channels, till the whole land trembled.

When we add that the battles of the past are over, that wealth is laid at her feet, that literature and scholarship serve her, that, with us at least, she is absolutely free,

surely we must deeply feel that the Church of to-day occupies a most remarkable position of advantage, and should have commanding influence and power.

But, though the spectacle of the mighty Church of Christ, rising so majestic in the midst of our life, is so thrilling, we sometimes are compelled to feel that the possibilities of greater work are eluding her. She seems to lack unity of purpose and of operation. She fails on this account best to utilize the spiritual forces which she calls forth. Though covering the whole land and commanding a mighty host and every resource, she is yet disorganized, and does not act with concentrated force. She faces evil and makes her battle without throwing full ranks of compact and united forces into the onset. The question comes home, Has the time come, will the time come, should we make effort to hasten the coming of the time, when from her present vantage-ground the Church shall institute a new order of battle array and gain victories that the prophecies of our great hope and belief now say are almost within her grasp?

FLOWERS IN CHURCH.*

Let me conclude with some practical suggestions that may prove more or less helpful according to circumstances and environment. The Flower Committee can well start with ample supplies of hoops of various sizes, of crosses of various sizes, of wire netting, of plain wire, and of shingles, together with one or more step-ladders, and a toolbox containing an assortment of strings, scissors, nails, tacks, and hammers; also with such vases, jars, pitchers, deep dishes, and tumblers as can be obtained by gift, borrowing, or purchase. Wire netting can be so used to support vines and flowers as to make a large display with a small amount of material; shingles can easily be made into serviceable temporary shelves; double-pointed tacks are exceedingly serviceable; and pulleys, such as are used for raising and lowering window-shades, rolling at the bottom, can be conveniently used for raising and lowering hanging baskets. A supply of clean sand is useful for some purposes; nor should a flag, with some bunting for patriotic occasions, be omitted. Such equipment, easily acquired, needs little renewal, and adds greatly to the convenience and facility with which the work can be quickly and efficiently done. Be assured that much time, as well as perplexity of the decorators, will be saved by having some such equipment conveniently at hand; and, furthermore, the results attained will depend but little on the cost of vases and articles requiring to be bought. A special room or a commodious closet should be specially given to the storage of such equipment, where the sexton should be required to carefully deposit and preserve the articles after use.

It is desirable, if circumstances permit, to have some vines and potted plants growing at the church, capable of being used at any time when needed. Many evergreens and plants will keep fresh enough for a succession of Sundays, and they may well be allowed to remain in position as long as they last. There is little danger of using too much green of any sort, however arranged or festooned; and especially is this the case if the light be strong or the carpet of a bright color. Ground pine or Southern moss, even in small quantities, goes far toward effective festooning. Masses of flowers of one sort and color always produce a good effect.

It is advisable that the main work of decoration should be done on Saturday afternoon; and propriety demands that all arrangement and placing of flowers, etc., promptly cease before the hour of service, so as not to delay or disturb the religious worship. Let contributors claim and dispose of their own articles after service, if they so desire. Otherwise, it is a good custom to have all the movable decorations used for the Sunday-school, and after its session given to the sick, if any such there be, or to the children, who ever delight in flowers. Thus portions of the decorations may be made to do a double service, and serve to instill into the youthful minds the love of the beautiful, while learning of the true and the good. And in this respect we all may well confess ourselves children able to be led to the good and the true "through the gate beautiful," to be led to a deeper and higher appreciation both of the beauty of holiness and the holiness of beauty.

JOSEPH SHIPPEN.

* From an article in *Pacific Unitarian* for January.

THE LOYAL LEGION.

A capital suggestion occurs in a recent number of the parish paper of All Souls' Church, Roxbury, Mass. It is in the reminder that every church has a certain democratic society unorganized and unnamed, but which might well be called the Loyal Legion.

"The Loyal Legion is to be made up of all those who wish to do their part of the work, bear their part of the burdens, and pay their share of the cost, however little that may be. To go into detail, the member of this new society would take upon himself the following vows:—

"1. I will be at church every Sunday when the weather is not such as would keep me from a concert or a play, or when illness or some other serious matter does not prevent me from going. When it rains or snows, or is very warm or very cold, I will not say to myself that there will not be much of a congregation and I might as well stay at home, but I will say that for that very reason I am needed at church, and will go.

"2. I will not stroll in at quarter before eleven, if I can help it, or at any other time after the hour of opening service. I will consider it as ill-mannered to be late at church as late at a dinner party or a whist party.

"3. I will see that my family all go. I will not say at breakfast on Sunday morning: 'Well, who is going to church to-day?' because it will be assumed that all who are old enough or well enough will go.

"4. My children shall be as regular and punctual at the Sunday school as at the school of the week, and no excuse shall be valid then that is not valid the other five school-days.

"5. I will make all new-comers into the Society feel at home, so far as I can do it, especially if they sit near me in church or come down the same aisle with me.

"6. Both in church and at all other meetings, social or otherwise, I will not complain because special attention is not paid to me; for I know that I have no more right to it than others, and, if every one had to be noticed and coaxed as some seem to expect, nothing else could be done. On the contrary, I will do what I can to help whatever is in hand, and leave 'sociability' to its natural course.

"7. If any money is to be raised, I will give whatever I can afford to give, however little; and, if I cannot afford to give anything, I will say so, frankly and kindly.

"8. In general, I will constantly ask myself, not whether I am getting all I should get out of the church, but whether I am doing all I can to make it successful; and I will put myself where I can do the most good.

"There are other vows which might be taken, but these show what direction they should take. Every church has a Loyal Legion. If it had not, it could not exist. Isaiah called this central substance the 'remnant by which all should be saved.' Jesus called it 'the salt of the earth' and the 'leaven' by which the whole measure of meal was made fit for food. But it does not wear any name generally. It does not talk about itself. It only acts."

KHUBLEI.*

Khublei!—"God bless you!" So the simple Khasi people say
Whene'er they meet each other on their hillside paths.
This is their morning greeting, this their evening word:
This is their welcome to a friend returned from far,
And this their farewell when from friends they part.
Khublei!—"God bless you!"

We call these simple peoples *heathen* folk,
And say to them that *Christians* they should be, like us!
But are we sure that we, though Christians named,
Have worthier or more Christian greeting for our kind?

The rather, is not here a just rebuke to our impiety,
That we, though Christians called, habitual meet and part
With speech that hath in it no word or thought of God?
Hath not the God of all the earth (to whom
Our shallow names of heathen, aye, and Christian, too,
Are but such empty sounds) a lesson deep
Of reverence and humility to teach to us—to us
Proud Christian Pharisees—by this sweet greeting of
A simple race whom, pityingly, we "heathen" call?—
Khublei!—"God bless you!"

J. T. SUNDERLAND.

Jowai, Khasi Hills, Assam, January.

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* *Khublei*, which means "God bless you," is the common word of greeting and farewell of the people of the Khasi Hills, Assam, India, among whom, under the leadership of Hajom Kissor Singh, a native convert to Unitarianism, a number of Unitarian societies have recently been established.

TWO WEEKS IN THE KHASI HILLS OF ASSAM.

I write this letter on the deck of a steamer as I sail down the broad Brahmapootra, the most majestic of all the rivers of India. I am just returning to Calcutta from a tour of two weeks in the picturesque Khasi Hills of Assam, where I have been visiting the little Unitarian churches and schools planted there by Hajom Kissor Singh and his fellow-workers. As it was from America that Mr. Singh received his first encouragement and aid in starting his missions, and as his work is somewhat known to Americans, I take for granted that an account of what I saw and experienced will not be altogether without interest to the readers of the *Unitarian.*

To me the town has been one of extraordinary interest, partly because of the fine hill and mountain scenery through which it has taken me (150 miles on horseback and 130 miles in a cart), partly because it has brought me into contact with different phases of life and civilization from any I had before seen in India or elsewhere, but especially because I found these groups of far-away brothers, who had never before seen an English or American Unitarian, so eagerly awaiting my coming and so grateful beyond words to the Unitarian Association in England for sending some one to visit them.

The Khasi and Jainta Hills (our people live in both) form an elevated and exceedingly picturesque region in Central Assam, three hundred and fifty miles or so north-east of Calcutta. To reach the region requires a ride of a day and a night by railway train, with four or five ugly night changes, a most delightful ride of a day and a half by steamer on the Brahmapootra, with the mighty Himalayas dimly in view on the left, seventy or eighty miles away, and a day's journey by tonga (pony-cart) from the river, by a road as picturesque as anything in the White Mountains or in the Alps, to Shillong, the mountain sanitarium and political capital of Assam, five thousand feet above the sea-level.

Shillong has about six thousand population, perhaps five thousand of the number being Khasis. The rest are Bengalis and English, drawn here by the fact that it is the headquarters of the government. The place is one of very remarkable natural beauty and attractiveness. Indeed, I have seen no other in India that seems to me to equal it. Here we have a little Unitarian school and the nucleus of a church, established a few months ago; and here I first took the hand of a Khasi Unitarian. It was not here, however, that the Unitarian movement in these hills began; and it is not here that it is now strongest, though this is doubtless the most important town in the hills, and it is hoped that a strong movement may in time be built up here.

The Khasi and Jainta people (they are very closely related, and may be thought of as essentially one) number about two hundred thousand. Being a hill people throughout nearly all their history, they have been independent. Even now, under the British government, they enjoy a sort of semi-independence, and are granted certain tribal privileges which they very much prize. Thus, while they are a simple folk, with a much less developed civilization than is found in many parts of India, they have yet preserved, as a result of their historic independence, many sturdy and manly traits of character, which are more or less wanting among those Hindu peoples whose history has been one of political subjection. Only for about half a century have they had an alphabet and a *written* language, and these were given to them by Europeans; namely, by the Welsh Calvinistic Methodists, who established missions among them about sixty years ago, and as early as possible provided them with an alphabet, so that they might be able to translate the Bible into the Khasi tongue. These missions have been a great benefit to the people. The missions have grown and developed until now they have connected with them ten European missionaries, a training school for native preachers, two free medical dispensaries, quite a large number of churches (I could not learn just how many), about two hundred village schools, and about ten thousand converts.

It was among these native Trinitarian Christians that Unitarian thought first made its appearance. Mr. Kissor Singh was educated in a Methodist Christian school. So were several others of our leaders. The same experience came to them that comes

to so many Trinitarians in America and England,—namely, mental and spiritual dissatisfaction with some of the theological dogmas which they had been taught, and inability to reconcile them with reason and their own sense of right.

Mr. Singh's dissatisfaction with Orthodoxy began before he ever saw a Unitarian book or tract except the Bible. He found especial difficulty in accepting the doctrine of the Trinity and that of the Deity of Christ. These doctrines did not seem to him reasonable, and the Bible did not seem to him to teach them. The first Unitarian literature that fell into his hands was a volume of Channing's Works, which was lent him by a Brahmo. Probably it had been obtained by the Brahmo from Rev. C. H. A. Dall, the American Unitarian missionary at Calcutta. Mr. Singh read Channing's sermon on "Unitarian Christianity Most Favorable to Piety," and felt at once that he had found the religion which his soul craved. He immediately set about trying to find other Unitarian literature. Through Mr. Dall he obtained copies of the *Inquirer* and the *Christian Life* of England, and finally the *Unitarian* of America. As a result of reading the last-named periodical, he wrote a letter of inquiry to its editor in America, which led to an extended correspondence, to the sending of tracts and many American Unitarian books, to the printing of Khasi tracts and Khasi hymn-books in Ann Arbor for Mr. Singh, and to the obtaining of other help in America, which enabled him to begin the work of establishing schools and little centres of Unitarian worship among the Khasi people.

The first little band of Khasi Unitarians was organized in the village of Nongtalang, with the two brothers, Heh and Riang Polong, men of considerable education and of much influence, at its head. Later, in the larger village of Jowai, which was Mr. Singh's own home, an organization was formed. Then the movement spread to other villages, and finally to the capital, Shillong.

This slight sketch of the Khasi people and of the origin of our Unitarian movement among them will throw light upon the narrative of my visit to them, which I will now briefly give.

Already I have taken my reader with me from Calcutta to Shillong, the picturesque and charming mountain capital of Assam. On my arrival here I was met by our two Unitarian teachers, Mr. Jang Kassar and Mrs. Ka Hirbon, our workers, Mr. Robin Roy and Mr. Mar Singh, several men from the little Unitarian congregation, a group of our school children, and a number of the officers and members of the Shillong Brahmo-Somaj, all of whom extended to me a most hearty welcome. I spent a day in Shillong, visiting and examining our school, forming acquaintance, so far as I could, with the little band of about twenty Unitarians who have been gathered together here, and in the evening speaking for the Brahmo-Somaj brethren in their Prayer Hall.

At Shillong the road for wheeled vehicles ends. Consequently, I was obliged here to engage a pony for the rest of my journey. But a pony was not enough: I must also have a cook, and men to carry on their backs my luggage, bedding, and food, as well as grain for my pony, since I was informed that I would find no hotels or accommodations in my journey except every ten miles or so an unfurnished Dak bungalow, or rest-house, erected by the government, into which I could go, and have the privilege of cooking my own food and making up a bed of my own for the night.

So on the third morning we set out for Jowai, thirty-three miles away,—a procession of nine of us, consisting (besides myself) of three Shillong Unitarian friends, a cook, a hostler, and three carriers. All, except the American, are on foot. The day is bright, the air is sweet and invigorating. We travel twenty miles, over glorious hills, through narrow but beautiful valleys, up and down rugged mountain sides, and then stop in a Dak bungalow, in a quiet spot near a little Khasi village, for the night. A blazing fire of wood is soon made in the fireplace of the bungalow; and there is need of it, for we are in a high altitude, and the air is sharp as the night comes on. In half an hour the cook has supper ready for a company blessed with the keenest of appetites. We have only blankets for beds; but we sleep as sweetly as children, and the next morning at eight are on the road again.

We finish the remaining thirteen miles soon after noon. Two miles before reaching Jowai we are surprised and delighted

by being met at a shady place on a picturesque mountain side by a company of thirty or so children, carrying a banner and singing a song of welcome which had been composed for the occasion, and then accompanying us to the village, singing Unitarian Sunday-school songs and hymns, with both Khasi and English words, to English and American tunes. I could hardly believe my eyes and ears. Was I in India or in America?

The next day was Sunday, and a great day it was to Jowai. The Jowai Unitarians have just erected a new church and school building, to take the place of the old which was too small. The new stands in a most excellent situation, on the top of a fine central hill, which seems as if lifted up by nature on purpose for it. May the little church prove a "city set on a hill," a "light on a candlestick," to send its rays out far and wide in these Khasi Hills! The building will seat two hundred persons. It is planned for school use as well as for worship. It is very plain and simple, with wood walls and floor and a thatch roof. But it is neat, well adapted for the uses required, and is all the society will need for some time to come. It is not quite finished, and, I was sorry to find, is not quite free from debt; but I hope its debt will soon be lifted. Here on Sunday we held four meetings,—one for prayer at 7 A.M., and services with sermons by three or four of the lay preachers and myself, at ten, two, and four o'clock, besides a meeting of a dozen of the leading Unitarians at my bungalow for conference in the evening. At the principal meetings the church was full. Of course, the language used was Khasi. Though a few could understand English, yet of course, when I spoke, what I said had to be translated by Mr. Singh or one of the other lay preachers into the language of the people. The singing surprised me by its vigor, fervor, and excellence. The services were reverent, devout, and earnest in a high degree. The Unitarians of America and England may be sure that these Khasis are appreciative of the help which has been extended to them. They fairly loaded me down with messages of regard and gratitude to the British and Foreign Unitarian Association, and to the Women's Alliance and individuals in America who have helped them.

The following week was spent in making visits to villages where there are groups of Unitarians. Accompanied by Mr. Singh and others, I went to Raliang, twenty miles away in one direction, and to Nongtalang and Nonglamin, twenty-two miles away in another. At each place visited we held meetings, and I made as full investigation as possible as to the social and religious condition of the people, and what was being undertaken by the Unitarians in educational, social, and religious directions. Everywhere the people expressed their gratitude in the warmest possible manner to the Unitarians of the West for aiding them in the past and now for sending a messenger to them. They had never before seen a white Unitarian or one outside their own number; and now for one to come so far seemed to them almost or quite miraculous, almost like a visitor from another world. I should not have been human if I had not been touched by the warmth and sincerity of their welcome and by the depth of their feeling at parting, when I bade them a final good-by. A hundred times over they asked me: would I not come again? Would not the Unitarian Association send some one else to visit and instruct them? Would it not send them an English or American missionary, to take charge of their work and be their guide and teacher?

Of course, the number of Unitarians here is as yet small: they told me that about one hundred and fifty have really joined us, aside from children. But, when we remember that it is only seven or eight years since Mr. Singh stood alone here in his Unitarian faith, the wonder rather is that in so short a time the number has become so large. I found Unitarians in seven or eight villages, and little houses of worship completed in no fewer than five villages. In addition to Sunday-schools, there are three week-day schools; and this week-day school work is very important.

One of the most serious difficulties under which our Unitarian cause in these hills up to this time has been laboring has grown out of the fact that our brethren have had among them no ordained minister: all the preachers and workers have been laymen. Thus there has been no one of their number who could, for example, officiate at a mar-

riage. This drawback to their work the brethren have long felt. For some time past they have been thinking of ordaining one of their number; namely, Mr. David Edwards, of Raliang, a man of much intelligence and of excellent Christian spirit, esteemed by all, who was for some years a Methodist deacon, and who studied theology and prepared for ordination as an evangelist among the Methodists, but grew liberal in his religious views, and hence finally left them and joined us. As soon as I arrived in Jowai the question of such an ordination was laid before me. After much deliberation the ordination was decided upon. It took place the day before my departure. A council was called in Jowai, consisting of representatives from three Unitarian churches and from two villages where there are groups of Unitarians, but no churches, besides myself as representing the British and Foreign Unitarian Association. The council elected the present writer as its moderator and Mr. Kissor Singh as its clerk. After a very careful examination of Mr. Edwards as to his religious experience and views, his aims in entering the Unitarian ministry, etc., it was voted unanimously and heartily to proceed to ordination. Four of the brethren were chosen to conduct the ordination services, the sermon, the ordaining prayer, and the laying on of hands falling to me. I cannot but believe that Mr. Edwards will be an earnest and devoted minister, and that the Unitarian cause here will be strengthened by his influence and work.

I shall always look back upon my visit to the Khasi Hills with very great interest. These two weeks have given me experiences that I would not willingly drop out of my life. I can never cease to think of these warm-hearted and earnest Khasi brothers and sisters with a peculiarly tender and affectionate regard.

What is to be the future of the Unitarian movement here? The Khasi people are very poor. Those who have not come into contact with Christianity are very ignorant and superstitious. Their religion is a kind of worship of spirits, perhaps I should say a form of devil-worship. The work requiring to be done among them is quite as much a work of civilization as of Christianization: it is both. That Unitarianism will find a ready welcome among them is already demonstrated. Indeed, evidence comes from various sources to the effect that they more readily accept it than Trinitarianism. What has already been done here, of course, is only a mere beginning of what awaits to be done. New villages are asking for schools and for the visits of our preachers. As the work extends, of course much more aid will be needed from England and America, or rather from England, since England has now assumed charge of India as a mission field, leaving America free to give her efforts to Japan. Here is a wide-open door. Are the Unitarians of the West ready to enter it in earnest? As I have already said, the Khasi people feel very deeply their need of an English or American missionary to be their leader, teacher, organizer, and guide. Can one be sent them? Can the work among them go on much further safely without a missionary at its head? These are some of the grave questions which now present themselves to the English Unitarian churches for answer.

J. T. SUNDERLAND.

MINE AND THINE.*

II.

At the National Conference of 1894 Rev. F. G. Peabody, in describing our own time, said: "It is an age of great spiritual hunger, and an age of grave social distress. The issues of to-day in all countries lie, first of all, in the cry for light, and then in the cry for justice. . . . All this intellectual unrest of the time . . . is, in its more serious types, but a search for stability, for assurance, for sanity of mind, for unity and order at the heart of things. And what is this but the cry of the time for God, the living God, the soul of present thought as of ancient history, the 'eternal energy from which all things proceed'? That is the interior power and pathos of the modern spirit. It is indifferent, if not contemptuous, to all authoritative, sacerdotal, traditional religion; and yet its very life lies in its spiritual respon-

* From a series of articles appearing in the First Parish paper of Milton, Mass.

siveness, its absolute loyalty to truth, its recognition of reality.... And to this hunger of the time ... we have something of the bread of life to give."

At the same Conference the Council's report stated that "the number of Unitarians who cannot connect themselves with any of our churches is, undoubtedly, much larger than the number of those who are united with them." If a man is living in Wisconsin or Florida, of what use to him are our two or three hundred Unitarian churches in New England, while he must listen to the doctrine of original sin, salvation only by the atonement, and all the limits of creed? Was it any comfort to the negro slave to know that there were free negroes in England, unless, indeed, that freemen strove to free the bondmen? We sit dry and warm in a church building which we have inherited, we listen to preaching which we have chosen, we enjoy a freedom of belief for which other Unitarians have suffered imprisonment and hanging; but do we work hard enough, give largely, care deeply enough, make any sacrifice whatever to bring our comfort, our inheritance, our freedom, to those who eagerly seek for it and need it?

In 1894 our superintendent for New England wrote: "My first aim ... was to travel up and down in my 'diocese,' in order to learn its possibilities. They were all I had anticipated. I was planning to realize some of them, when I received the vote reluctantly given, made by our board, that no new work was to be undertaken in these 'hard times.' Thus abruptly I realized that the first thing a superintendent has to learn is that lack of means is the one element of weakness in our denomination." Further on he says: "We ought to plant at least five new churches the coming year in New England. Ten new churches would be more satisfactory; and they might be started, for to that end we have encouragement. But five will do."

But five will do! And so the people who want what has always been within our reach, a church and Unitarian preaching, must go without until our selfishness grows into kindness and thoughtful generosity toward others. Are they not hungry and thirsty, and do they not suffer want? What business association would put an agent into the field of New England, and then accept his report that he could find a market for their merchandise in ten cities, but "five will do"? ALTER EGO.

LABORARE EST ORARE.*

Pause not to dream of the future before us,
Pause not to weep the wild cares that come o'er us.
Hark! how creation's deep, musical chorus,
Unintermitting, goes up into heaven!
Never the ocean wave falters in flowing,
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

"Labor is worship!" the robin is singing.
"Labor is worship!" the wild bee is ringing.
Listen! that eloquent whisper, upspringing,
Speaks to thy soul from out Nature's great heart.
From the dark cloud flows the life-giving shower;
From the rough sod blows the soft-breathing flower;
From the small insect, the rich coral bower.
Only man, in the plan, shrinks from his part.

Labor is life! 'Tis the still water faileth:
Idleness ever despaireth, bewaileth.
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.
Labor is glory! The flying cloud lightens,
Only the soaring wing changes and brightens,
Idle hearts only the dark future frightens,
Play the sweet keys, would'st thou keep them in tune!

Labor is rest from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from sin-promptings that ever entreat us,
Rest from world-sirens that lure us to ill.
Work, and pure slumbers shall wait on thy pillow;
Work,—thou shalt ride over care's coming billow,
Lie not down wearied 'neath woe's weeping willow.
Work with a stout heart and resolute will!

Labor is health! Lo! the husbandman reaping,
How through his veins goes the life-current leaping,
How his strong arm, in its stalwart pride sweeping,
True as a sunbeam the swift sickle guides!

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*This beautiful poem of Mrs. Osgood's was kindly sent us by a correspondent, who pointed out that the last verse was incorporated in one of our "Upward Look" selections last month.

Labor is wealth: in the sea the pearl groweth,
Rich the queen's robe from the frail cocoon floweth,
From the fine acorn the strong forest bloweth,
Temple and statue the marble block hides.

Droop not, though shame, sin, and anguish are round thee!
Bravely fling off the cold chain that hath bound thee!
Look to yon pure heaven smiling beyond thee,
Rest not content in thy darkness,—a clod!
Work—for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor! all labor is noble and holy!
Let thy great deeds be thy prayer to thy God!

FRANCES S. OSGOOD
(b. 1812, d. 1850).

TE DEUM.

The following Te Deum, which is used in the First Parish Church in Brighton, was adapted from the original by Rev. Albert Walkley, pastor, and Mr. H. J. Smith, organist of the church.

The aim is to make God the Father the centre, the only centre of worship, also to make clear that Jesus is man in every sense of the word. The word "Lord" in the last clauses is addressed to God, the Father. Most of our Te Deums contain some reference to the Trinity, and are so far objectionable. This adaptation aims to give a clean, clear expression of our views.

We praise thee, O God. We acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud; the heavens and all the powers therein. To thee Cherubim, to thee Seraphim, continually do cry: Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of the majesty of thy glory. The glorious company of the apostles praise thee. The goodly fellowship of the prophets praise thee. The noble army of martyrs praise thee.

The Holy Church throughout all the world doth acknowledge thee as Father, great in majesty; the adorable, true, and only God. Thou art the Holy One, the Comforter. Thou art the King of Glory, O God. Thou art the everlasting light of the world. When thou tookest upon thee to enlighten man, thou didst send to us Christ, who was born in our likeness. Thy love hadst overcome the sharpness of death, and didst open the kingdom of heaven to all thy children, whose ceaseless songs of praise thee adore, to the glory of the Father. We believe that thou art love and light divine. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious love. Make them to be numbered with thy saints in glory everlasting. O Lord, save thy people, and bless thine heritage. Govern them, and lift them up forever.

Day by day we magnify thee. And we worship thy name ever, world without end. Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us. O Lord, let thy mercy be upon us, as our trust is in thee. O Lord, in thee have I trusted: let me never be confounded.

CONSTITUTION FOR THE UNITARIAN UNION OF YOUNG PEOPLE.

Rev. T. Van Ness, chairman of the committee, sends us the following draft constitution, which is to be proposed for adoption at the May meetings in Boston:—

PREAMBLE.

We who hold liberal views in religion, believing that organization is necessary to the successful quickening of our energies, do hereby form a general confederation of clubs, guilds, and {church / other} societies, to be known as the "Unitarian Union of Young People" (or Young People's Religious Union), the cardinal principles of which are truth, worship, service.

OBJECTS.

The objects of the Union shall be—

(*a*) To foster the religious life;

(*b*) To bring the young people of our various churches into closer relations with one another; and

(*c*) To spread rational views of religion and put into practice those principles of life and duty which tend to uplift mankind.

HOW CONSTITUTED.

The Union shall be composed of all those clubs and societies that are in sympathy with its principles, and contribute annually to its treasury.

Every such club or society joining the National Union may retain its present name, and any new organization of young people shall be at liberty to select such local designation as it may prefer.

OFFICERS.

The officers of the national organization shall be a President, Vice-President, Secretary, and Treasurer, who shall hold office for one year, and an Executive Board, composed of the above-named officers, and five directors, the five directors thus chosen being either officers or past officers of some local young people's organization.

MEETINGS.

The Unitarian Union shall hold its annual meeting in the month of May of every year, and at such place as shall be decided by the Executive Board.

Special meetings shall be called by the President, at the request of the Executive Board, or at the call of any twelve clubs in the Union.

QUORUM.

Twelve local societies, each represented by one or more delegates, from not less than three different States of the United States of America, shall constitute a quorum.

AMENDMENTS.

This Constitution may be amended at any annual meeting of the Union by a two-thirds vote of the delegates present.

Notice of such proposed amendment shall first be sent to the Secretary of the Union, and shall be incorporated in his call for the annual meeting.

BY-LAWS.

Every club (or organization) connected with this Union is entitled to three delegates, provided that the representation for any single church shall not exceed six delegates. Said delegates shall be certified to by the local secretary of the respective club, and shall be entitled to vote at all regularly called delegate meetings.

ELECTION OF OFFICERS.

Nominations for all officers shall be made in open session of the convention, and the election shall be by ballot. At the first election under this Constitution two of the four directors shall be elected for a term of one year and two for a term of two years; and at each succeeding election two shall be elected to serve the full term.

DUTIES OF OFFICERS.

The duties of President, Vice-President, Secretary, and Treasurer, shall be those usually required of such officers. The Executive Board shall have the general management of affairs from one annual meeting to the next, and shall take into consideration and propose to the Union ways and means for promoting the objects of the organization.

OBITUARY.

Prof. William Channing Russell, who died at his home at Yonkers, N.Y., February 24, was a Unitarian of considerable mark. He was the son of W. W. Russell, an old New York merchant, and Lucy Ellery Channing, sister of Dr. William Ellery Channing, and a grand-daughter of William Ellery, one of the signers of the Declaration of Independence from Rhode Island.

He was graduated from the Harvard Law School in 1834, and practised law in New York for thirty years. He was elected a professor in Antioch College, Ohio, in 1865, and of Cornell University in 1868. He was one of the first professors made vice-president of Cornell, and was acting president during the absence of President Andrew D. White as minister to Germany. He was largely instrumental in building up Cornell. He left there in 1881, and was a professor in Brown University, at Providence, R.I., in 1882 and 1883.

Dr. James T. Bixby, in delivering the funeral address, said:—

"I have known men who talked more of Providence, who were more anxious by force of logic to prove a Providence; but I have rarely known one who more steadily sought to be a providence. . . . As professor at Antioch College, Cornell and Brown Universities, he showed a clearness and terseness, a gift of instruction, and advanced and effective methods, that have made those who were his pupils grateful for their good fortune. As acting president of Cornell during the long foreign absences of President White, he exhibited noteworthy courage and independence and administrative ability. As a citizen he was pre-eminently public-spirited and fearless,—loyal to the cause of order and integrity and good government. In the great battle for human rights that marked the first half of our century in America, his sympathies were always quick and lively and on the right side. His service as one of the original founders of the Children's Aid Society in New York, and an earnest and fearless worker in the anti-slavery cause (in the days when that meant the incurring of much and bitter *social odium*), these are only a part of those philanthropic activities by which he exhibited his interest in the cause of human welfare. Like his distinguished uncle, Will-

iam Ellery Channing, he was ever 'young for liberty,' and to the last maintained a warm and undisguised interest in every movement or plan for the elevation of society, industrial reform, or whatever would put more justice, sweetness, and love into human life."

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Toward Calvary.

So long across my path had blown
The changeful, checkered Winds of Chance,
With breezes from the fickle zone
Of Accident and Circumstance;
So tired my heart and feet and brow,
So great the cross that burdened me,—
In looking back, I wonder how
I reached the foot of Calvary!

But, standing there, how soft, how calm,
The air that bathed the mountain side!
How zephyr-like the words of balm
Down-floating from the Crucified!
My cross grew light, my heart found rest,
Joy-fountains cooled my brow and feet;
And now unto the mountain's crest
I upward toil, and toil is sweet!

—*Clarence Urmy.*

MONDAY.

Easter Lily.

Thou golden-hearted virgin,
Madonna of the flowers,
Wherever thou dost bourgeon,
Thy purity is ours.

Thou shinest on the altar
Beneath cathedral dome:
Thy message doth not falter
Upon the shrine of home.

Oh, teach us all the duty
That lifts us o'er the clod,—
In truth and love and beauty
To live and bloom for God;

His holy name confessing,
To work where'er we may,
And thus to bring his blessing,—
Eternal Easter Day.

—*From the Chicago "Evening Post."*

TUESDAY.

Prodigality.

Watch the innumerable leaves
On all the countless trees;
Behold the masses of the flowers
Unseen on vagrant leas,
The wayside gold, the purple heath,
The wood-flowers sweet and wild,
The tropic jungle's tangled growth,
The mountain masses piled;
Behold the cataracts tumbling down
Wild places to the sea;
Behold the monstrous weight of waves
In their immensity;
What waste of sunshine and of heat
In desert places bare;
What opulence of color lost
Where none will heed or care;
What dappled glades no eye will see,
Where fairest masses cling;
What spaces vast no foot will tread,
And where no bird will sing;
Beneath the sea what coral caves,
What tints of varied light,
What complex forms of fin and fish,
Would greet our dazzled sight;
And in this prodigality
The comfort for thy lot,—
'Mid so much lavish, loving waste
Man will not be forgot.
This affluence of giving, yet
Will overflow our needs,
And God's supernal bounty shame
Our lives of selfish deeds.

—*Hattie Tyng Griswold.*

WEDNESDAY.

Spring-time.

I seek a god, old tree: accept my worship, thou!
All other gods have failed me always in my need:
I hang my votive song beneath thy temple bough,
Unto thy strength I cry. Old monster, be my creed!

Give me to clasp this earth with feeding roots like thine,
To mount yon heaven with such star-aspiring head,
Fill full with sap and buds this shrunken life of mine,
And from my boughs, oh, might such stalwart sons be shed!

With loving cheek pressed close against thy horny breast,
I hear the roar of sap mounting within thy veins;
Tingling with buds, thy great hands open toward the west,
To catch the sweetheart winds that bring the sister rains.

O winds that blow from out the fruitful mouth of God,
O rains that softly fall from his all-loving eyes,
You that bring buds to trees and daisies to the sod,—
O God's best Angel of the Spring, in me arise.

—*Richard Le Gallienne.*

THURSDAY.

Seed-time.

Sow truth, if thou the true wouldst reap:
  Who sows the false shall reap the vain.
Erect and sound thy conscience keep,
  From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
  Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
  And find a harvest-home of light.

—*H. Bonar.*

FRIDAY.

Is Life Worth Living?

Is life worth living? Yes, so long
  As spring revives the year,
And hails us with the cuckoo's song,
  To show that she is here;
So long as May or April takes,
  In smiles and tears, farewell,
And wild flowers dapple all the brakes,
  And primroses the dell;
While children in the woodlands yet
  Adorn their little laps
With lady-smock and violet,
  And daisy chain their caps;
While over orchard daffodils
  Cloud shadows float and fleet,
And ousel pipes and laverock trills,
  And young lambs buck and bleat;
So long as that which bursts the bud,
  And swells and tunes the rill,
Makes spring-time in the maiden's blood,
  Life is worth living still.

—*Alfred Austin.*

SATURDAY.

The Silences of Heaven.

Oh, the silences of heaven,
  How they speak to me of God,
Now the veil in twain is riven
  That concealed where he abode!
Yet its clouds were once around him,
  And I sought him in despair;
And never there I found him,
  Till I brought him with me there.

When I found him in my bosom,
  Then I found him everywhere,—
In the bud and in the blossom,
  In the earth and in the air;
And he spake to me with clearness
  From the silent stars that say,
As ye find him in his nearness,
  Ye shall find him far away.

—*Walter C. Smith.*

But one who has high, fine, lofty ideals is haunted forever by something so much above and beyond him that he keeps habitually humble.—*M. J. Savage.*

EDITORIAL.

"LIFE! more abundantly!"

"'Tis life, whereof our nerves are scant,
More life, and fuller, that we want."

"Tribulation worketh patience, and patience experience, and experience hope."

New Life, Now and Forever! "WE love life, and live for life. We ought to believe in it with all our hearts, not as though it were alone for now, but forever." This is the Easter faith nobly expressed in our sermon for this month, "Joy in Life," by Rev. S. B. Stewart. Mr. Stewart has faithfully poured the joy of life forth from his pulpit in Lynn, Mass., during an unusual ministry of already more than thirty years, steadily, inspiringly, through all the vicissitudes of storm and stress. He has realized how "tribulation worketh patience, and patience experience, and experience hope"; and from his ministering words new life has continually sprung up in the hearts of his people, blessing them forever. We rejoice to be able to offer the readers of the *Unitarian* an opportunity to share in the life-giving power of Mr. Stewart's words; and we trust that every one who reads this "Joy in Life" will receive the comfort of the spirit that breathes in every line, will experience an illumination of the mind in the eternal goodness of God, and enter more deeply, more confidently than ever, into the inheritance of new life, now and forever.

Cheering Outlook. No one can have looked through the extended review of our churches given in our "News from the Field" department since the beginning of this year without perceiving in a very definite way that the dull times are over, as far as Unitarianism is concerned. There is quickening, there is extension of facilities, there is increase in results, reported from every section of the union.

Up and down the Pacific Coast where the Secretary of the A. U. A. has just been he was met everywhere by the spirit of revival. The points of deepest depression a year ago now radiate with hope.

Look over our returns for this month, see the reports from Pomona and Stockton, Cal., from Omaha, Neb., from St. Cloud, Minn., from Cincinnati, Ohio, from New London, Conn., and a score of others.

A bright prospect presents itself to encourage every earnest heart to whom the cause of our advancing faith is dear.

Devotion to our Faith. MISINFORMED observers, and sometimes even semi-Unitarians themselves, have been known to declare that the Unitarian gospel lacks that note of stirring appeal which inspires disciples and thrills its followers with glorious enthusiasm. Every thorough Unitarian, however, most devotedly believes that in the heart and core of our faith throb the spiritual power and passion that make heroes or, if need be, martyrs. The words of Dr. Horatio Stebbins at the February meeting of the Unitarian Club in San Francisco deserve to be read everywhere as eloquently expressing the typical Unitarian devotion to our faith:—

"A new day is dawning on the mountain-tops, and it is ours to hail the morning of the world! We are not going back to join the scheme of redemption, but forward in the footsteps of the advancing God. For myself, not giving too great importance to my personal experience or claiming anything especially in my own name, I would rather die at the foot of the ladder that leans against the unfinished walls of this rising temple than to be a king in the dominion that shall pass away."

Nonconformists in England. A MOST enthusiastic and successful gathering of the Free Church Congress has been held at Nottingham, Eng. Rev. Hugh Price Hughes presided, and claimed large things for the Congress, asserting that, though Catholics were one, it was only in the pope. So Anglicans were one in the English crown, but the Free Church Congress was one in Christ.

The constitution adopted is as follows:—

"The name shall be 'The National Council of the Evangelical Free Churches.' The churches constituting the local councils entitled to representation on the National Council are the Congregational and Baptist churches, the Methodist churches, the Presbyterian Church of England, the Free Episcopal churches, the Society of Friends, and such other evangelical churches as the National Council may at any time admit. The objects of the National Council shall be: (*a*) to facilitate fraternal intercourse and co-operation among the evangelical free churches; (*b*) to assist in the organization of local councils; (*c*) to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches; (*d*) to advocate the New Testament doctrine of the Church, and to defend the rights of the associated churches; and (*e*) to promote the application of the law of Christ in every relation of human life."

Of course, Unitarians are excluded from this "Free Congress," as it is intended to rally and unify the forces of the evangelicals; and in this it seems to have had large success.

Young People's Union. WE have had a good deal of correspondence relative to the name and proposed organization of the young people's societies. In another column we publish the proposed constitution which is to be offered by the committee at the May meetings.

This is a constitution for the national organization, and should not be confused with the suggested forms already published for local organizations. This form of constitution is now made public, in order that all possible criticism and suggestion may be received before action is taken upon it.

The much-discussed name for the new National Society has received attention from many correspondents. Mr. J. R. Lough, of Farmersville, Tex., sends us a list of names proposed, his own preference being for "Young People's Unitarian Union." This, or perhaps transposed into "Unitarian Union of Young People," seems to be the most popular designation.

A Christian Creed. REV. JOHN WATSON (Ian Maclaren) suggests in a recent sermon the following creed as possible for the earliest disciples of Jesus; for he says, "It was by holy living, and not by any metaphysical subtleties, that the Church lived and suffered and confessed

for the first three centuries of the Christian era."

"I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."

There is inspiration in such a creed as this, which surely need not be lost even for quite modern Christians!

Evangelistic Zeal *v.* Liberal Culture.

IT is pleasant to find an acknowledgment of the literary achievements of Unitarians in so typical an evangelical organ as the *Presbyterian Messenger;* and we are, therefore, naturally interested in an article in the issue of March 5, by Rev. William Bryant, in which a long list of American Unitarians is cited. This list is taken from a recent article by J. T. Moffett of Clarion, Penn., and is an admirable though brief summary of the prominent Unitarians who have attained celebrity as religious teachers, poets, historians, philanthropists, educators, scientists, statesmen, etc.

Mr. Bryant feels the argument of this weighty list; and, indeed, he declares that "Unitarianism has led all the churches in America in its array of distinguished literary men," and "no evangelical body can offer such a distinguished list." When we remember the small numbers of Unitarians compared with the millions of the evangelical sects, the contrast is even more remarkable. It is for the purpose of offering an explanation that Mr. Bryant contributes this article to the *Presbyterian Messenger.* His tone is exceedingly courteous and fair, yet we think his conclusion misses the explanation which is really nearest to hand. Our own explanation is very simple: it is that Unitarianism, in its breadth and inclusiveness, in its harmony with reason, in its scientific philosophy, in its emphasis upon reality rather than mystery, attracts men of intellect and scholarship and culture, in the most natural way; and we find the thinkers and intellectual leaders taking their places as Unitarians, because there they find the religious atmosphere in which they can freely breathe. This explanation Mr. Bryant overlooks, seeming to think that these distinguished Unitarians were always Unitarians, whereas the majority came over to Unitarianism by their own mature choice and decision. Mr. Bryant—rather naïvely, it seems to us—presents a conclusion which is surely disastrous to the evangelical position. He says, You cannot expect to have zeal and culture *both:* and, if the Unitarians have the latter, things are happily equalized by the preponderance of the former in evangelical circles.

Alas! Should our evangelical friends be content with ignorant earnestness, emotion without knowledge, zeal without attainment? No, we cannot admit Mr. Bryant's argument, even for his own sake.

What! No Place for Love?

THE Chicago *Times-Herald,* in reporting the proceedings at the twenty-fifth anniversary services of Unity Church, Oak Park, in the suburbs of Chicago, a church which, though Universalist by organized affiliation, has a Unitarian minister, Rev. R. F. Johonnot,—says that a great deal of comment was occasioned by the refusal of Rev. Palmer S. Hulbert of the First Congregational Church to take part in or even to attend the services. All the local ministers were invited; and the pastors of the Methodist, Baptist, Presbyterian, and Second Congregationalist Churches heartily responded. But Dr. Hulbert is reported to have sent a letter to the Unity Church, stating very emphatically his position, and afterwards to have justified his action to a reporter as follows:—

"I could not extend fraternal greetings to any body that disbelieves in the Deity of Jesus Christ, disbelieves in the need of atonement by blood, disbelieves in the inspiration of the Scriptures, and, in short, disbelieves in the doctrines that I consider essential to the Christian system. I am placed on the defensive, and I could not have acted otherwise if my own father and mother were members of the organization. I would not offer congratulations for twenty-five years of teachings that I believe would break up the Christian system."

We have no condemnation for any honest man's belief, however strained or exaggerated it may seem to us; but is opinion or

creed to crowd out all human sympathy, and leave no place for brotherly love?

Square with the Facts. REV. DUREN J. H. WARD of Dover, N.H., in a sermon entitled "Prophets, Saints, and Scientists," finely illustrates the ceaseless revelation of truth, and emphasizes the continued adjustment with reality as the only basis of progress. He concludes:—

"Holy men and women are always moved by the Holy Ghost, and they always teach as they are moved; and they never teach for truth what they are in doubt about. Moreover, they never fear to use their own highest powers as the divinely given instrument for reaching the truth. Character is the all-essential condition of discovery. To be square with the facts is a more serious thing than most of us have yet realized. What a revolution it would work with the ills of life, should we undertake to each embody this simple secret of all true greatness!"

That Ivy. THE pathetic and noble story told on another page about "The Unitarian Ivy" is a true story, but we are not privileged to disclose the names of the characters.

Organic Power. THE Church of St. Thomas, the well-known handsome building at the corner of Fifth Avenue and Fifty-third Street, New York, has just had its Year Book issued. It is a splendid illustration of business methods, and a striking instance of the power that comes of solid organization. If they only had the right message to deliver, with their marvellously complete and successful means of delivering it, the Episcopal Church might be the instrument of the strongest religious influence of the coming century.

It is surely for a union of such organic power with true spiritual vision and sweet reasonableness of faith that the world waits. When will the pure gospel of Jesus equip itself with this essential and compelling power? Here is the list of organizations in St. Thomas's Church:—

THE ROSTER.

Rector.—Rev. John W. Brown, D.D., residence, the rectory, 1 West 53d Street; *Assistant Ministers.*—Rev. John Huske, residence, 139 Madison Avenue, Vicar of St. Thomas's Chapel; Rev. William Hawks Pott, Ph. D., residence, 143 East 34th Street; *Assistant.*—Rev. N. A. Seagle, residence, 640 Madison Avenue.

ORGANIZATIONS IN THE PARISH.

Employment Association.—Mrs. J. W. Brown, president, St. Thomas's Rectory. Meetings held every Thursday and Friday morning in the almonry of the church at 11 o'clock.

Woman's Missionary Association.—Mrs. Loomis L. White, president, 5 East 64th Street. Meets in the almonry first Tuesday in each month at 11 o'clock.

Young Women's Missionary Society.—Miss Parker, president, 144 East 71st Street. Meets in almonry first Tuesday in January, March, and May, and on St. Andrew's Day, at 11 o'clock.

St. Thomas's Association for Parish Work.—John T. Atterbury, president, 13 West 49th Street. Meetings held in vestry room of the church the second Friday evening of each month at 8 o'clock.

Industrial School.—Mrs. H. S. Almy, president, 31 East 62d Street. Meets at St. Thomas's House, 229 East 59th Street, every Saturday morning at 10 o'clock.

Helping Hand Association.—Mrs. Chester Griswold, president, 23 West 48th Street. Meetings held every Wednesday morning at 10.30 o'clock at St. Thomas's House, East 59th Street, between Second and Third Avenues. Supports Day Nursery and Diet Kitchen.

Girls' Club.—Miss M. Blakeston, president. Meets at St. Thomas's House every Tuesday evening at 8 o'clock.

Ministering Children's League.—Meets at St. Thomas's House Friday afternoon, 3.30 to 5 o'clock.

Boys' Guild.—Meets at St. Thomas's House Monday evening, 7.30 to 9 o'clock.

Working-men's Benevolent Association.—Meets at St. Thomas's House Monday evenings.

Choir Guild.—Meets at St. Thomas's House.

Good Will Society.—Meets at St. Thomas's House.

Brotherhood of St. Andrew's.—Church Chapter, meets in almonry. Chapel Chapter, meets at St. Thomas's House.

Chinese Sunday-school.—Mr. James Pott, superintendent, 143 East 34th Street. Meets at St. Thomas's House Sunday afternoon.

GENERAL STATISTICS.

Parish Church.—Families and parts of families, 471. Number of baptized persons, 2,500. Baptisms (infant, 20; adult, 4), 24. Confirmed, 46. Marriages, 22. Burials, 43. Communicants: number last reported, 1,135; received from other parishes, 10; added by confirmation, 46; added otherwise, 27,—total gain, 84; loss by removal, 12; loss by death, 20,—total loss, 32; present number, 1,187. Public services: Sundays, 120; holy days, 40; other days, 168,—total, 328. Holy Communion: public, 121; private, 30. Sunday-school: officers and teachers, 30; scholars, 250. Public catechisings, weekly. Church: seating capacity, 2,000; free sittings, 200.

Expenditures.—Parochial: current expenses (including all salaries, fuel, music, etc.), $37,037.09; for the poor, Fresh Air Fund, etc., $8,555.89; Sunday-school, $233.73; repairs, $4,913.04; new chapel, $27,000; other objects within the parish, $14,184.66,—total parochial, $91,924.41. Diocesan Missions, Missionary Committee, or Archdeaconry, $371.65; New York City Mission Society, $2,072.83; Church Missionary Society for Seamen, $249.46; other mission work in the diocese, $125,—total for missions within the diocese, $2,818.94; Episcopal Fund, $100; Diocesan Fund, $75; aged and infirm clergy fund and widows and orphans of clergy, $280.15; church charities in New York City (not otherwise specified), $1,738.74; other objects within the diocese, $1,017.41,—total diocesan, $6,030.24. General: domestic missions, $3,745.20; Indian missions, $1,051.66; missions to colored people, $2,544.42; foreign missions, $2,156.48; theological education, $429.95; other objects without the diocese, $661.24—total General, $10,588.95. Total for all objects, $108,543.60.

The ecstasy that fills us on a day in spring when through budding boughs we see the shining clouds and the brilliant rain-washed blue; the eclipse of happiness in the heart of the child who feels "cross"; the willingness of love to one another, and a worthier preferred,—these are inexplicable without God.—*The Coming Day.*

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The directors of the American Unitarian Association have to look in every direction, over a vast extent of country, through which are scattered a few Unitarian churches. One of the most difficult things which we have to do is to let the imagination picture things as they are, so that sympathy and interest may be extended to the remotest parts and to the most obscure stations where our work is going on. The secretary is trying to localize in their proper relations the various points of interest in the South and West. It will take time.

In the South we have a few societies, financially weak, struggling against almost overwhelming odds. While there are scattered throughout the South independent men and women, who have begun to think for themselves, and are thinking on the lines that were familiar to the great leaders of Southern society in the days of Jefferson and Calhoun, yet they are now few and scattered, disorganized, and not much inclined to fall into ranks under any leadership. While it will be impossible at present to extend the area of our work in the South, it is important for the common life of all our churches to maintain a few strategic points there. The news from Chattanooga is cheering. Thrown largely upon their own resources, unable at present to engage the services of a sufficiently able minister, they have fallen back upon lay services with signal success. The right note has been struck, and the resources latent in the society begin to show themselves to the edification of the people and the increase of their courage. This is an object-lesson of great value for missionary work everywhere. The Unitarian exhibit at the Atlanta Exposition was exceedingly successful, both in itself and in the interest it excited among the visitors.

The secretary has just returned from the Pacific Coast; and it has happened on this occasion, as it has on former trips this year to the Middle States and to the South, that he was compelled to disappoint the expectations of many friends. Many invitations to stop on the way, going or coming, have been answered. But, incidentally, hints are received showing that people along the way expected him to visit every church which lay on his route. The secretary preaches every Sunday, excepting the one preceding the monthly meeting. He responds to invitations of all kinds to meet clubs, conferences, etc. Now let our friends do a little figuring. It would take him ten years to go around once, visiting a church every Sunday. His Pacific Coast trip began at San Diego, Cal., and ended at Helena, Mont.

In going up and down the Pacific Coast, one of the most painful duties of the secretary was to explain everywhere the absolute necessity of coming within the income of the American Unitarian Association. But in almost every case the response was generous and sympathetic. The hard times, which have troubled almost beyond conception the people of that coast, have prepared them to understand the difficulties which beset our work throughout the country. There is a steady uprising of liberal sentiment in these Western States; and now, with the incoming tide of a renewed prosperity, the resources of self-help will be largely increased and drawn upon. While in some places throughout the country our work has been too hopefully pushed, while we have too confidently reckoned in past years upon the continuance of the great prosperity of the country, while booms have passed, carrying on their receding tide the wrecks of institutions of every kind, our work is substantially sound and worth all it has cost.

The circumstances under which the States on the Pacific Coast were settled have been favorable to the spread of liberal thought. Some of the most enterprising and intelligent citizens of Eastern communities and men of similar mental outfit from all parts of the world went to the Pacific Coast about fifty years ago. Oregon was settled before California, and took the cream of the gold findings in the early days of 1849. The money was taken back to Oregon, and invested in a stable prosperity which has continued to this day, although it has been obscured somewhat by the booms that have passed over the country. California was settled by those who came to make their fortunes, and who remained. The disorders of the early time have mostly passed away. Old institutions have broken up. What has taken the work of a century in some parts of the world has there come almost as a matter of course. New institutions, flexible and progressive, have been formed; and now on the whole coast, from San Diego to Seattle, the people are passing out of the period of transition and unsettlement and unrest into a longing for stable institutions, founded on knowledge and religion. It is impossible to report in detail, and the risk one runs in making comparisons between different points of interest is so great that even a brave man might shrink from committing himself to a record on paper. Let this suffice: the secretary of the American Unitarian Association, because he was regarded as a representative person, the medium of communication between the different parts of the country, the bearer of greetings and a herald of good cheer, was everywhere welcomed with a kindness which was an evidence that the interest in our common cause is deep and strong.

At the meeting of the directors held March 10 the Western business had precedence; and the following appropriations were made: Rev. J. L. Douthit, Shelbyville, Ill., $500; Madison, Wis., $600; Rev. T. G. Owen, Arcadia, Wis., $100 (for three months); Winona, Minn., $200 (for six months); Carthage, Mo., $400; Lawrence, Kan., $500; Topeka, Kan., $400; Wichita, Kan., $400; Great Falls, Mont., $200; Helena, Mont., $800; Rev. M. J. Skaptason, Winnipeg, Man., $400 (for six months).

GEORGE BATCHELOR, *Secretary*.

SUNDAY-SCHOOLS.

Saint Paul and his adventures seem to be interesting subjects for our Sunday-schools, judging by the comments which have come to me through the mail and from individuals. The lessons for April are now ready. The subjects are, "Paul at Athens," "Review," and "Paul at Corinth." Only three lessons are issued for the month, the one falling on April 5 being omitted. Easter Sunday is so filled, in most of the Sunday-schools with special exercises, the lesson for that day is not wanted. The picture of Paul on the primary leaflet No. X. is an admirable reproduction of Raphael's painting, and well deserves a place in the intermediate and advanced instruction. Indeed, the various pictures which are used in the primary lessons are of sufficient value to serve a good purpose, and prove attractive in the higher grades.

The Unitarian Sunday School Society has issued a four-page leaflet, "Selections from the Psalms." This is printed in colors on stout linen paper, and is every way adapted for use in primary class instruction. The card heretofore published for this purpose included only three Psalms: this collection is much larger and more satisfactory. Seven of the choice Psalms are reprinted. The object is to furnish teachers with a handy help for memorizing these beautiful passages. Price, 2 cents a copy: same rate by the dozen.

The same society has also issued a little slip, entitled "Our Faith." It is substantially a statement by James Freeman Clarke of the five points of liberal religious belief:

OUR FAITH.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind, onward and upward forever.

These small leaflets will be furnished without charge to any Sunday-school or church

wishing to use them in any number. This same statement of faith will also be printed in shape for hanging on the wall in Sunday-school rooms and vestries. There is nothing of this kind, so far, published for our Unitarian Sunday-schools and churches. The type will be large and tasteful, and the whole thing can be easily read across a large room.

Although the Unitarian Sunday School Society has been very well remembered so far by donations, still there is a need for more. Many Sunday-schools have either forgotten the appeal sent out in the autumn or else are being pressed by other demands, so that they have not responded. I venture to remind friends of the cause again of this opportunity to strengthen the work of the Unitarian Sunday School Society. The directors feel that they are planning for the highest interests of the denomination, and are striving to put out the best helps. There is always the aid which the contribution gives financially, and there is also the proof of loyalty and co-operation, which is a strengthening element in the whole affair.

In *Every Other Sunday* for April 26 there will appear a dialogue, or school exercise, entitled "The Farewell of the Spring Flowers," by Kate Whiting Patch. It is something which can be easily used by Sunday-schools, involving no great labor or expense. Many Sunday-schools who have special public exercises are constantly seeking for something of this kind. This is entirely new, and will prove popular. Fifteen children can be used in this exercise, representing different characters. Extra copies of *Every Other Sunday* will be printed to meet any special demand. Price, 5 cents a copy.

The following comment is from the *Pilgrim Teacher*:—

"The utmost care must be taken not to lose at 'the upper end' of the Sunday-school. There will be a constant influx at the lower end without any special effort: the difficulty is to retain those from the age of fifteen to twenty. If they are not kept, the efforts of years go for but little, and the Sunday-school is practically a failure. If they remain in the school until they reach their majority, the presumption is that they will stay on indefinitely, passing up from pupilage, in a large proportion of cases, to places of responsibility. Too great pains, then, cannot be exerted in holding the young men and young women. It is the critical time with them, and the whole after life will depend upon what they do and what is done for them.

"But they must be held by making the class teaching worth their while. It must not be shallow or slipshod or indifferent or half prepared. It must command their respect and even their admiration. They must recognize its conscientious preparation, its intelligence, its earnestness, and its devotion. It must excite them to think and study for themselves."

Many readers of the *Unitarian* have heard of the great Sunday-school in Philadelphia. The following paragraph relates to it:—

"Bethany Sunday-school in Philadelphia, or Wanamaker's Sunday-school, as it is generally called, is the largest in the United States, the attendance upon a recent Sunday being three thousand eight hundred. Mr. Wanamaker himself has a Bible class of about one thousand two hundred; and though so large, with his systematizing faculty, he is able to keep in touch with every member. Over each ten he has a tithe-man appointed to look after them, and over every ten tithe-men is one to whom the tithe-men shall report; and again each ten of these give in their report to a superintendent, who brings all matters requiring his attention directly to Mr. Wanamaker himself. In this way he learns about all cases of sickness, death, affliction, and poverty, and can utilize his time to the best advantage in expressing his sympathy and giving his aid."

The New Song and Service Book, issued by the Unitarian Sunday School Society, is still going on into new editions. About one hundred and twenty-five schools have introduced it. This help for our Sunday-schools was published in May, 1895,—that is, about eleven months ago; and now the eleventh edition will soon be put to press. In connection with this subject of music for the Sunday-school the following extract from the *Sunday School Times* is in place. It is from an article by Mrs. George Archibald, entitled "What are the Children Singing?"

"There is good sense as well as fervent joy and full assurance in the verse which says,—

> 'Come, sing to me of heaven,
> When I'm about to die;
> Sing songs of holy ecstasy
> To waft my soul on high.
> There'll be no sorrow there,' etc.

But, as children are not, ordinarily, about to die, shall their spiritual songs be principally about heaven, and expressive of an intense longing to go there? Yet, when we take pains to notice, we find in Sunday-school hymns a vast amount of rhyme, time, tune, and measure devoted to chanting the desolation of life, the longing for death, and a submissive waiting for release and glory. What could be more unnatural?

"'The home of the soul' may often fitly be the goal of adult longing. But the first

home of the soul is the natural body. Let the children learn to magnify the offices of this body. Let their songs be those which will inspire their souls to use the lips, the hands, and feet, in the service of man, as the children of God.

"Is not a mistaken hymn vastly more pernicious than erring Sunday-school instruction in other forms? For words and time, set together, lay hold on the imagination, emotions, and desires in a powerful way. The child learns them, imbibes their ideas unconsciously, and finds them, long afterward, springing to expression 'from some odd corner of the brain.' Ponder two or three bits at present sung in certain Sunday-schools:—

'Our tender feet must sadly press
The thorny path of life;
Our youthful hearts must feel the pangs
Of hard and cruel strife.
But, oh! this thought shall bring relief,
In heaven God will soothe our grief.

'Little pilgrims here we roam,
Where the ways are dark and wild;
Yet we know a brighter home
Waits for every storm-tossed child.'

Such words should be forever forbidden in the Sunday-school.

"One of God's best gifts to the little child is its joyful anticipation of the life that now is. We have no right to put into its mouth the song of lamentation. Rather give it hymns that teach how the earth, too, is the Lord's, and the fulness thereof. He made it, and saw that it was good,—good enough for man, made in his image."

It has been the aim of the editor of the New Song and Service Book to make both words and music appropriate to young life. He indorses the sentiments expressed above most heartily. EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

A regular meeting of the New York League was held March 6 at the Lenox Avenue Unitarian Church, with an attendance of two hundred, Mrs. Franklin W. Hooper presiding.

After the secretary and treasurer had presented their reports, a letter was read from Mr. Morehouse, acknowledging the receipt of the money collected by the League for the church at Union Springs, N.Y.

Mrs. Bishopric gave the summary of religious news; and Mrs. J. W. Chadwick, in behalf of the Philanthropic News Committee, told of the Brooklyn Guild, their new house, the Maxwell House, and the work accomplished there.

The subject for the day's consideration was "Woman in Municipal Reform." The first paper was by Mrs. Noah H. Chapman, president of the Brooklyn Woman's Club. She first gave a résumé of what women had accomplished in this direction in England and America. Glasgow has six women inspectors on its board of health. They visit from house to house, and accomplish greater results than the men did. Every city should have women on its board of sanitation, she thought; for who cares so much for the condition of the streets, of the sewers, of the water supply, and street lighting, as the mothers?

To-day women are being appointed more frequently as inspectors of schools and institutions of various kinds, and they are fitted to do efficient work in these departments. A teacher was recently asked her opinion of the relative merits of men and women as school inspectors. She replied that she could not compare them,—she never saw the men.

Mrs. Edward Addison Greeley, a student from Oxford and Columbia, presented the second paper. She felt that in these progressive times women must do something with their sprightly brains, that many opportunities were open for women that could be had for the asking, providing the women were properly qualified. She advocated equal salary for equal work, men or women, and quoted a prominent New York gentleman's testimony that the work done by the thirty women stenographers employed by the city was more satisfactory than the same done by men, women being more honest, industrious, and accurate.

Miss Edna S. Doughty, president of the Civitas Club of Brooklyn, followed with an account of what the young women can do in municipal reform. She gave a history of the club, starting from the suggestions of Henry Drummond's "A City without a Church," of the educational work among its own members, and of the philanthropic work they have accomplished in their city.

Mrs. Charles R. Lowell, president of the Women's Auxiliary to the Civil Service Reform Club of New York, led the discussion with a few suggestions. She knew no thorough reform could be carried out until the spoils system was uprooted. This disease, she was ashamed to say, originated in New York, and has spread over all the land. Now what is the remedy? The disease is plain. Reformed civil service is the cure; and, to do this, the merit system must be substituted for the spoils system. Corruption has worked down into all stages of city life. Even the boys know that influence is more potent than good work. It is demoralizing. Mrs. Lowell despaired of reform being accomplished during this generation.

A new generation must grow up, with higher ideals of honesty.

In the debate which followed Miss Putnam thought, with woman's natural instinct for housekeeping, her advice would be of great service in various branches of municipal service, the street-cleaning department, for instance. She cited the success of the Paris system, because this department was absolutely divorced from politics.

Mrs. James Morse added a word to the debate, cautioning women against undertaking work beyond them, but rather to do the small charities that lie near, and not to talk about it too much, but do it.

After a hymn and the Lord's prayer the meeting adjourned. A social hour was passed over the luncheon, coffee and tea being served by the ladies of the church.

ALICE P. JACKSON, *Rec. Sec'y.*

LITERARY NOTES.

Moral Evolution. By George Harris. Houghton, Mifflin & Co.—This is a striking, interest-commanding book. Though not directly theological, we hope it will have a larger circulation than Dr. Gordon's "Christ of To-day"; for it is free from the terrible final confusion of reason and assumption into which, as to a melting mirage, Dr. Gordon led us.

Prof. Harris aims at a very thorough reconciliation of the process of evolution with the highest Christian conceptions of morality. He succeeds well,—not, however, by any vague interpretations of Christian teaching, but rather by relinquishing altogether the irrational dogmas that resist the laws of development. "It is not theology which is disparaged," he says, "but false, irrational theology." He does not believe, for instance, in the virgin birth of Christ; and, while holding that the disciples experienced something which convinced them of the continued existence of their Master after death, Prof. Harris declares, "There is a strong presupposition against the resurrection of a human being." He compares Jesus with men of genius in other fields, as Shakspere, Plato, Raphael, and says, "Genius is always solitary and unheralded." In concluding, Prof. Harris quotes the philosophy of Browning, which is evidently his own: "Man partly is, and wholly hopes to be." The goal of Christianity is the present realization of the ideal.

No book of recent publication is so likely substantially to aid the advance of young thinkers toward the religious philosophy of Unitarianism, and we shall watch with great interest the attitude in which the book is received by our orthodox contemporaries.

It ought to be said that Prof. Harris himself seems not to appreciate the importance of his work on the theological side, but evidently sets his heart upon having made a discovery in a realm where he is really not half so happy; for both in preface and conclusion he calls special attention to the chapter on Self-realization, and says the value of his book, "if it has any, is the recovery of self from the mistaken neglect into which it has fallen at the hands of many philosophers." To us, however, that particular chapter comes more dangerously near to tempting us to walk upon quick-sand than any other part of the discussion. Prof. James, in his "Psychology," says, "Each of us dichotomizes the Kosmos in a different place"; and any one who has read that famous chapter on "Rivalry of Different Selves" will surely be warned against this fascinating but dangerous digression of Prof. Harris's into the most puzzling puzzle of psychology.

International Critical Commentary.—Mark. By Prof. Ezra P. Gould. New York: Charles Scribner's Sons.—Biblical students rejoice over each volume of this admirable commentary. This upon Mark is the fourth in the series, and one in which unusual interest centres; for, while Mark is admittedly the principal source of both Matthew and Luke, as we have those Gospels, yet there is really no critical commentary available in the English language.

This volume contains, besides the brief introduction, valuable preliminary chapters upon the person and principles of Jesus; the Gospels compared in the second century; a review of the recent literature upon Mark; a statement of sources of the text. The notes are remarkably clear, unconfused, and to the point; while the indexes are just what one usually looks for in vain. This volume is likely to add very materially to Prof. Gould's reputation, not only in scholarship, but in literary power. We regret, however, that he exhibits a tendency to depart from the declaration of the general editors,—that these volumes shall be "free from polemical and ecclesiastical bias." As he is a professor of New Testament literature in an Episcopal divinity school, it is quite natural that Prof. Gould should try to believe in the resurrection and other miracles; but it would seem unnecessary to so far depart from the critical attitude as on page 308, where, in discussing "the resurrection," it is said, "The difficulty with this part of the history is that Matthew and Mark give one version, Luke another, the Acts still a third, and 1 Corinthians a fourth." But "The testimony of Paul is invaluable here. He writes his account about A.D. 58; and we know he had

intercourse with both Peter and John and James, who are named by him as among those to whom Jesus appeared after his resurrection. This first-hand testimony to the facts of the resurrection entirely outweighs any discrepancy in the details." Prof. Gould's "ecclesiastical bias" has considerable vitality, if it can hold up this as sound criticism, especially the declaration of first-hand testimony.

This tendency is, on the whole, not obtrusive, however; and we think some one else, and not Prof. Gould, has slipped in upon the title-page the little halo "St." before good Mark's manly designation, for everywhere else throughout the volume we read plainly "Gospel of Mark."

Agnosticism and Religion. By Jacob Gould Schurman. New York: Charles Scribner's Sons.—A small volume, but of condensed thinking. It really contains three separate essays, written for different occasions. One on Huxley, by far the longest of the three, is an elaborate study of scientific agnosticism, with an admirable conclusion in a comparison of the scientific recluse's convictions with those of the man of action engaged in noble struggle, such a man as Lincoln.

In the second essay President Schurman attacks philosophical agnosticism, and shows with satisfaction the "baselessness of this dogma which is seemingly so modest, yet really so presumptuous."

The last essay deals with spiritual religion, its evolution and essence. "Our generation has initiated the most important reform since the Reformation,—the substitution of the spiritual religion of Christ for the speculative religion of Christendom."

Visions and Service. By William Lawrence. Boston: Houghton, Mifflin & Co. The Bishop of Massachusetts, who was for ten years resident in Cambridge as dean of the Theological School and frequently preacher to Harvard University, came into intimate contact with the university students; and this volume of sermons is especially intended to meet the needs of young men at the gate of life.

The subjects are all of a direct, forcible, practical nature, and the manner of presentation is earnest and extremely lucid; but there is no mistaking the source or the aim of every one of these discourses. They come from the bishop, and are intended to knit the young men to the Church. All the assumptions of the Episcopal creed are taken for granted. In spite of the title of the volume, there is no "vision." Instead there is plenty of dogmatical teaching, which seems given with a good deal of the air of authority so natural to a bishop.

The Supply at St. Agatha's. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co.—The publishers have issued in most pleasing and dainty form, with three or four illustrations, this powerful story. It is in the pure, strong tone in which Mrs. Ward wrote "A Singular Life." The story is very brief, centring about a single incident,—the mystic appearance of presumably the Lord Christ in the pulpit of a fashionable modern church.

The *New World* for March begins the fifth volume of this strong liberal review with this attractive table of contents: "Octavius Brooks Frothingham," Thomas Wentworth Higginson; "Miracles and Christian Faith," John E. Russell; "Thomas Henry Huxley," John W. Chadwick; "The Religion of the Manchu Tartars," C. de Harlez; "Tendencies in Penology," Samuel J. Barrows; "Paul's Doctrine of the Atonement," C. C. Everett; "Leibnitz and Protestant Theology," John Watson; "The Preprophetic Religion of Israel," C. H. Toy. Some sixty pages of reviews of notable books are contributed by specialists of eminence.

A very appropriate memorial pamphlet has been issued by the Westminster Congregational Society of Providence, R.I., reciting the action of the society following the death of its former pastor, Rev. Augustus Woodbury, and reporting in full the memorial service held in the church Dec. 15, 1895. An admirable portrait of Dr. Woodbury is included in the pamphlet.

The choice reward of a true man's work is not the applause of the street, which comes and goes, but the pride of them that love him.—*Ian Maclaren.*

The kingdom will not bloom for some until it blooms for all. Human nature cannot be saved in spots. Salvation is for everybody before it can be sweet, sure, and satisfying to anybody.—*J. Ll. Jones.*

All our progress is an unfolding: thou hast first an instinct, then an opinion, then a knowledge,—as the plant has root, bud, and fruit. Trust the instinct to the end: it shall ripen into truth, and thou shalt know why thou believest.—*R. W. Emerson.*

When the insight of faith perceives the personality of God, all the faculties, all the senses, all the experiences, all the worlds, bring their confirmation. God becomes real, religion becomes real, immortality becomes real; and all doubt is at an end.—*Mozoomdar.*

CHILDREN'S CORNER.

THE THREE ANGELS.

A Sermon for Children, written for the "Unitarian" by Rev. L. D. Cochrane.

Once upon a time three angels met upon one of the porches of heaven. The brightest of the three was called Love, the plainest one was named Truth, and the tallest one bore the name of Righteousness.

After their usual pleasant greetings, Righteousness said: "I have just heard another bad report from the earth, about how those people act. I don't believe they do anything right."

Then Truth lifted her clear white face and replied, "The pity of it all is the fact that these children of the earth do not know any better."

These last words were hardly spoken when Love, who had been walking toward the farther end of the balcony, quickly turned around, and said, "Oh, then, let us go down there and teach them what is true, good, and right!" They all were willing to go, and accordingly went to the King of heaven; and he gladly said, "Yes, go, and I will do all I can to help you to make my children on the earth better." He gave them his blessing, and they started on their long flight to the earth.

As soon as they had reached the earth, Love and Truth went around among the people, telling them to come to Jura Hill, and at that place three speakers would tell them some things it would be well for them to know. On the appointed day the people came in great numbers. Truth spoke first, telling them in her simple manner the real way to be happy. Righteousness followed, urging them with strong words to live uprightly. And, finally, Love, in her sweetest tones, talked to them of the good life. After Love sat down, the people said, "That, surely, is the way of life; and so we will do, but first let us hear our leaders." And they all shouted, "Let's hear Mighty-fist, Mighty-fist!" Then a rough-looking man came forward, and said, for his part, he would rather go on as he had been going.

At this point every one called for Mrs. Snobery. A tall, angular creature dragged her long length to the platform. Truth said to her companions, "It looks as though all the pretty birds in the woods had been killed to furnish feathers for her head-dress." The tall woman began: "Do these intruders expect you and me to give up our old, time-honored ways, to take up these new-fangled notions? It is preposterous. No, we never will!"

After this speech the people all went away, some going with old Mighty-fist, and the rest followed after Mrs. Snobery.

"Ah," said Love, "I did think some of them would come with us." Truth, Love, and Righteousness walked down by the river's edge, and considered what they would do next. Finally, Truth broke the silence with these words: "The fact is, these ignorant creatures do not know what is for their own good. They need to be taught the right way of life. There is nothing in nature to teach them even the form of truth, love, and righteousness as there should be." To this Righteousness said: "That is so. The pine-tree is tall enough, but it is too narrow for a pattern to build a man after. The oak is broad enough, yet it has not sufficient of height. I will change myself into a tree which shall be a model after which they may know how to stand."

Righteousness became smaller, and smaller still. At last it was as a little acorn. It burrowed itself in the ground, and soon sent a small root down into the earth and a tiny twig up into the air. It became a tree as high as the pine and as broad as the oak. With its light gray trunk and its great green leaves it was a beauty to behold. It was the tulip-tree.

The angel Love, seeing the wonderful change of her companion, said, "I, too, will become a plant." She became very small, and like the first soon was fast rooted in the ground, a little space from the tree. There she grew into the beautiful rose-bush, and was all aglow with roses. But before this time Truth had changed herself into the white lily, and quietly nestled down between the tree and the rose. After a little time the great tulip-tree was in blossom.

For some time no one lifted his eyes high enough to see the big white and yellow blossoms on the tree. But at last a little girl saw them, and looked up in wonder at their beauty. Others were now attracted to the tree, and looked with her upon its grandeur. The more they looked upon it, the more they straightened up out of their animal position into upright men and women, boys and girls.

The rose loaded its perfumes upon the wind, and the wind carried them to others of the people who came in search of the cause of these sweet odors. The hate of those who found the wonderful bush was changed to warm love. Some filled their hands with the red blossoms, and bore them back to those weak and ill at home who could not come. All who learned to love the lily became each day purer-minded, till with clear eyes they could see what was true and what was false.

But, just when it seemed that all the people might turn from their bad ways, the beautiful season of the tree, the lily, and the rose, was coming to an end. The people exclaimed, "Alas! the winter will soon come when these friends can help us no more!" Truth looked up to her companions, saying, "Let us live hereafter with the children of the earth." She left the lily, saying as she went: "Little flower, I leave you to go on from this time alone. But I leave with you some of my own pure nature. I leave with you some of my power of endurance. You will be beaten down by the storms. You will be trodden under foot. But you will always come forth again clothed in the same pure whiteness." So saying, Truth took up her abode in the *head* of man. Love came out of the rose, though, I think, leaving some of her goodness behind; and she made her home in the *heart* of man. Then said Righteousness, "It seems all the noble places in man are occupied by Truth and Love. Where can I make my home?" The King of heaven, hearing these words, replied, "I will prepare a home for you." The King made a beautiful room in the *soul* of man, calling it the Chamber of Conscience. This he gave Righteousness for a home. Whereupon Righteousness bade farewell to the tulip-tree, saying as he went, "In form thou shalt always be like me."

Children, this is my little sermon to you. I only wish to add that the three angels, Truth, Love, and Righteousness, liked their new homes pretty well, and have lived in them from that day to this. These three angels are living in each of you, and are trying to make you as true to the Great King's laws as the lily, as lovely as the rose, and as upright as the tulip-tree.

Baby's Journey.

Every evening baby goes
  Trot, trot, to town,—
Across the river, through the fields,
  Up hill and down.

Trot, trot, the baby goes,
  Up hill and down,
To buy a feather for her hat,
  To buy a woollen gown.

Trot, trot, the baby goes:
  The birds fly down, alack!
"You cannot have our feathers, dear,"
  They say: "so please trot back."

Trot, trot, the baby goes:
  The lambs come bleating near.
"You cannot have our wool," they say;
  "But we are sorry, dear."

Trot, trot, the baby goes,
  Trot, trot, to town.
She buys a red rose for her hat,
  She buys a cotton gown.

—*Mary F. Butts.*

Good Horse Language.

I had a colt at one time, and taught him to say "yes" and "no" by nodding his head.

I would ask him: "Have you had your oats?" If he had, he would nod his head up and down. I would then say, "Do you want more?" He would again bob his head up and down. If he had not been fed, he would shake his head from side to side. Then I would say, "Do you want some?" and he would shake it up and down.

The horse Dick was kept in a box-stall, and had a full-sized house window to look out of. In the morning, just as I came in sight, Dick would be at the window watching, and the instant he saw me would neigh.

In time I fixed a clock to ring an electric bell for feed-time. Dick would be standing watching through the window, everything quiet. Suddenly the bell would ring, and almost at the same instant Dick's neigh would be heard. It was good horse language, easily understood.—*Francis W. Underwood.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Athol, Mass.—One of the pleasantest events in the history of the Second Unitarian Society was the reception given at Unity Hall, February 20, to the pastor and his bride. The hall was tastefully decorated for the occasion. The officers of the "Merry Twenty" received with Mr. and Mrs. Horst, the other members of this wide-awake organization acting as ushers. Many people, both inside and outside of the society, embraced the opportunity to pay their respects to Mr. Horst and the lady who won all hearts by her sweet and unassuming ways. Refreshments were daintily served by the Unity girls.

The annual report meeting was held, as usual, a week previous to the parish meeting. The various committees presented full and interesting reports, showing there had been much social activity, as well as financial prosperity, the past year. At the parish meeting fifty-seven new members were enrolled on the parish list. Sunday evening, March 8, memorial services in honor of Gov. Greenhalge were held. Nine persons were received into the guild by the right hand of fellowship the same evening.

Augusta, Me.—For the past two years Rev. E. E. Newbert has been studying "The Evolutionary History of the Earth and Man," with a class of about one hundred people. The lectures, numbering twenty-two, have been held on Sunday evenings, illustrated with a stereopticon. Monday evening, March 9, Mr. Newbert gave a summing up of the whole course in a public lecture before an appreciative audience. This general epitome was illustrated with more than eighty select views. The interest in scientific study has been much stimulated by this course. Mr. Newbert has been invited to give four lectures on the topic, under the auspices of a high school in a neighboring town. The Maine Library Association met in Augusta, March 12. In the evening the delegates and friends were entertained in the Unitarian church and parlors. The pastor lectured before the association and representative people of the city on "Books and Reading." After the lecture the ladies served a delicious lunch.

Bernardston, Mass.— Rev. Richard Birks of Pittsfield, who has supplied the pulpit of the Unitarian church the past three Sabbaths with acceptance, has been invited to become its pastor, and will enter upon his duties at once, and will remove his family about the 1st of April. The ladies' social circle of this parish celebrated its fiftieth anniversary on March 7 at the parlors of the church. The exercises consisted of an address of welcome by Mrs. D. Cronyn, report by Mrs. L. M. Chase, prayer by Rev. S. Barber. Letters were read from a number of former residents who were members. After short addresses from those present a bountiful dinner was served to all.

Brooklyn, N.Y.— First Church: The ministers had an active month in February, both Mr. Eliot and Mr. Porter preaching twice on each Sunday. Short vesper services were held in the Pierrepont Street Chapel every day during the last week of Lent, at five o'clock in the afternoon. The services did not exceed half an hour in length. Mr. Eliot's series of brief addresses, on themes suggested by the last days of Jesus, were impressive and memorable.

—Second Church: The tea-party at Johnston's Hall on February 21 was a social and financial success. The net proceeds were $700, half of which goes to the Brooklyn Guild Association. On Sunday, March 8, Mr. Chadwick preached in exchange with Rev. A. M. Lord of Providence, on the following day he spoke for the Unitarian Club of that city, and on Friday for the Essex County Unitarian Club. On Sunday, March 15, the pulpit of the Second Church was supplied by Rev. William I. Nichols, secretary of the Bureau of Charities.

—Unity Church: It was twenty-seven years the first Sunday in March since the only minister Unity Church has had, Rev. S. H. Camp, preached his first sermon in the pulpit, little thinking at the time that he might become the minister. The guild has been active, holding its meetings every other week. Its Lend a Hand Committee has given some charming entertainments at the various homes for the aged. A large box of clothing has been sent by the Benevolent Committee to the Children's Aid Society. This box was filled with contributions from the Sunday-school children.

Buffalo, N.Y.—Rev. T. R. Slicer announces a course of four lectures upon the subjects named below, being literary studies of the meaning of life as it appeared to the Greek, the Persian, the poet of the early years of the present century, and the poet of yesterday and to-day: "'Œdipus, the King', Sophocles: Inevitable Fate"; "'The Rubaiyat,' Omar Khayyám: 'The Ethics of the Dust'"; "'Prometheus Unbound,' Shelley: Reason against the Gods"; "'In Memoriam,' Tennyson: Love's Struggles with the Cruelty of Nature."

Chicago, Ill.—First Church: The last of February Mr. Fenn went to Lawrence, Kan., where for a week he preached to audiences constantly increasing in size and enthusiasm. On the Sunday he was absent the First Church had the pleasure of listening to Rev. George Batchelor, who was then returning from his Western trip. On the following Wednesday the church gave a reception for Mr. Batchelor, to which all the Unitarian congregations in the city and suburbs were invited. Toward the end of the evening there were informal talks. Mr. Batchelor spoke encouragingly of the outlook for the denomination in the Far West and in Chicago; and he was followed by Mr. Effinger of Chicago, Mr. Southworth of Duluth, Mr. Gould of the Western Conference, and Mr. Bulkeley of Unity Church. On the evening of February 28 very successful amateur theatricals were given in the church parlors by three members of the church. About $100 was realized from the entertainment, $75 of which will be added to the charity fund which Mr. Fenn has in charge, and the remainder of which will be spent for denominational purposes.

—Unity Church: During the past month there have been two meetings of the study class, which is considering the growth of liberal thought from the earliest times. At these meetings interesting papers were presented, dealing with the life and influence of Ralph Waldo Emerson and Dr. Hedge. A section of the Civic Federation, which is working to bring about the political regeneration of Chicago, holds bi-weekly meetings in the club-room of Unity Church. Mr. Bulkeley and others of the church members are actively interested in the work of this section. On March 15 Mr. Bulkeley and Mr. Blake exchanged pulpits; and the members of Unity Church listened to a helpful and uplifting sermon, with the words of Saint Paul, "Be ye perfected," as a text.

Cincinnati, Ohio.—Unity Church: The innovations which Rev. Mr. Gebauer has introduced into this society are beginning to show favorable results. Never has the outlook been as hopeful as at present. The attendance at both Sunday-school and church is steadily increasing. Mr. Gebauer's sermons have found so much favor that there is a movement on hand to publish them monthly in pamphlet form. Unity Church Culture Club, recently founded, has an enthusiastic membership. The religious poems of Robert Browning are being studied, and the work is attracting outsiders. The most original work of Mr. Gebauer has been establishing "Neighborhood Circles." His parishioners being scattered on both banks of the Ohio, over a dozen suburbs and villages, besides in Cincinnati proper, he has conceived the idea of making one home in each of these districts a social centre, at one or the other of which every two weeks there is a gathering of all the members and friends of the church in the neighborhood. The meetings which have been held thus far have been most successful.

Concord, N.H.—From the Year Book of the Second Congregational Society we print the following extract:—

"*Dear Friends and Parishioners*,—The issue of this little manual is coincident with the fourth year of our work together. The purpose of this Year Book is to indicate our aims, our needs, and our hopes as an organized society of men and women pledged to the support and propagation of the religion of Jesus.

"We have done good work in the past three years. Our membership is steadily increasing and our influence enlarging, but we ought to do more and better work in the future. In these days, when old traditions are crumbling and the new truth is sometimes misunderstood, it is our duty to be vigilant, aggressive, outspoken, and courageous. No great cause was ever crowned with victory without the patient, persistent, and cheerful service and sacrifice of its adherents. If the realities of the religion of Jesus are to be disentangled from the crude and obsolete traditions of the past, and their spiritual and ethical influence made effective and helpful in the religious, civil, and personal affairs of this modern world, every man, woman, and child connected with this Second Congregational Society must become an earnest and unfaltering *missionary*, inspired and guided by the faith and sympathy and love which characterized 'the mind of Christ.'

"With this spirit, and working *together*, we can enlarge our borders and help the world. Without this spirit we may cumber the ground and drag out a feeble existence; but we shall fail to discharge the responsibilities and be inspired by the successes of our God-given mission to the present needs of the present day.

"'With malice toward none and charity toward all,' let us each highly resolve that from henceforth we will be more earnest and unceasing in our efforts to make the Second Congregational Society of Concord a power for truth, righteousness, and love.

"Unitarian principles were never so wide-spread. They are intrenched not only in our own circles, but in all the centres of light and influence throughout the literary, scientific, and religious world.

"Speak to the children of Israel, that they may press forward!

"FRANK L. PHALEN."

—A union patriotic service in honor of Washington was held in the Unitarian church Sunday evening, February 23. A large audience, representing nearly every denomination, filled the pews. The platform was decorated with the national colors, and patriotic selections were rendered by the choir. Rev. John Vannevar, pastor of the Universalist church, conducted the devotional part of the service; and Rev. Frank L. Phalen delivered a stirring address on "Washington, the Patriot."

The annual meeting of the society was held on Tuesday evening, March 3, in conjunction with the monthly meeting of the Parish Fund Society. At 6.30 a supper was served to a large company in the dining-room, soon after which the parish was called to order to transact the business of the annual meeting. The reports of the prudential committee and treasurer were submitted, and were highly gratifying. The following officers were elected: moderator, Col. C. C. Danforth; prudential committee, Frank S. Streeter, Louis C. Merrill, George F. Underhill, Mrs. William W. Hill, Miss Mary A. Downing; parish clerk, Thomas B. Little; treasurer, George A. Foster; treasurer of church debt offerings, George L. Stratton; auditor, Col. Solon A. Carter. Reports were made of the condition of the various auxiliary organizations of the church, all of which were of an encouraging nature.

At the annual meeting of the parish on March 5, 1895, it was unanimously voted to give the congregation an opportunity each week to make a voluntary offering for the reduction of the debt on our beautiful church. This happy plan for reduction of the church debt was originally proposed by our pastor, Rev. Frank L. Phalen. Mr. George L. Stratton was elected treasurer of the fund; and the society is greatly indebted, not only to the pastor for pointing the way, but to Mr. Stratton's zeal and faithfulness in carrying out the suggestion, by which the debt has been already materially reduced, the report of the prudential committee for the year ending March 1, 1896, showing the sum of $1,700 applied on the church debt, $1,000 of which was received from the Sunday offerings.

The young ladies of the society conducted a most enjoyable entertainment in Grand Army Hall on the evening of March 5, the principal feature of which was the "living magazine," being a series of tableaux illustrative of well-known prose and poetical selections; and the "magazine" concluded, as all magazines do, with advertisements, in which many of our local industries were represented. Dancing closed the entertainment, which was in all respects a complete success.

England.—CROYDON: Under the heading of "A Sermon of the Week," the Croydon *Daily Mail* says: "No addresses of a moral and theological order can well be more striking in a general way than those delivered on Sunday evening at the Free Christian Church by Mr. J. Page Hopps. Mr. Hopps has long since learned that every true word is the word of God, and that every true work is his work. It is this, more than aught else, that has tended to make the sermons and writings of Mr. Page Hopps so widely valued and so splendid in their influence. It is not strange to us that many who have entered his church have found a vital solace from his earnest words and clear, irradiating faith, that sees beyond and above the sorrows of this life into that which is distant and sorrowless and led by love alone. In his evening addresses for February, Mr. Hopps has chosen to teach the lesson that religion is the poetry of life. It is a noble lesson, and in this instance nobly taught."

—KILBURN AND MAIDA VALE, LONDON.—On Saturday afternoon the new Congregational Hall which has been built in Quex Road, Kilburn, as a preliminary to the erection of a permanent Unitarian church, was dedicated and opened for service by Rev. Brooke Herford, D.D. The congregation, numbering one hundred members, under Rev. J. E. Stronge, has hitherto met at the Kilburn Town Hall, and, more recently, in temporary premises in the High Road. The following architectural notes will be of interest:—

The new Congregational Hall is the first part of the design, which is for a church to accommodate four hundred worshippers; and such hall, when the church is erected, will become the school-room or hall attached to the church. It is fifty-two feet in length by twenty-eight feet wide, and is built in five bays, with an open timber roof, the ceiling of the same being plastered. One bay of the hall has been divided off by a glazed screen to form a committee and cloak-room; and without this bay there is still accommodations for over two hundred worshippers. The hall is approached by a porch with double doors to prevent draught as much as possible. Externally, the building has been executed in red bricks, with a red tile roof, and in domestic Gothic in treatment of a simple character.

—RICHMOND.—The annual meeting of the congregation which has hitherto worshipped in Channing Hall, Friar's Lane, but which will move into its beautiful new church in Ormond Road next month, was very encouraging, Rev. Silas Farrington presiding.

The annual report, which was adopted on the motion of Mr. G. H. Condy, noted that all the resources of the congregation had been centred during the past year upon the building operations and the cost of them, but that, in spite of death and removal, there was a slight increase of subscribing members. £3,900 of the needed £5,000 has already been raised, and, in addition, about £240 toward the cost of a good organ. Special thanks were voted to the treasurers, Lady Roscoe (for the building fund) and Mr. James Marshall, to Lady Wilson, who has acted as librarian, and Miss Blatch, upon whom the chief burden of the musical arrangements has fallen, to the indefatigable honorable secretary, Mr. G. H. Edwards, to Mrs. Farrington, Mrs. Lee, and Miss Lee, and to the other officers. On the proposition of Mr. Marshall and Councillor Wilkes Smith the London District Unitarian Society and the Ministers' Sustentation Fund were also thanked for their grants. Business over, Rev. W. G. Tarrant delivered an inspiriting little address. Mr. Farrington also spoke of the brighter prospect, and recognized the generous way in which his own work had been supported. —WANDSWORTH, LONDON.— There was a good attendance at the annual meeting. The reports showed that the affairs of the congregation and allied institutions are prospering; and a resolution was passed, thanking the minister, Rev. W. G. Tarrant, for his services. Mr. C. Fenton was re-elected secretary; and Mr. H. B. Lawford was appointed as treasurer, in succession to the late Mr. G. Lawford, his father, who had been treasurer from the founding of the congregation in 1882. Rev. Dr. Herford, who visited Wandsworth for the first time on this occasion, gave an address which was warmly appreciated.

—WOOLWICH.— On Wednesday, January 8, a very successful social gathering was held in the Masonic Hall, Plumstead. There were about eighty people present. Our principles were clearly explained to the strangers present in a telling address by the minister. Our correspondent says: "There is a great deal to be done in the neighborhood, not only in spreading our principles abroad, but also in making people acquainted with the existence of Unitarianism. Many a time have we been told by intelligent men that they never knew anything until recently of such a cause as ours. This is not very creditable to the good people who croak in easy chairs over the decay of Unitarianism. We want churches alive to the enormous responsibilities of their existence. We are trying to make the Woolwich church an aggressive one, and we are glad to say that we have every encouragement to accomplish the end in view."

Evanston, Ill.—The Unitarian church in this city had a sale recently by which the sum of about $75 was cleared, and a very pleasant evening was spent by the people. This society holds its own, notwithstanding the fact that it has lost, during the four or five years of its existence, all of the families with which it started save two. It would be quite a large organization if no one had moved away during that time; and, as it is, it has increased its members somewhat.

Gouverneur, N.Y.—Mrs. R. H. Davis of New York and Mrs. Joseph Curtis of Rochester, both well known as officials of the Women's National Alliance, visited the new society at Gouverneur, N.Y., on March 1. Mrs. Davis preached in the morning on "Some Unitarian Affirmations," and in the evening she and Mrs. Curtis addressed the congregation on "Methods of Unitarian Work." On Monday afternoon there was an Alliance meeting held by the women of the society.

Hopedale, Mass.—The parish reception held on Thursday evening, February 20, was pronounced by one and all of the large number in attendance to be a great success. The committee in charge had made ample and complete preparations, the rooms were beautifully decorated, and the programme, after the general greeting, was highly enjoyed. The pastor, after a few words of welcome, briefly reviewed the present condition of the parish and the general course of the year's work. Rev. T. E. Chappell of West Upton was then introduced, and spoke in a most helpful and suggestive manner upon "The Ideal Layman." Rev. George W. Kent of Worcester followed with an address upon "Loyalty to the Parish."

The supper Wednesday night, February 26, was in charge of Mrs. Charles Lapworth, Mrs. Henry Kinsley, and Mrs. Dr. Fish, and was well attended. Mr. Bracken and George Stimpson provided the evening's entertainment, consisting of selections on guitars and mandolins by six gentlemen, reading of a selection by Miss L. B. Bancroft, singing by a gentlemen's quartette, Messrs. Scott, Stimpson, Bracken, and Davenport, a farce, "A Sovereign Remedy," concluding with a unique musical selection by Charles Nichols in costume, he playing on both the harmonica and guitar at once.

Hyde Park, Mass.—The regular meeting of the Unity Club was held in the vestry of the Unitarian church, Tuesday, February 25. The subject of the evening was "The Latest Results in Occult Science." The fifth in the series of vespers was held Sunday, March 1, at five o'clock. The choir was assisted by Dr. E. L. Jordan, soloist. A short sermon by the pastor, Rev. A. G. Pettengill, followed the responsive and Scripture reading. March 10 Rev. Mr. Pettengill read a paper before the Unity Club. The subject was "Norumbega."

Ithaca, N.Y.—Rev. C. M. Tyler, Professor of the History and Philosophy of Religion, delivered here a most interesting lecture on "Religion and Æsthetics." He contrasted the æsthetic with the ethical basis of religion. The true, the beautiful, and the good have all helped humanity; but the beautiful has not been so potent a force as the good in human development. Poetry cannot long be put in the place of religion, nor can æstheticism usurp the place of morality. Lovers of beauty sometimes disperse in remorse: romanticism sometimes develops into moral laxity. The realistic fiction, so common in our own day, is degrading. Culture seems satisfied with vivid photographs of wickedness. The moral judgment of a true Christian cannot be blind to the faults of heroes. The beautiful must not be sundered from moral duty. Æsthetic ethics yields too much to undisciplined nature. The morality of literary circles is often depraved because of a lack of the purification of the will. Morality is more than mere culture. The human soul needs to find the centre of volition not in man, but in God. The æsthetic culture which makes a man feel above his fellowmen is a false culture. The mere acquaintance with virtue and vice, as in Schiller, does not make moral firmness. The school of Schiller is still standing before the temple of Minerva. Human nature, to reach its highest worth, must have a fulcrum outside of itself, not in its own culture. Philosophy does not make the will firm. Philosophy and psychology together know no better than common men what duty is. Mere speculation does not give us the secrets of life. Common reason and common sense are the best guides. Our men of action seize at once the great verities of moral duty. Moral strength cannot be gained by an outward look at the world of beauty, but by an upward look. The Christian is hopeful to the last. Live unto Christ, and lose yourself, that you may find yourself. What is beautiful and sublime is good so far, but duty is more than these. The Literary Section held a public meeting, which was well attended and very interesting.

Mrs. Mary A. Davis of New York addressed the Women's Alliance. The new Unitarian movement at Union Springs was spoken of, and an earnest tribute was paid to the helpfulness and encouragement extended to that movement by the pastor of this church. Mrs. Davis further said that the members of a church seldom realized the work done by a pastor in many directions, and often outside of the work which came under their personal observation. The necessity for a programme of work was pointed out, and also that it should be felt that nothing should be allowed to interfere with the attendance at the meetings. The Alliance here has always worked with a hearty good will, and has accomplished a great deal. In the evening Mrs. Davis delivered a lecture in the church on "Some of the Unitarian Positives." The attention of the audience was first given to Mrs. Oliver, who made some preliminary remarks, calling attention to the necessity of the concentration of forces, and pleading earnestly for the co-operation of all women interested in the upbuilding of the liberal movement in this place. Mrs. Davis then gave a most helpful lecture on "Some of the Unitarian Positives." Mrs. Davis affirmed that the questionings of religion were never so deep and earnest as to-day. We are all seeking a living religion.

Rev. R. H. Spencer preached on "The Nature, Origin, and Use of Evil." The sermon was afterward discussed in the Ethical Class, serving to bring out many helpful thoughts. Dr. Peabody of Harvard, the Sage college preacher, occupied the Unitarian pulpit in the evening. Seldom have we listened to such a noble, inspiring sermon. The large audience seemed to reach out for each word of the speaker. Many were the earnest words of appreciation heard after the meeting. The most eloquent praise, however, was perhaps the silence of those whose hearts were too deeply touched for words. There seemed to be an earnest desire on the part of more than one that the noble discourse might go on and on, keeping us in the pure and lofty atmosphere into which it had lifted our ideals.

Keokuk, Ia.—Rev. W. A. Pratt has accepted a call to the church at Colorado Springs. Mr. Pratt has been a vigorous worker, and his efforts have brought new life into this society.

La Salle, Ill.—The First General Convention of the Free Religious Federation was held here March 26 and 27. The programme was as follows: address of welcome, by F. W. Matthiessen, mayor of La Salle; "The Subtrahend," by Rev. L. J. Duncan, minister of Church of Good Will, Streator, Ill.; "The Remainder," by Rev. Caroline J. Bartlett, minister of the People's Church, Kalamazoo, Mich; "The Multiplier and the Product," Rev. Jenkin Lloyd Jones of Chicago. Friday, March 27: 9.30 A.M., meeting of directors and officers; 10.30 A.M., business session,—(*a*) secretary's report, (*b*) reports from the field, (*c*) adoption of constitution, (*d*) general business; 2 P.M., platform meeting,—"Free Religion," by Rev. A. W. Gould, secretary Western Unitarian Conference; "Its Application: A Symposium" (fifteen-minute speeches), (1) "In the Home," Rev. W. A. Colledge, Aurora; (2) "In the Church," Rev. A. N. Alcott, Elgin; (3) "In the State," John E. Williams of Streator; (4) "In Literature," Alvin Joiner of Polo. Other addresses by Rev. R. B. Marsh, Peoria; Rev. H. C. Hoff-

man, Bloomington; H. L. Green, editor *Free Thought Magazine;* Dr. Paul Carus, editor *Open Court;* Rev. Thomas P. Byrnes, Manistee; Otto Kieselbach, Mendota; J. L. White, Leonora; E. C. Hegeler, La Salle; W. C. Picking, Lostant.

Manistee, Mich.—Rev. T. P. Byrnes, who is chairman of the missionary committee of the Michigan Conference, has been very actively pushing the Unitarian work in several new centres. In Traverse City Mr. Byrnes recently conducted two successful services, of which the local paper says: "A small but intelligent audience attended the lecture at Montague Hall last evening, and felt amply repaid for braving the cold to do so. Men of Mr. Byrnes's ability have not often visited Traverse City, and those who listened to his words of earnest eloquence expressed the desire to hear him again to-night. No thinking man or woman can fail to find food for thought in these lectures, whether they accept all of his conclusions or not. The subject this evening will be 'The Affirmations of the Liberal Faith.'"

Minneapolis, Minn.—Rev. Howard MacQueary is making a strong forward movement in the Universalist church here. His course of morning sermons, devoted to the teaching of Jesus in the light of modern thought, is attracting many thoughtful hearers; and the evening themes, upon the social and industrial problems of to-day, are full of practical interest. The Sunday-school is rapidly increasing. The Young People's Union has also made a splendid beginning.

New London, Conn.—Over a thousand people filled floor and gallery of the largest hall in New London, Sunday evening, March 8, to hear a sermon from Rev. Robert Collyer. All were eager to see once more the genial and eloquent preacher, and most were eager to know what would be said for Unitarianism. Mr. Collyer took for text and for type and symbol of the true life and religion the heavenly city, which lies four-square. He preached with his old-time vigor and at considerable length; but the audience, deeply interested, would have listened gladly for some time longer. It is not easy to satisfy the longings of a Connecticut congregation for knowledge of liberal Christianity. The entire State seems alive to our thought, whether it be called Unitarianism or New Orthodoxy.

Oak Park, Ill.—The twenty-fifth anniversary, reception, and banquet of Unity Church organization, Oak Park, Ill., was celebrated on Friday evening, March 6. Rev. R. F. Johonnot is the valued pastor of this thriving parish. Never in the history of the church has there been such an enthusiastic and harmonious gathering. About two hundred and fifty members and friends from other churches in the pretty suburb attended the reception in the body of the church from six to seven o'clock. Shortly after all repaired to the parlors below, where seats were assigned around most tempting tables, decorated with beautiful flowers, and admirably waited upon by the young ladies and gentlemen of the church. About 8.15 Mr. Dwight Jackson, chairman of the banquet committee, introduced Rev. R. F. Johonnot as the first speaker, who delivered a most appropriate address. The programme then was as follows: historical sketch of Unity Church, Mrs. Phœbe M. Butler; reading of letters from ex-pastors, Miss Emily C. Currier; address, Dr. A. J. Canfield; address, Mr. T. J. Skillin, chairman of the board of trustees; salutations, Dr. J. S. Cantwell and Rev. T. B. Gregory; address, Rev. Celia P. Woolley; fraternal greetings from the local pastors,—Rev. R. H. Pooley, Methodist Episcopal church; Rev. Francis H. Rowley, First Baptist Church; Rev. W. A. Bartlett, Second Congregational Church. Then followed short speeches by charter members; and the programme closed with the hymn, "Blest be the Tie that binds." When Mr. Skillin announced that $2,600 had been raised for the new church organ, some one started the hymn, "Praise ye the Father, from whom All Blessings flow," in which all heartily joined. Much credit is due Mr. T. P. Giddings, choirmaster, and Miss Belle Skillin, chairman of the Entertainment Committee, for this organ fund.

Rev. Robert Collyer sent a most loving letter of regret, and enclosed a "widower's mite" for the new organ. The ex-pastors present, by letter, were Rev. J. W. Hinds, Rev. H. D. L. Webster, and Rev. Augusta J. Chapin, now abroad. Rev. C. S. Hoyt of the Presbyterian church sent a kindly letter of regret, occasioned by the sickness of his child. All rejoiced in having Mr. E. W. Hoard present, who was seated in a roller-chair in the centre of the room; and also in the presence of Mr. E. O. Gale and wife, who hastened all the way from California to attend. Mr. Gale read an admirable original poem written for the occasion. GEORGE M. KENDALL.

Oakland, Cal.—We have been privileged to hear two brethren from without during the month,—Rev. George Batchelor, secretary of the American Unitarian Association, who preached a most admirable sermon, and Rev. A. J. Wells, the newly elected pastor of the Second Church, San Francisco, whose word was with power. The pastor has spoken recently on "The Personality of God and the Church of the Early Christians." His Bible class is growing in interest. The Sunday evening illustrated lecture courses have come to an end. The collections have paid for the illustration, and left a balance in the treasury.

Odebolt, Ia.—Miss Safford recently lectured under the auspices of a literary society of Odebolt to a fine audience of about two hundred people. She was invited to preach there Sunday evening, February 2. It is hoped that a liberal society may be formed there in the near future.

Omaha, Neb.—The last two weeks have been the most extraordinary in the history of the Unitarian church in Omaha. Dr. E. E. Hale, on his way to California, stopped over a few days to visit friends and christen a baby whose mother he had christened some thirty years ago in Boston. Though travelling for his health, he gave us a lecture, which, on one's day's notice, and with no chance for a public *viva voce* announcement, yielded $125, and preached the following Sunday to the largest audience ever gathered in Omaha (up to that time) to hear a liberal sermon. The church was crowded to its utmost capacity, between five and six hundred finding their way in, about as many more, it is said, failing to gain admission.

Perry, Ia.—Unity Church has invited Rev. L. D. Cochrane of Bar Harbor, Me., to supply the pulpit for two months. Mr. Cochrane has consented to come, and has named April 1 as the date when he will begin. It will be remembered that Mr. Cochrane spent a month in Perry in the spring of 1892. He will doubtless be welcomed with as great enthusiasm as when he preached here before.

Pomona, Cal.—All the departments of the church are prosperous, and congregations large. The Sunday kindergarten, in charge of an experienced teacher, is making itself indispensable. The class has grown from six to twenty-five in a few weeks, and now the problem is where to find facilities for further expansion. A "Young People's Religious Class" is another new department of great helpfulness.

Portland, Ore.—Mr. Wilbur has begun a series of Sunday evening lectures on the minor prophets, which have been of great interest to those who have attended. Dr. Eliot left a number of weeks ago for St. Louis, visiting several places in California on the way. The date of his return is uncertain.

Ridgewood, N.J.—Unitarian services have been held in this beautiful suburb for about three months, the movement beginning with a series of services by Rev. George H. Badger of Rutherford and Rev. F. S. C. Wicks of Passaic. A temporary organization was then effected, and Rev. George H. Badger assumed whole charge of the work. The attendance and interest have grown from Sunday to Sunday, and it is expected that soon a permanent organization will be made. A recent sermon of Mr. Badger's has been printed in full in the local paper of the town, and has created considerable interest.

Rutherford, N.J.—Rev. George H. Badger is giving a series of evening "Talks about Jesus of Nazareth," which are well attended. His subjects are: (1) "The Bible Books which tell of Jesus"; (2) "Was Jesus miraculously born?" (3) "The Young Carpenter of Nazareth and the Prophet of the Wilderness"; (4) "The Gospel as Jesus preached it"; (5) "Was Jesus Messiah?" (6) "Did Jesus perform Miracles?" (7) "What the Cross of Jesus stands for"; (8) "After Crucifixion, What?"

Salem, Mass.—Rev. George C. Cressey, Ph.D., of the First Church has preached in Washington two Sundays.

—The East Church Guild united with the guild of the Barton Square Church in a service at the Barton Square Vestry on Sunday, March 15, at 6.30 P.M.; and both guilds attended the union service in the Barton Square Church at 7.30 P.M., when addresses were given by Rev. E. A. Horton and William H. Baldwin, Esq.

—The Barton Square Church has been very busy for a few weeks. Besides the regular meetings the union services of the Unitarian churches have been held on Sunday evenings, and the New England Alliance and Essex Conference have been entertained. The collation for the conference was supplied by the four Unitarian churches. The following resolution was passed by a unanimous rising vote:—

Resolved, That the Essex Conference of Unitarian churches desires to record the love and veneration in which it holds the memory of Edmund B. Willson, the beloved minister of the North Church in Salem, one of the founders of this conference, and for thirty years its most representative member.

All remember with gratitude the contribution of his ministry to the development of American Unitarianism.

We remember, also, in the establishment of our conferences, our great indebtedness to his insight into the tendencies of religious thought, to his wisdom as to the duties devolving upon us as a religious body, and many times, especially in our controversies, to his timely and independent words, counselling the largest inclusion of intellectual differences among us. His theological sympathies were as broad as were his moral sympathies.

His spiritual intuition was an inspiration to us, and his fine moral discernment and power of appreciation an unfailing source of enlightenment. We at all times waited for his well-weighed opinions, his kindly suggestion and criticism, for his impartial judgments.

Gifted with eloquence of expression, we were not less affected by the grace, the strength, and the tenderness of his speech than by its simplicity and sincerity. In all our public and private meetings his presence assured us the enlightenment of a most cultivated mind and the consolations of a warm and fraternal heart.

The same qualities that endeared him to the people of the city that was so long blessed by his beautiful ministration of truth and love, of charity and of patriotism, endeared him to the people of all our churches. He was everywhere greeted with honor and affection; and the lapse of time since our bereavement serves only to impress us more and more deeply with a sense of the Christian culture, humility, devotion, and sympathy for which his character and his service in the church were so distinguished.

—The Essex Unitarian Club had "Ladies' Night" March 12, when Rev. J. W. Chadwick and Rev. S. R. Crothers spoke.

—The union Easter service for our Sunday-schools will be at the First Church, April 5, at 4 P.M. The union service of the churches will be at the North Church in April.

Salt Lake City, Utah.—On Friday evening a unique Sunday-school entertainment was given under charge of one of the teachers, Miss Jennie M. Long. Very superior dramatic recitals in costume were given by Misses Davis and Bransford and little Gracie Emery, and a series of mythological tableaux were presented by nine of the young ladies of the senior class. No admission fee was charged, but friends were requested to bring books as a gift to the Sunday-school library; and the result was an addition to the library of nearly one hundred and fifty bright and interesting books. Since Mr. Hudson took charge of the church last September, he has been making a special effort to increase the numbers and usefulness of the Sunday-school; and his efforts are meeting a hearty response. With the donations of books received from Eastern friends and from members of the congregation, we have now nearly three hundred volumes in the library; and the number is increasing each week. Miss A. O. Grothe has been selected as librarian, and is proving very faithful and efficient.

On Wednesday evening, in the new church parlors, a farewell reception was tendered to the former pastor, Rev. David Utter, and to Mrs. Utter. Since resigning his charge here, a little over a year ago, Mr. Utter has been teaching in the public schools of Salt Lake City, but has just received a call to the pulpit of Unity Church in Denver, and left on Thursday to begin work in his new field. A large company of friends assembled to bid farewell to the former pastor, and to express sincere hope for his prosperity and happiness. The arrangements were in charge of a committee, consisting of Mrs. Clarence Bradley and Mrs. Harmel Pratt; and Mrs. W. C. Jennings, president of the Woman's Society, assisted in receiving. A beautiful poem of farewell, written for the occasion by Mr. N. Albert Sherman, was read by Mr. Hudson, to which Mr. Utter made a graceful and feeling response.

On last Sunday Mr. Utter occupied the pulpit at Unity Hall, at the request of Mr. Hudson, and preached a farewell sermon in the form of "A Letter to Saint Paul." The congregation which assembled tested the seating capacity of the hall, being between four and five hundred.

An equally large congregation filled the hall on the previous Sunday, when the Knights of Pythias, by vote of the local lodges, and in accordance with their annual custom, attended in a body. Mr. Hudson preached upon "Pythianism and Religion," presenting the conception of suretyship in life, upon which the order is based, as the ideal basis for religious fellowship.

San Diego, Cal.—Rev. Solon Lauer, in the fourth of his course of lectures at Unity Hall, dealt with the power of the mind to mould the form and features of the body and to develop beauty in voice and movement through ideals presented to the imagination. He would appeal, he said, not to the vanity of his hearers, but to that desire for beauty and physical perfection which inheres in every human being, and which finds its justification in the perfection and beauty of all nature. We can never put on physical beauty from without by imitation, but only from within, by natural growth. He recommended his hearers to contemplate often those ideals of the human form which great artists have left us, and declared that the early Christian painters have given us the highest ideals of man. He said that the spiritual attitudes of the mind, represented in those pictures, especially of Christ, would develop the highest type of physical beauty and physical perfection in those who should often hold them in the mind. He said that the highest type of human perfection would come from the mental attitude of benevolence, directed to the uplifting of others to the divine and ideal plane of life. Those who will maintain this attitude of mind will truly become children of God, and manifest something of that divine beauty which was in Christ.

Seattle, Wash.—The *Pacific Unitarian* says: "Rev. Dr. Acton will not be allowed to leave. His congregation has rallied, insisted on the withdrawal of his resignation, and the board of trustees has been reorganized. Faithful and devoted Joseph Shippen has declined to serve further, but will help the cause in the future as in the past. The trustees are making a vigorous effort to increase the financial income. Mr. Batchelor's visit and discourse on the 16th of February were highly appreciated, and had a fine effect on the society."

Sheffield, Ill.—The ordination and installation of the new pastor, Stanley M. Hunter, took place on Tuesday, February 25. It was a very auspicious occasion. The church was tastefully decorated with roses, carnations, and ferns. At the appointed hour of 8 P.M. every available seat was occupied, and chairs had to be placed in the aisles. The services were opened and closed by two original hymns written for the occasion by the pastor-elect. Rev. G. H. Putnam of Princeton read the Scriptures, Rev. M. J. Miller of Geneseo made the ordaining prayer, the sermon was preached by Rev. Ida C. Hultin of Moline, charge to the minister by Rev. B. R. Bulke-

ley of Chicago, right hand of fellowship by Rev. A. W. Gould, and charge to the people by Rev. Chester Covel of Buda. The choir rendered appropriate selections. Mrs. W. E. Jones sang Stephen Adams's "The Holy City." After the ceremony a light lunch was served in the parlors of the church by the ever-ready Ladies' Society. The new pastor is a Meadville man of the semi-centennial class of 1894. Prior to his settlement in Sheffield he supplied the pulpit at Salt Lake City between the resignation of Rev. David Utter and the installation of Rev. A. L. Hudson. The society in Sheffield is in a very flourishing condition. It is supported by a band of earnest men and women, and a growing interest is manifest among its young people. Rev. J. O. M. Hewitt, the former minister, now at Luverne, Minn., did much for the society during his five years' pastorate. Everything looks bright and promising for the cause in Sheffield, which is one of our oldest and most meritorious parishes of the West.

Springfield, Mass.—The chapel of the Church of the Unity has been the scene of a number of interesting meetings the past month.

On February 19 the Women's Alliance met. Mrs. Charles Lowell of New York gave an address on "Charity Organization Societies."

On February 22 the King's Daughters gave a colonial tea, which was well patronized.

The meeting of the National Indian Association was held March 10. Mrs. Quinton, president of the association, told of the progress which has been made in the work of improving the condition of the Indian.

The ladies of the Benevolent Society met to sew Thursday afternoon, March 12. The meeting was followed by the regular parish supper, and the parishioners were entertained later in the evening by the reading of several selections.

The Women's Alliance held a meeting again March 18. Miss E. M. Reed of Springfield spoke on "Literary Instincts in Children: How to develop them." Tea was served to those present by Mrs. Waldo Cook and Miss Maria Foot.

The fourth annual series of half-hour services of the Church of the Unity commenced Friday, February 28. Each of these five o'clock services consists of a short devotional exercise and a brief address, and those who are able to attend find them interesting and enjoyable.

St. Cloud, Minn.—The eighth annual meeting of the Unitarian society in this city was held recently, and was in every way a great success. Over one hundred persons sat down to the tables. The first toast of the evening was by the minister, Rev. C. F. Brown, on the motto of the church, "Honesty of Thought, Freedom of Expression, Helpfulness of Life." "The Sunday-school" was responded to by Mrs. W. A. Shoemaker, and "The Unity Club" by Miss Dora Wells; while "The Better Half of the Church" was considered by Mr. G. H. Reynolds. Rev. W. R. Lord of the Unity Church, St. Paul, was also present, and responded to the toast for that church, giving a very forcible, frank, and inspiring address. A most interesting letter was also read from Rev. C. J. Staples, a former minister of the church. The outlook for the coming year is very promising.

St. Louis, Mo.—Church of the Messiah: We very much enjoyed Rev. M. J. Savage's lecture on "American Wit and Humor," but enjoyed more his sermon Sunday morning. His subject was "The Church in Modern Life." Every foot of sitting and standing room in the church was occupied by a congregation who sat motionless during the entire discourse. At the close of the service we took up a collection for Post-office Mission work. $85 was received, which showed that hearts were warmed by the sermon. We finish for the year our sewing meetings this month. The attendance has been good. Twenty-five or thirty ladies, sewing one day in each week, from 10 A.M. to 4 P.M., for five months in the year, can do a large amount of work. Next month I would like to give you some idea of our Mission Home and the kind of work we do for it. Mr. Snyder is having a course of three evening sermons on "The Great Modern Infidels,—Voltaire, Paine, Ingersoll."

Stockton, Cal.—Rev. George H. Rice and his people are much encouraged at the improved prospects of their society. On February 9 Mr. Rice preached to a crowded audience, on "Thomas Paine." The Sunday following two hundred and sixty persons were present. Twelve influential persons in the community came forward, and joined the society.

Sturgis, Mich.—The Unitarian society here is still meeting in the Grand Army of the Republic Hall; but the room is well filled, and the audience includes many of the most intelligent and thoughtful people of the city. The Sunday-school is doing exceedingly well; and besides it there is a Young People's Society which is rousing a great deal of interest, and is largely attended.

Walpole, N.H.—Rev. F. W. Pratt, formerly settled in West Roxbury, Mass., came here Dec. 1, 1895, and is already universally respected and beloved by our people. He preaches earnest, helpful sermons; and we really feel that our church is being made over.

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DO UNITARIANS PREACH CHRIST?

BY REV. GEORGE H. BADGER.

"But we preach Christ."—1 Cor. i. 23.

Every once in a while I hear it said by some of our friends who do not regularly worship with us, and yet who visit us occasionally, and are always welcome, that the things they hear in our Unitarian churches please them very well. It all sounds very sensible and wholesome and cheery. It is all good so far as it goes, only there is something left out. And that something left out they think is very vital,—indeed, makes virtual pagans of us.

Now, I am bound to confess that, so far as my own experience goes, I have noticed that it is those friends whose visits are the least frequent who are most impressed by the sense of "something left out," and that, singularly enough, the realization of the "something left out" on the part of those who do visit us has come not so much from spontaneous discovery as from the warning suggestions of other friends who do not come at all, and who therefore are peculiarly fitted to give wholly unbiassed opinions as to the quality of the religion that we preach.

And this "something that we leave out" is explicitly and frankly stated: "You leave Christ out. You do not preach salvation through the blessed Redeemer." Here is the accusation, plain and simple. We do not preach "Christ" in our church, and so our gospel is not a saving gospel.

Now, I do not deny, I do not admit, the validity of this accusation. I simply ask you to think the matter over with me a little while, and see what it really involves. What do our friends mean by Christ? Jesus of Nazareth? I venture to say that the words of Jesus of Nazareth, the story of his beautiful life, the story of his heroic death, are as often read and as often interpreted in our liberal church as in any church in the land. I venture to say that words as reverent, as appreciative, as glorifying, of the memory of Jesus are spoken here as elsewhere, though perhaps the dialect of dogma may be different. I venture to say that the spirit of his pure, manly, sweet, exalted life is as often sought after and as often realized in the lives of those who worship in liberal churches as in those who worship elsewhere. I only venture these opinions as opinions. I do not absolutely know. But, if anybody does know better than I about these things and has contradictory assurances to make regarding them, I simply say that something more than mere assertions, something more than insinuation, is necessary to convince fair-minded folk that his knowledge is knowledge, and not prejudiced imagination or wilful misrepresentation. But, for myself, I am confident that, if preaching Christ means preaching Jesus of Nazareth, and the ideal of his manhood and the spirit of his life and the simple faith of religion which he preached himself to the common people of Judea, then the Unitarian Church will not stand last among those who are preaching, or trying to preach, Christ.

"But this is not all that 'preaching Christ' means," our friends tell us. "You do not preach Christ as God and as the world's Saviour."

Well, let us think about this. What do our friends mean by preaching Christ as God? If I should say that they considered Christ as a fraction of Deity, a differential segment of Godhood, they might resent the phrase,—and not without reason. And yet Christ must be the whole of God, or else a part of God, or else a specific attribute or mode of the whole of God. I know I am getting down to that mystery part of a dogma which people believe mainly because they cannot explain it.

I do not want to make light of this faith or involve our friends in needless complications of metaphysics. Only I wish some of these critics of ours would some time take the trouble to think this matter over in a simple and direct way, with their own souls. What do they mean by the Christhood of God, thought of not as a mystic dogma, but in the plain, vital faith of their own hearts' living?

I know they mean something real by it, and something sweet and inspiring. And I am going to try to put into simple words part what I think they would say if they were here to speak this thing out for us from their own souls. I think they would speak somewhat like this:—

"We cannot, any of us, know all that God is. We cannot, any of us, comprehend the mystery of his eternity and being; and we accept the symbol of the Trinity because Revelation seems to teach us that. We believe that God is Father, and we can understand that; we believe that God is Christ, and we can understand that; and we believe that God is Holy Spirit, and we can understand that. And how the Father can be manifest in Christ, and how the Father can be the Holy Spirit, coming to our own souls to quicken and inspire us, we can understand in that form, though we may not understand how three Persons can be one Person. And we know that we can think of God sometimes as stern and righteous Law-giver, sometimes as tender and loving Friend, and sometimes as mysterious presence of Spirit within us; and the one thought may not exclude the other.

"And this is our thought of the Christhood of God: it is God in close and immediate relation with us; God all love and mercy; God as constant friend; God working in our own hearts and in the mystery of being outside of us, to save us and redeem us from evil and to rid us from our heritage of sin; God who has something humane about him that can sympathize with and understand us, and so help us. This is our thought of Christ and our faith in Christ, and it is this that we would not lose out of our religion."

Henry Ward Beecher was once asked by a friend whether Unitarians believed in Christ; and he answered that he could not tell what all Unitarians believed, that he had noticed that a good many of the Unitarians whom he had known seemed to believe in Christ without knowing it, for they always called him "Father." I suppose we might turn the phrase upon the good Congregationalist by saying that a good many people of evangelical faith believe about God precisely what we believe, only they prefer sometimes to call him God, and sometimes Christ, while "Our Father" seems to us a name large enough to comprehend it all.

We do not assume to understand the mystery of Godhood any more than our brothers; we only can think of him in terms which relate him to humanity. But the thought of God which we dwell upon most fondly in our liberal churches, and which makes him most meaningful to us, is it not just that thought of a loving God and a sympathizing God,—a God with a certain humanness about him; a God working in our own hearts and in the mysteries of the infinite which are outside of us, to save us, and rid us of our sins? And is this very different from the "Christ" which our friends worship, and have preached about? They say their Christ is not different from God, but is God. We say our God which I have just expressed is Father-God. Is the difference, then, between us merely one of phrases, our friends saying Christ is God and we saying Father-God is God?

No: there is a difference still remaining, which is not a difference of phrases. There is difference in our conception of the nexus which links this present thought of a loving, friendly God of the immediate with that

individual manhood lived nineteen centuries ago in Palestine. But what then? Our friends believe, as we believe, that in those days that manhood lived among men as a mighty influence of good and inspiration; was superbly pure, righteous, true; was wonderfully identified with an ideal of self-sacrifice and devotion to humanity which has been the salvation of the world.

We find little difference of vital import in our practical estimate of what that life was then in its humanity. We have little practical differences in our conceptions of what the love and the sympathy and the humanness of God, which they call Christ and we call Father-God, are in the present. Is the historical question of what mystery of relationship linked that past with this present an issue of vital faith, that churches should split upon it, if that be all the distinction? The same Jesus in Nazareth; the same Christ-God in heaven, only differently named; and yet a something of eternal salvation left out, because historical sense of continuity gets tangled when finite mind strives to bring things of eternity into the confines of time, or loses a gasped breath of attention when infinity is supposed to be imprisoned in a shred of the finite?

No: we have not got through with all our differences yet. Something still remains, and it is vital. The difference is this: Although our friends and we have substantially the same thought about that manhood that lived in Palestine, so far as a human career is concerned, and although we have substantially the same thought about the loving and sympathetic and humanly friend-like mode of Deity (so far as we are both intelligent in our usage of such adjectives as related to Deity) which they call Christ and we call Father-God, we disagree vitally and radically in our conception of the method of the Christ-love and Christ-salvation.

Although our friends believe that that God of love and sympathy and saving compassion which they call Christ is the very God, they have a system of dogma which involves the conception of a certain fringe of Deity, may I say, reverently,—a certain remnant of Godhood not covered by their thought of Christ which is un-Christ-like; a thought of Deity which is not through and through love and sympathy, but Deity hard and exacting; a God needing propitiation; a God demanding a sacrifice in blood for the salvation of sinners; a God whose law of recompense is practically that of the old Hebrew code, a blow for a blow. Because somewhere in time a man Adam had been disobedient, and involved all his children in an inheritance of sin, therefore somewhere else in time a victim must bleed upon a cross for a satisfaction to the Eternal—a soul must infinitely suffer in anguish, a debt must be paid, a ransom given for the sins of the world—before this part of Deity which is not Christ can be satisfied,—can love and forgive and save his children.

Here is the vital difference. So far as it goes, our friends' thought of deified love and sympathy and saving compassion, which they call Christ, is the same as the thought of deified love and sympathy and saving compassion which we call Father-God. But we go further than they. We make that essential Christhood of God eternal and infinite, so that there cannot be a shred of Deity, there cannot be a mode of Godhood, which is not through and through love and beneficence and eternal sympathy. In the sense in which they use the term to-day, we preach nothing but Christ; Christ eternal, Christ absolute; Christ with no Deity left over which is not Christ; Christ with all that was divinest and truest and holiest and sweetest in that like manifestation of good which lived in Nazareth, if you please, made dominant to the last shred of infinite being; Christ needing not to be mediator, needing not to be ransom, because there is no God else than he to be propitiated or mediated with. All Godhood Christhood; only in our simpler dialect, because there is only one thought, there need be only one name,—and that name is God; ay, Father-God, than whom is no God else!

Ah! to the bottom of my soul I believe that it is not we, but our friends, who are listening to a gospel from which "something is left out"; a gospel which leaves out the faith in the eternity and infinity of love in God. The Gospel which maintains that at any moment of time for any soul of man God's love is not the same love, is not the same mercy and salvation, as it is for any other soul at every other moment of time,—

a Gospel which teaches that there are modes of Godhood which are not permeated through and through with perfect love, that there are, or may be, shreds of Deity that cannot forgive without a price, can be reconciled only by sacrifice of blood, either though the price be paid by other fractions of Deity, and the blood pour from veins which incarnate God in differentiated mode, —that gospel is leaving out the thing which to me is the central and absolute thing in all pure religion, the faith that Deity is consistent through and through in an eternity of beneficence that has no outlying skirts of unlovingness in all the infiniteness of his Godhood. Ay, calling that Christ which our friends call Christ, I believe that we in our liberal churches are preaching more Christhood, a larger and diviner Christhood, —are preaching it more persistently, are preaching more consistently, because in the measure of our larger gospel we can believe it more earnestly and gladly and heartily than other Christian bodies who need the name of Christ at all, simply because of something left out of their faith in the larger reality of the One Eternal God, whose name is perfect love.

RESURRECTIO CARNIS.

"My flesh also shall rest in hope."

O living flesh I call my own,
  My portion brief of earth and air,
Men bring thee bread from every zone,
  And fetch from far thy substance rare.

The dew of morning fills thy veins,
  The cool, salt sea within thee flows,
The sunbeam's throb thy heart sustains,
  Thy blush is fellow to the rose.

Thou hast no commerce with decay,
  Thine elements are star-fed fires,
Each frail breath of thy mortal day
  From boundless life its life respires.

O living flesh, what wilt thou be
  When my brief tenancy is done?
Still shalt thou not in earth or sea
  Take golden tribute of the sun?

So kindred to what will not die,
  Dear flesh! I scorn thy doubts and fears.
Thy mortal portents pass me by,
  And melt in God's eternal years.

THEODORE C. WILLIAMS.

A YOUNG SOLDIER-HISTORIAN OF ITALY: EMILIO DANDOLO.

II.

"Protection for the Roman people against strangers and anarchists, the establishment of a government in unison with justice, and the views of the nation, such were the vague promises with which the French army approached the ancient capital of the civilized world.... Every sincere and earnest-minded person who, like us, had entered Rome a prey to fatal presentiments, would, on the morning of the 30th, have been fully convinced that Rome was absolutely opposed to any foreign intervention." *Dandolo's Italian Volunteers*, p. 200.

On this occasion of the first battle the Lombard Rifles were drawn up in the square of St. Peter's, among the reserves, while Garibaldi, issuing forth with his legion, after several hours of hard fighting, forced the French "Lions of Africa" to retreat before his "Tigers of Montevideo." He declared that he could easily have driven them into the sea, had he not been restrained by the scruples of Mazzini, who, misled by his republican idealism, could not bear, as he said, to make a mortal enemy of the French republic, so that the intended attack of the next morning was prevented by an order to return to Rome.

An armistice being concluded, Garibaldi, May 4, started to meet a Neapolitan army of some twenty thousand, which had invaded the Roman territory, led by King Bomba in person. The Rifle Brigade accompanied him. Dandolo gives a vivid sketch of the strange conduct and appearance of the Garibaldians, their wild ways, devotion to their general, bravery, and utter lack of discipline. The latter, indeed, had so infected the Lombards that, when they had only reached Tivoli, the officers assembled, and informed Manara that, "if the battalion was not removed from contact with the free corps, and attached to regular troops, they should give in their resignation *en masse*, as they were fitted to command soldiers, and not to lead undisciplined mobs." Emilio Dandolo was sent back to Rome, to confer with the minister of war. The affair, however, settled down. The Lombards, afraid of losing their officers, grew more docile. At Palestrina they sought admission to their appointed quarters, an Augustinian monastery, at midnight, in a drenching rain. The monks, naturally, disliked such guests, and refused to open. After beating at the gates

for more than an hour, they were forced to break in, and stretch themselves out to sleep on the pavement of the cloisters. When, after routing the Neapolitans, they again sought shelter in the convent, it was deserted.

Again the gates had to be forced open. Dandolo, while deploring the bad example of the *Garibaldini*, now but too apparent in his own corps, cannot refrain from a certain quiet humor as he describes the scene: "We had barely time to station sentries before the chapel, the cellar, and the library: every other part and place was turned upside down. . . . Our men rushed backwards and forwards, rejoicing in the confusion and uproar, and in having been able for once to make the monks pay for it. They might be seen emerging from the different cells, one fellow wearing a large Dominican hat; another with a long white tunic over his uniform, while a third stalked along, draped in a cope. All of them made their appearance, at the calling of the roll, with thick lighted wax tapers in their hands; and the monastery, that night at least, was splendidly illuminated. Even the epistolary correspondence of the poor *frati* was not respected; and the triumphant soldiers brought us not a few letters, and some memorials, which would have brought many a blush to the cheeks of the chaste founders of the convent."

Returning soon to Rome, in great need of rest, having been constantly occupied since their landing, they were kept mounting guard for some days, and then despatched with Garibaldi on his second and equally successful expedition against the Neapolitans. Devout Catholic though he was, Dandolo seems to smile when he relates how the fine-looking, well-dressed, but very badly armed Neapolitan prisoners had their knapsacks "filled with pictures of saints and madonnas, relics and amulets, which were also hung round their necks and stuffed into their pockets"; while, "to prove the enthusiasm they had for the cause they had been called to defend, it is enough to say that their watchword was *Managgia Pio Nono!*" (A plague take Pius IX.!) *

* The pope had fled (disguised, not returning until July, 1850, though the French had held a solemn Te Deum in thanks for his reinstatement to power, in St. Peter's, soon after entering.

Scarcely able to stand from the incessant hardships and fatigues they had daily undergone since their arrival, they re-entered Rome on the evening of June 1st, cheered by an enthusiastic people, and rejoiced by the news of the agreement signed by the triumvirate with De Lesseps, which "permitted a definitive suspension of hostilities, leaving to the French government the option of resuming the war after fifteen days' notice, or of concluding peace." This convention Gen. Oudinot refused to ratify, and the siege of Rome was the result.

It seems, beyond doubt, that the French (who, when themselves defeated, are so ready to exclaim, *Nous sommes trahis!*) were guilty of breach of faith, first by attacking the Roman outposts at Villa Pamfili, outside the Porta San Pancrazio, just after midnight on Sunday, June 3rd, when Oudinot had expressly stated he should postpone the attack on the place until Monday morning; and, secondly by answering *Viva l' Italia!* to the Roman sentries whom they approached in the darkness, and who, believing them to be friends, allowed them to come near enough to seize the outworks ere they were discovered. Dandolo describes the wild excitement in the city, the fierce impatience with which his troops, animated as ever by Manara's inspiriting presence, awaited orders for two hours, then marched at double-quick through a great part of Rome toward the distant gate of San Pancrazio.

Taken and retaken thrice over, but remaining in the hands of the enemy, the strong position of the Villa Corsini (called likewise the Casa dei Quattro Venti—House of the Four Winds—from its position, standing high, in a large garden) was, as Garibaldi says, the scene of a bloodshed unequalled even by his fiercest battles in South America. Dandolo declares that on this occasion Garibaldi "showed himself to be as incapable of being general of a division as he had proved himself to be an able and efficient leader in the skirmishes and marches against the Neapolitans." He was guilty of the grave error of throwing away his men—one or two companies at a time—in vain sallies, when, by massing them together in a strong column, the villas they took for a moment, but could not keep, might have been permanently won. The Italian loss

was terrible. Among them, early in the day, was the young Captain Enrico Dandolo.

"A short time after our arrival at the gate, my brother and I were seated near each other, sharing a piece of bread, when he received an order to go out with his company. He started up with a bound, squeezed my hand, and, drawing his sword, was in an instant at the head of his men. After passing through the barrier, they turned to the left by a narrow path across some vineyards, and, without losing time even to fire a shot, marched in good order up to the flat terrace surrounding the Villa Corsini. The shower of balls fell thicker every moment. At each step the company was lessened by those who were struck down; while the remainder, silently closing their ranks, continued the unequal combat, encouraged by my brother, who, foremost of all, by his impassioned words and magnanimous example showed at what value life should be held when exposed to danger in a noble cause. All of a sudden a French company emerged from one side of the villa, headed by an officer who made friendly signals with his sword, and, when he had advanced a little nearer, called out in Italian, *Siamo amici*, 'We are friends.' My brother ordered his men, who had opened a vigorous fire at sight of the enemy, to cease firing. All of us had then such faith in the honor and kindly feeling of the French army that it was at once believed that this officer preferred coming over to us to turning his arms against us. When, however, he had got within thirty paces, he halted for a moment, and a tremendous discharge laid a third of our company on the ground. My brother was shot through the chest. . . . The survivors drew back, terror-stricken. Morosini alone remained near his dying friend, serving as a mark for the bullets of the enemy, which, however, passed him without injury." . . .

Emilio waited in an agony of suspense, dreading to see Enrico among the wounded who were borne along. One of them began, "Your brother"— then checked himself. Another, being questioned, said that the captain of No. 2 company had just been mortally wounded. Desperate, yet unable to leave his own men, Emilio paced up and down, convulsively gnawing the barrel of a pistol in his struggles to keep back his tears, thinking how Enrico might then be dying, within a few steps of him, relieved when Garibaldi came, asking for "twenty men and an officer for a desperate undertaking." Hastily volunteering, careless as to what became of himself, he was yet astounded at finding this order to be nothing less than an attempt to take Villa Corsini at the point of the bayonet. Wondering at the mad imprudence of this, he vainly sought to find Manara, and get re-enforcements. Then with his little band he hurried up the long avenue leading to the villa, under heavy fire. When he gained the vestibule, he looked round, and saw only twelve men remaining, "intrepid, silent, ready for any effort. . . . What could twelve men do against a palace occupied by several hundreds of the enemy?" To take the villa was impossible. To linger meant useless slaughter. He had to give the signal to fire and retreat. They went back, having accomplished absolutely nothing. On the way he was struck in the thigh, and they reached their post reduced to six men. Carried to an ambulance, he was still unable to hear anything of Enrico, save that he was wounded. Emilio sent in search, waited long. At last, leaning upon a stick and painfully dragging his wounded limb, he went himself.

For two hours he vainly sought him among the wounded and the dead. He entered the house where Enrico's body was lying; but a friend, afraid to witness his grief, flung a cloak over it. He could scarcely stand. No one could bear to tell him the truth. Manara, at last, was persuaded to call him, while all the rest withdrew from the room. "'Do not seek your brother any more,' said my poor friend, wringing my hand: 'it is now too late. I will be a brother to you.' I dropped with my face to the earth, weakened by my wounds and by grief." For the next three weeks he was laid up with his wound, from time to time, however, leaving his bed at any especial alarm, in order to station himself at the gate.

Meanwhile the siege dragged along, the French, with their cannon, by degrees gaining the advantage. Garibaldi changed his tactics, having, as he said, learned something from the disasters of the 3d of June. The *sorties* undertaken by the Romans did

not avail them much, and there can be little doubt that the heroic but useless defence of Rome was kept up too long. Garibaldi had his headquarters at Casa Savorelli, within easy reach of the French balls, a shower of which were constantly falling round him, without doing him the least injury. The meals sent to him from a restaurant often failed to arrive because the servants, scared by the sight of the dead bodies they had to encounter on their way, would set down the case of victuals, and decamp, leaving the dinner to be consumed by the next passer-by. When a bomb came crashing down into the city, often it would be greeted by a derisive shout of "A blessing from the pope!" Shells were falling into private houses, killing many persons, and sometimes damaging priceless works of art in the palaces. The Assembly was permanently in session at the Capitol; and Garibaldi, in his Memoirs, declares that the conduct of the Roman people was worthy of all praise.*

June 27th had been a day of dreadful loss, almost rivalling that of the fatal 3d. A reserve corps was formed of the wounded just able to crawl about. On the evening of the 29th the last Roman cannon was dismounted. The French artillery roared away throughout the night, black and stormy with thunder and lightning. It was the festival of Saint Peter, when Rome was always illuminated. To-night the city was all ablaze to the cupola of the Vatican. Garibaldi describes the sublime and appalling spectacle of this illuminated city, beneath the canopy of storm-clouds, broken by the streaks of lightning and the unceasing flash of the guns. At midnight the sky grew clear. Cannon and thunder were for a while at rest. Silently the French crept toward the last breach. An alarm was sounded. The Romans rushed toward the Porta San Pancrazio. Garibaldi dashed forward, waving his sword and singing a patriotic hymn. He says that at this moment, despairing of the cause, he had only one wish,—to be killed. And killed he certainly would have been but for an order, early in the morning of June 30th, to repair to the Assembly. He reached the Capitol, covered with blood, his bent sword unable to go into its sheath. For two hours, as he says, he had been striking, without receiving a single wound. The members all rose, applauding, and telling him to mount the tribune. After some warm discussion it was agreed that the defence of the city could not be prolonged.

Dandolo gives a mournful picture of this last night and morning of the hopeless strife. The gunners had all been killed at their posts. The riflemen took their stations in the trenches "in silent discouragement." All knew that it was useless, yet they still fought on. Manara, undaunted as ever, animating all by word and gesture, had, with his remnant of the Lombards, barricaded himself in the Villa Spada, keeping up the firing through the windows. In the fierce struggle in the trenches, during the dark, stormy hours, young Emilio Morosini had been wounded and taken prisoner. Dandolo, when he last saw him, had bidden him farewell, imploring him to try to preserve a life so precious to his friends and his widowed mother. Scarcely eighteen, so lovable and beautiful that his adoring comrades called him their guardian angel, because he seemed to have retained the freshness and innocence of childhood, he was the darling of the troop, who felt sore anxiety as to his fate. Manara, as yet unhurt, cried playfully when a ball, rebounding, wounded Dandolo in his right arm: "Are you always the one to be hit? Am I to take nothing from Rome?" He took off his sword-belt, and, approaching a window, began to scan the enemy through a field-glass. A shot was heard. A ball, passing between two sacks of earth, struck him in the spot which would otherwise have been protected by the clasp of his belt. "I am a dead man!" he cried, staggering, supported by Dandolo. "I recommend my children to you." Entreating his friend not to leave him, he was placed on a litter, and carried, under heavy fire, across the open fields to an ambulance established in the church of Santa Maria della Scala. He desired that the Milanese surgeon, Bertani, should be sent for, and begged the other surgeons to let him die in

* Dandolo, while of the opinion that the Romans accepted rather than desired a republic, because anything seemed better than priestly rule, bears witness to the great heroism with which perils and hardships were endured, and the strong sympathy and kindness shown to the wounded. He says that, when the cry was heard in the streets, "A little linen for the poor wounded!" windows would be opened, and quantities of the best linen, even whole sheets of the finest quality, eagerly thrown down, to be gathered up and taken to the hospitals.

peace, without moving him. A Capuchin monk was near, who gave him the last sacraments, after which he again spoke to Dandolo about his three infant sons. "Bring them up," he said, "in the love of God and of their country."

Bertani says that, as he went up the steps of this church, the incessant firing struck down another surgeon, and an officer by his side. The place was strewn with fallen shot and shell. Within, near the chancel-rail, among a crowd of the wounded, and encircled by his friends, lay Manara. He stretched out his hand to Bertani, feebly asking whether his hurt was mortal. To Dandolo, overcome with grief, he said: "Does it indeed pain you so much that I must die? . . . It grieves me also." . . . Not more than twenty-five, with everything to live for, handsome, rich, talented, beloved and honored by all, Luciano Manara, the Lombard Lion, lay dead in the church; while Dandolo, in his own abandonment of grief, sought consolation by thinking that Morosini, at least, was in safety.

Early on Sunday, July 1, an escaped soldier told him that Morosini, when taken prisoner, had been dangerously wounded. Dandolo, himself suffering greatly from his wounded arm, hastened to the triumvirate, the ministry, and the town hall, seeking a permit to go out of the city. After three hours of weary effort, he obtained it, and hurried off to the French camp, without any safe conduct. Arrested at the outposts, he contrived to enlist the sympathies of an officer, who permitted him to enter one of the camp hospitals, and question a surgeon. Morosini had peacefully expired that morning. Stunned by this fresh blow, he had to linger among a crowd of strangers, who, as he says, stared at him with a sort of hostile curiosity. He asked for Morosini's body, in order to have it sent to his family (he was an only son), but was told it had already been taken to a place of burial. At his urgent request the surgeon sent to countermand the interment. While waiting, Dandolo was forced to conceal his own anguish, and to discuss politics with the French officers, who displayed great ignorance regarding the real situation. He was at last seen by a superior officer, who instantly ordered him back to Rome. He wrote to the French authorities for permission to go and recover Morosini's body, and received the order on the morning of the 2d. He tells how, on his way, he joined Manara's funeral procession, and accompanied it to the church of San Lorenzo in Lucina, where solemn services were held, and an oration spoken by the chaplain, Ugo Bassi.

"It was a sight which struck me to the very heart. The two battalions of nine hundred men, now reduced to four hundred, marched in front, without officers, sad, spiritless, and haggard. I saw passing before me ten or twelve soldiers, the last remnant of my brother's company, without a captain, without even a lieutenant. All my friends had died in the hospitals or were prisoners. A Roman military band followed the soldiers; then the bier, covered with a blood-stained tunic; then a hundred wounded soldiers, who had dragged themselves painfully from their beds to pay a last tribute of respect to their poor colonel. . . . It was one of those scenes which leave their impression on a whole life, and cannot be recalled without a thrill of horror. Not yet recovered from this shock, I had to return to the camp. At the outposts they bandaged my eyes, and then made me walk under the scorching rays of the sun for upwards of two hours. When they stopped, I opened my eyes on a newly made grave. Morosini was already buried. I had to be present at the exhumation, to follow with my eye each stroke of the spade which seemed to re-echo on my heart, and then to see that angelic countenance, begrimed with blood and earth, lifted out of the grave, and carried before me on a bier into the city. Oh, this was the last, the most tremendous refinement of suffering to which I had been reserved. In enduring this, I seemed to have fulfilled my task to the uttermost; and, in the delirium of anguish, cursing my very existence, I asked what remained for me to do here below!"

On the afternoon of July 3d the French troops (always outnumbering the Italians) took possession of the now silent and death-like city. The next day the Lombard Rifle Brigade was disbanded. Many poor privates were glad to enlist in regiments bound for Algiers, to avoid starvation or going back to the Austrians. Of all the numberless sad hearts who, in that fatal July of

1849, left Rome, feeling as if hope and life lay buried behind the great dome of St. Peter's, as it sank below the horizon, it is likely that none was more sad than Emilio Dandolo's. Refused permission to land at Genoa, he went on to Marseilles, then made his way home. His book, which could not have been published at Milan, under Austrian rule, came out at Turin within a year, and must therefore have been composed immediately after the downfall of the Italian cause. It is said to have won warm approval from his countrymen. Artless, modest, manly, and full of an intelligent simplicity which lends it an unfailing charm, it is a work which the liberated Italy of to-day should not allow to be forgotten.*

He did not live to witness that liberation, nor to fulfil Manara's last request concerning his sons. After some years, partly passed in foreign travel, Emilio Dandolo, worn out by the griefs and hardships he had undergone, died of consumption at Milan, in 1859.† His fellow-citizens, still under the hated rule of *lo straniero*, seized upon the occasion of his funeral for holding one of those quiet, orderly, unoffending, yet unmistakable demonstrations of patriotic feeling with which the Italians of that time were wont to give vent to their repressed bitterness. It seems doubly sad that he, who had so dared and suffered, should not have lived a few years longer, to have seen the triumphs of Magenta and Solferino, the emancipation of Lombardy, Naples, Venice, and, most of all, of Rome.

It was but a few years after Rome had in truth become the capital of a united Italy that we wandered out across the Janiculum and through the Porta San Pancrazio. There, near the spot where the brothers Dandolo had hurriedly taken their last farewell, we saw King Victor Emanuel's soldiers upon duty. The shattered gate had been restored; and out beyond it, in the brilliant February sunshine, stood the Villa Corsini,— the "House of the Four Winds,"— with its spacious garden, once the scene of such vain and bloody strife. The soldiers whom we questioned said that the villa might be seen by strangers; and we mounted to the roof, where, according to the housekeeper, on yet more dazzling days than this the pale blue line of the Mediterranean should be visible against the sky. We could not catch it; but we saw even better than from the summit of the Janiculum the entire, incomparable panorama of Rome.

In an upper room we were shown rusty fragments of French bombs that had fallen. Down below, in the garden,— full of that especial charm which seems to belong to Italian gardens, with their shrubberies, their clusters of heavy aloes in huge vases, lifting up long, dark, spiked leaves into the dazzling air, their terraces and statues,— we were given some winter-blooming flowers that, dried and faded from their first rich yellow and purple, now lie before us. *Amaranti e giglietti* they were called (amaranths and little lilies). They had sprung from the earth of that fierce, lost battle of

*It is not surprising that Dandolo, fair-minded and candid though he is, fails to do justice to Mazzini. His heart aching for his only brother, and the friends whom he viewed as the victims of a mistaken policy (since the defence was certainly kept up too long), he could not judge dispassionately of the real merits of the great republican, whose advanced theism, moreover, was to an orthodox Catholic as repugnant as his politics.

†"Pierer's Conversations-Lexicon" states that he died Feb. 20, 1859, and was born at Varese (near Como, where many of the wealthy Milanese possess villas) in 1831. A French authority says he was born at Milan in 1830. In either case, he cannot have been more than nineteen at the time of the siege of Rome, and may have been under eighteen, or even less, when, during the Five Days of Milan, he began his brief soldier's career that, after opening with transient success, was destined to be a series of hardships, failures, and disappointments, ending in the deaths of those he loved and the defeat of their cause. In 1850-51 he travelled in Greece, the Ionian Isles, Egypt, the Soudan, Syria, and Palestine. He published a narrative of these wanderings in 1854. When the Crimean War broke out, he sought and obtained a command in the Sardinian army, but was compelled to resign it in a few days by order of the Austrian government, which is said to have threatened to sequestrate the property of his family, if he refused to obey. His father, Count Tullio Dandolo (1801-1870), was the author of many works on literary and historical subjects; and his grandfather, Vincenzo Dandolo (born at Venice, 1758-1819), after becoming celebrated as a scientist, agriculturist, writer, and politician, quitted Venetia upon its being given to Austria, and settled in Milan. He was afterward appointed governor of Dalmatia by the first Napoleon, accepting this arduous post with reluctance, but accomplishing many reforms and great good. It seems sad that, with the premature deaths of Enrico and Emilio, this Milanese branch of the fine old Venetian race should have died out. All that we know of Emilio conveys the impression of a noble and interesting personality. A biography of him was published at Turin many years ago.

the 3d of June. Dandolo on his title-page quotes some lines from Ugo Foscolo, saying that no flower springs above the dead that is not honored by kindly praise and loving tears. Such tears and such praise seemed to belong to these relics from the Villa Corsini, almost on the spot where Enrico Dandolo had fallen and Emilio wildly sought for his missing brother,—so near, too, to the scene of Manara's and Morosini's last struggles. Glancing out again across the sunny sweep of Rome, it seemed easy to understand how the sons of Italy were ready to die for her; and—even while looking far forward to the time when war shall be abolished—the most ardent apostle of peace could scarcely repress a thrill of envy for the faith which made such martyrs, or deny the reward of loving sympathy that is sought for those three to whose memory the little book is dedicated, who suffered and fell for Rome, and that seems most of all the due of him who, surviving them and the lost battles, had suffered more than they,—Emilio Dandolo.

URSULA TANNENFORST.

Philadelphia.

THE SISTERS.

Happiness met Duty
One joyous day in spring,
When leaves and grass were stirring
And birds were on the wing;

And Happiness said gayly,
"Oh, come and dance with me
Across the hills' blue hollows
And o'er the misty sea."

But Duty looked straightforward
With stern, unflinching eyes:
"Here, in the dull, brown furrows,
My work till harvest lies."

Then Happiness, still smiling,
Laid warm and loving hands
In Duty's clasp, and whispered:
"I've searched through many lands,

"In all the wide world, Duty:
There's none I love like you,
And we will walk together
Through fields of morning dew.

"And when your step shall falter,
That once was strong and fleet,
I'll bind my winged sandals
Upon your weary feet.

"Even in Death's dark shadow,
When all that live despair,
You will not look to see me;
But I shall still be there!"

So through the world together,
Like sisters clasping hands,
Walk Happiness and Duty
To do our Lord's commands.

EDITH CALLENDER

EMERSON'S INTERPRETATION OF NATURE.*

BY MRS. A. G. JENNINGS.

In considering the essay subject for to-day I shall confine myself to some thoughts embodied in Emerson's treatise upon "Nature," his first published work, and which contains the vital kernel of his subsequent writings. And I shall present in as clear and condensed statement as I am able some of the truths therein set forth, with the assurance that the quotations which pave it through and through will more than compensate for any deficiency of treatment. But, first, I would say a word about the work, to substantiate its necessity for being and appearing at the time it did. For it is almost pure idealism that this little book of less than a hundred pages aims to teach (as Dr. Holmes has said in his biography of Emerson); and it met with unemotional reception at the time of its publication, some fifty years ago, from most of the so-called practical people, who deemed it much in the nature of a rhapsody, as well as contradictory in its language and conclusions.

It was likened to Keats's

"Doubtful tale of fairyland,
Hard for the non-elect to understand."

Nevertheless, here and there it found a reader to whom it carried such a flood of light and truth that it was for them, to borrow its own quotation,

"The golden key
Which opes the palace of Eternity."

It found a response in the heart of Carlyle; for he writes in 1837: "Your little azure-colored 'Nature' gave me great satisfaction. It is the true apocalypse, this, when the open secret is revealed to a man."

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* Read before the Emerson Class of Toledo

We do not marvel now at its general reception (where it was received at all), for the Western intellect was fast driving all soul and poetry out of nature. She was cold, disenchanted, and artificial; and her votaries, groping amid the dry bones of the past, were impervious to the insight and inspiration of the present day. "We are building the sepulchres of our fathers," said Emerson, in his introductory chapter. "Why should not we enjoy an original relation to the universe, as those in the past have done?" Let us ask our *own* questions, trusting the economy of the universe so far as "to believe that; whatever curiosity the order of things has awakened the order of things can satisfy." Is there not in man's own condition a solution for all his inquiries? Wordsworth had sounded the same note of lament, some years before, in the preface to the "Excursion":—

"Paradise and Groves Elysian,
Fortunate Fields like those of old
Sought in the Atlantic main,
Why should they be a history only of departed things,
Or a mere fiction of what never was?"

And, now, what does Emerson suggest as a remedy for this deformity? and how does he interpret man's own condition, in order to solve these problems? Let us examine the subject more specifically, and first as to his definition of nature. "Philosophically considered," he says, "the universe is composed of Nature and Soul. Strictly speaking, therefore, all that is separate from us, all which philosophy distinguishes as the *Not Me*,—that is, both nature and art, all other men, and my own body,—must be ranked under this name 'Nature.'" He then gives the common definitions of nature and art, but uses the term in both its common and philosophical import; for he feels that, in an impression so grand as the world upon a human soul, this distinction dwindles into insignificance, and does not vary the result.

In the next four chapters the uses are designated by which the objects of nature serve man, as Commodity, Beauty, Language, and Discipline.

"Cæsar called his house Rome: you perhaps call yours a cobbler's trade or a scholar's garret. Yet, line for line, your dominion is as great as theirs, though without fine names. Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. As, when the summer comes from the south, the snow-banks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty it visits and the song which enchants it. It shall draw beautiful faces, warm hearts, wise discourse, and heroic acts around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation, a dominion such as now is beyond his dream of God,—he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight."

Commodity is the ministry of nature to the senses; and, although its benefactions are lower than those which administer more directly to the soul's welfare, they have their legitimate place, and are the only services that *all* men apprehend. Commodity supplies the temporal wants,—food, clothing, and shelter; it discovers the resources of nature, and causes them to become the servants of man; it is the foundation of trade and society, and in it are contained the germs of the moral law. But a higher service is rendered to man by the love of beauty. Many thoughts which are incorporated in the poems and other essays find expression here. As in "Each and All," "Nothing is beautiful alone: nothing but is beautiful in the whole, wherein is perfect harmony." No reason is asked why the soul seeks beauty, as it is a constituent element of the universe. "If eyes were made for seeing, then beauty is its own excuse for being," as we find it in the Rhodora, is here excused for being, because it is the harbinger of inner beauty and interior harmony.

Language is the third indispensable agency for man's self-knowledge, and under three distinct classifications he divides its uses. It is the vehicle of thought in a simple, double, and threefold degree.

First.—Words are signs of natural facts or words used in their literal sense.

Second.—Particular natural facts are the symbols of particular spiritual facts, or the use of words in their figurative sense.

Third.—Nature as a whole being a symbol of spirit.

Nature is an object-lesson in the truths of the soul, and the ulterior and poetic use of natural things is "to give us language for the beings and changes of the inner creation." Not only words, but *things*, are emblematic: every *appearance* in nature corresponds to some state of the mind. Furthermore, these analogies are not subject to chance or caprice, but are constant and universal. Nor are they the dreams of a few inspired men, but every man is an analogist; and, himself the highest object of creation, he comprises all other forms, sympathizes with all lower forms of life, and is a bundle of relationships, capable of understanding all natural objects, and comprehending his own nature by means of these interpretations. Or, in differing phrase, nature is the mirror of the soul. Moreover, the power to interpret outward things is acquired by a life in harmony with nature, and by the exercise of truth and virtue. Then shall the world become an open book, and outward effects will be significant of their hidden life and final cause. Some one says, "Every object rightly seen unlocks a new faculty of the soul." Thus every truth and unconscious idea, defined in an object, becomes a part of the domain of knowledge, a new weapon in the magazine of power." The fourth use of nature, which also includes the preceding uses, is discipline.

"Every property in matter is a school for the understanding." "Nature ever presenting objectively all the realities of the Infinite." By a continual reproduction of annoyances and dilemmas, the common sense is trained, year after year. Property and its filial system of debt and credit perform the same office. Debt is a preceptor whose lessons cannot be foregone, though hard to learn.

Again, the exercise of the will, or the lesson of power, is taught in every event; for Nature is made to serve, and "offers all her kingdom as the raw material to man, which he may mould into what is useful." Nature is especially a lesson in moral truths. "The moral law lies at the centre of nature, and radiates to the circumference." "All things preach to us." He likewise alludes most beautifully to the ministry of our friendships to our education. "Of those friends whom we lack power to put at such a focal distance from us that we cannot mend or even analyze them." "We cannot choose but love them"; and concludes, "When a friend has done for our education by filling our minds with sweet and solid wisdom, it is a sign to us that his office is closing; and he is commonly withdrawn from our sight in a short time."

From the idea of discipline in morals and friendship there is an easy transition to idealism, through the thought of the unity in nature, or the unity in variety, which meets us everywhere. And we thus see, in each part of this admirable essay, what may be called a dialectic, whereby one part merges and grows out of the other, until we reach the sixth chapter, in which he considers Idealism as the view of the world resulting from the foregoing contemplations. And from this standpoint the doubt inevitably suggests itself "whether nature does outwardly exist," or "whether the world is not in the mind rather than spread out in the firmament of space."

Instances are enumerated of the impossibility of relying upon the authenticity of the senses, and of the illusions practised by the organs of sight and hearing, which leads us to the oft-recurring questions: "Shall we then distrust the senses? Is there a higher than natural law?" Not at all; for any distrust in the permanence of law would paralyze our faculties. But we must have a finer sense, and not only bring the eye to see, but *all* the faculties to see. Love is as much a quality of seeing as perception. The higher reason and nobler qualities of the soul are demanded as well as the exclusive use of the understanding. Sympathy and imagination are requisite factors for correct seeing. For it is the soul that sees, and it employs the eyes only as refractors or mirrors of its truths and sublime proportions. In the light of these premises, we discern more clearly the criticism so often made by Emerson regarding the methods employed by the man of science. He does not bring his whole nature to act upon his investigations. Often cold, analytical, devoid of affection, and the finer sentiments of being, his disclosures are dry, mummified, and fossilized. And the opinion of the most eminent scientists will substantiate the assertion that the progressive

astronomer and geologist depend more upon the secret, inviolable force or ether which evades all analysis, and eludes the efforts of the understanding, than upon the direct results of their observations. The sublime reply of the geometrician Euler on his law of arches will illustrate my meaning, "This will be found contrary to all experience, yet is nevertheless true," and reminds us anew that, when we boast so wisely of our knowledge of natural laws, repudiating insight, and ignoring the province of the imagination in the realms of science, we are constantly confessing our short-sightedness and ignorance as to what natural law *is*. Why, natural and spiritual law are one. It makes no difference whether we say all is matter or all is spirit, so long as we recognize the *unity* of law. They are but heart-throbs and pulse-beats of the Infinite.

But, admitting the unreliability of the senses, and the fact of a more permanent and enduring power in mind, of somewhat more stable in man than in outward phenomena, we are led to the realization of "Spirit" as the final cause, the absolute *ens*, whereof nature is the shadow and perpetual effect. Says our essayist, "And of that ineffable essence called Spirit he who knows most will say the least." It will not be recorded in propositions. It cannot be transferred. It is known only by the spirit, which is its own interpreter. "Spirit creates; behind nature and throughout nature, spirit is present; one and not compound; it does not act upon us from without, but spiritually, or through ourselves." We thus arrive at the eighth, final, chapter, in which we take a survey of the whole subject before us, under the head of prospects, which is both retrospective and prospective in its treatment. The half-sights of science, the province of intuition, the law of identity, the relation of man to lower forms, are again referred to; and the essay concludes with some traditions of man and nature, which, the author says, a certain poet sang (commonly supposed to be Alcott's Orphic utterances), which have always been in the world, and reappear to every bard, and may be both history and prophecy. These traditions introduce the doctrine of the lapse or fallen state of mortals from pure spirituality, a lost paradise, which many find it so difficult to reconcile with Emerson's previous evolutionary theories that it has always been a stumbling-block to his admirers and critics as well. But, he says, they may be both history and prophecy, according to the reader's acceptance or preconceived ideas. To the idealist they must be prophetic, and vindications of future attainment rather than the history of a lost condition. The reason for the torpidity and callousness of the soul is not that she has lost powers, but that they are yet in embryo. The lack of unity which we feel is because of our inharmony with our environments. We are savages as yet, having an occasional glimpse of the higher and finer issues of the soul. To the soul then, must we look for our purification.

Nor need we go far for guidance and inspiration. Nature is all around us; and the commonest events and commonest objects, the blades of grass, the flower in the crannied wall, will furnish ample material for study and research. They will also be the means for correcting the fancies of too much subjectivity, and will provide a test for the speculations of the intuitive method. "So shall we come to look at the world with new eyes," and then will come to pass what our poet said: "Every spirit builds itself a house; and beyond its house a world; and beyond its world a heaven. Know, then, that the world exists for you. For *you* is the phenomenon perfect. What we are, that only can we see. All that Adam had, all that Cæsar could, you have and can do. Adam called his house heaven and earth."

THE WOODLAND WILD.

Wild woodland ever in greenest gloom,
Where pine-trees tower and maples loom,
Where day is only a sifting light,
And wayward foxfire haunts the night,—

I find thee lovely, and yet I feel
A sadness o'er my spirit steal:
To me the wind in murmurous moods
Among thy shadows lamenting broods.

It moans the spell of the vanished past,
It sighs the future, that will not last,—
Vague yester morns with their dewy gleams,
And gloaming morrows yet but dreams.

From out each dusk, light-flickered nook
Large-eyed legends mournful look,

As if they pleaded vain memory's grace
For life undying in this dear place.

Amid thy mazes I love to meet
The Indian-pipe in its damp retreat,
The dwarf club-moss, minutely whorled,
And feathery fern-fronds, half unfurled.

But they are speechfully frail to me,
How brief a thing it is to be!
Dew and dust are the leaf and bloom,
And mosses cover their own black tomb.

And in the voice of the whip-poor-will,
Whose sweet pause broken dolors thrill
The hushed, responsive heart of night,
I hear the knelling of lost delight.

The moth's wing brushing the velvet dark,
The fitful firefly's dancing spark,—
All things that suddenly, swiftly, go
Are poignant whispers of joy and woe.

And here's my heart,—thy constant glass,
That like the image it holds must pass:
Oh, will its heavenly waters bear
The earthly features it loves to wear?

Or will it heavingly dim for aye
The pictured face of its mortal day?
Alas! who knoweth? And yet I deem
That mortal beauty is more than dream.

ELIZABETH HILL.

LIGHTS AND SHADOWS OF LIFE.

I know not whether I read "The Lights and Shadows of Scottish Life," a book title that lingers in memory; but clear are some of the lights and shadows of my life-book. "Not of your youth," you may demur (it is distant); "or, if you remember lights, there could be no shadows then." Yes, shadows heavy while they lasted. Children are sensitive; their disappointments are unreasonably bitter. Once, after some reflection, I fancy, I asked my father to give me twenty-five cents a week, the sum a schoolmate received. His "No" enraged me, first at having demeaned myself to ask, and then at the denial. Forgotten were the little blue plates carefully filled every day by the dear father for the younger children with meat, cut fine, while his own dinner waited, forgotten all the "little, nameless, unremembered acts of kindness and of love,—that best portion of a good man's life." I can see myself pacing a retired chamber, just as men try to relieve anxiety by motion, to the despair of their womankind, who dare not say, "Pray, sit down." What a shadow to a city child is rain, making unattainable the unwonted, intense joy of a May-day festival, with country sights, sounds, and scents! Disappointed of going, life seems to have nothing further to offer.

A radical difference in grown-up people is the way they take the lights and shadows of life. Not many go to breakfast, according to Emerson's advice, with the air of having received good news. A mosquito-bitten face did not demolish his philosophy: a crumpled rose-leaf upsets ours. If my birth-fairy had asked what life-gift I coveted, if I could have spared time from my unusually severe chronic infantile crying, I should have said, "Pluck to withstand petty miseries, to live a day at a time." We bear least well little troubles.

Dear friends, be patient with yourselves, be patient with your life companions, as the shadows thicken and the lights go out. Be like Dr. Sharpe, the sainted Baptist minister, who said as he grew older he felt more tenderly toward his fellow-creatures. We do not allow for what is borne in silence. God and his angels know of the fortitude. We wonder that impatience is not controlled, sighs smothered, a festive air simulated. I think it makes one more patient with one's own trials to reflect on others' keener suffering; and, if this is no good, surely we must not forget the glorious example set by some of our friends in hiding worries and persistent dread that we suspect, but cannot fathom, much less relieve.

Did you ever note how a wise mother never contends with a rebellious child, never hazards the breaking of his will, but gently attracts him into a safer path by some apt diversion of his fancy? Did you ever note how a judicious nurse helps her patient up the hill of difficulties, momentous to the weak brain, by a sprightly suggestion, wrung perhaps from her tired frame and oft-times trembling apprehension? I have known cases of impaired digestion cheated of ennui by a graphic phantom feast of forbidden dainties. I repeat, Be patient with one another, be patient with yourself, emulate the plucky ones of the household who bear in their patient hearts not only their individual, but also the

household cares. What helps them to do this? How do they furnish sunshine for all? Behold their talisman,—confident faith that their heavenly Father permits the discipline, mysterious as it is, and that its end will be growth and peace. Ah! these lovely ones remind us of this beautiful thought, "In many of our neighbors there is much not only of error and lapse, but of a certain exquisite goodness which can never be written or even spoken, only divined by each of us according to the inward instruction of our own privacy." Heed Phillips Brooks's trumpet call to courage. "To live on, even when life seems a failure and the comfort of life is gone, to count patient living the real thing, with or without comfort, as God may please,—that is to be truly brave." Practical wisdom in a nutshell, a worthy life motto.

During my stay at Andover last summer I was asked at breakfast if I heard the birds sing that morning. "No," said I; "but I saw them on their telephone swing, and watched the cows at their lush, congenial meal. Every one to his taste, but I never could understand Nebuchadnezzar's eating grass." "Perhaps," said my right-hand neighbor, "he had returned to his native form, was a cowboy eating pepper-grass." Till my friend explained, I thought he said "hipo-grass," and tried to look wise over a supposed classical word. How ignorance shames us, how we parade our shallow stock of knowledge, how many a white lie we tell by eye or smile! The truly great are not ashamed to say, "I do not know."

Having once, on arrival at a hotel, endured the irresponsive stare of a row of opposite neighbors, I did not forget to bow to a couple of new-comers at our table. How glad I was when the gentle wife the day she left said that they rejoiced they were placed with us. True we do not always entertain angels unawares; but there is always the chance, and this gentle woman needed comfort, for I believe she had parted with her only child. "Polite society is not always polite." England dares speak to a stranger. Democratic America holds aloof. The cordial West has a wholesome contempt for Boston's cold ways. It does not hurt to be polite even if friendliness comes home to roost.

After four visits to Andover I had the coveted pleasure of hearing Prof. Churchill preach. I feared his inimitable comic reading might impair his treatment of sacred themes, but not so. Would we had his *Double* in all our colleges in turn! He is earnest, strong, self-sustained in manner, has a fine, sonorous voice. His prayers were full of "sweetness and light." Ministers too often neglect tunes in their desire to match their hymns with their sermons, which ought to *sing* well, as all is not always made of them that might be in the reading. Prof. Churchill's selection had an inspiring ring. His sermon was on the widow's two mites, and how Jesus stamped the world lesson on his disciples' minds that it is not the amount of a gift, but its being one's all, that makes its intrinsic value. I liked the closing appeal to lay the lesson to heart and practise it at once, now. We crave simple, direct preaching,—a phœnix not always obtained.

But the "sermon factory" sometimes fails, and the sermon dull to hear was more difficult to write. I was told that Mr. John Holmes, witty brother of the Autocrat, displeased with the sermons he heard, felt sure he could do better. He took his text, and made the attempt. So signal was his failure that he decided not to complain again. That is the dose to cure complaint. Would there were more to complain!

At the tea-table in Andover an outsider asked me, "How comes it so rank a heretic as you are received here?" A lady promptly and kindly replied, "Such a heretic is welcome." I ought to have quoted Coleridge's words: "Man may perforce determine what is heresy: God alone knows who is the heretic." But apt quotations are apt to be laggards. The Parliament of Religions cleared our minds of some shadows. We see that God has never left himself without witness in the human heart. The heathen are as much his children as we, though innocently belated in reaching home. I, too, have my heretics. Let me remember that not correct verbal belief, but abiding faith, is the compass to guide our feeble will, our wandering feet out of the shadows into the light.

ELIZABETH P. CHANNING.

That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love. —*Wordsworth.*

IN THE ORCHARD.

Out in the orchard daisies and buttercups
Blow to and fro in the warm summer breeze;
Blithely the busy bee hums to the clover;
Gayly the sun glances through the green leaves
Of the trees, whose brown branches are woven together
Closely,—so closely that dark shadows lie
On the far-away ground, though the sun is still shining,
Calm and serene, in the clear summer sky.

Here in the orchard trees sing the glad robins,
Where bright little leaf banners flutter and wave.
Now in full sunshine, again through dim shadow,
Thus intermingles the gay with the grave.
Twilight perchance will endure for a season,
When clouds are cast o'er our life's summer sky.
Darkness will follow, and that with good reason,
As we will own when we clearly see why.

Fall. In the orchard now blossoms have faded,
Spring-time and summer-time both have passed by:
Only faint shadows are cast, from the branches
On the brown, wrinkled grass, where the ripe apples lie.
Golden fruit glistens on old gnarled branches.
Spring-time's good promises autumn fulfills,
Empty the robin's nest rests in the sunlight:
Only the breeze a low melody trills.

Out in the orchard, all through the summer,
Sunshine with tempest had many a fight.
Storm with the darkness at times seemed the stronger,
But victory was won by the brave morning light.
Never so deep is a darkness or danger
But safety and shelter and daylight are near.
Through every shadow a sunbeam is sifting
As lightly it falls from the sky, calm and clear.

MAUD L. COTTON.

Bemis Heights, N.Y.

MINE AND THINE.*

III.

From the Southern States it was officially reported last year that churches were wanted in ten named cities, and that the men were "ready to go." "In each of these nerve centres of their respective States there are people who will pay their share and do their part, if we will begin Unitarian churches there." But we do not begin.

In 1884 Hon. Horace Davis said to Mr. Wendte, "There is not a town of five thousand people on the Pacific slope that will not, with due encouragement and guidance at the outset, support a Unitarian society." But we do not give the due encouragement. We are so reserved with our money that our New England superintendent has learned by pitiful experience that he must make five dollars do in place of ten.

If we think that our teaching is not wanted, we are mistaken; for the exhibit of Unitarians held at the recent San Francisco Midwinter Fair was "visited by over one hundred thousand persons, thirty thousand tracts and papers were distributed, and five thousand names inscribed in the visitors' book for further use in missionary work,"—which last means that five thousand people wanted more of what you and I have always had. It is often said that Unitarians give most liberally to the charitable institutions and projects of any city, whether it be for the deaf and dumb, the blind, the degraded, the little children, for cooking schools, diet kitchens, or hospitals. We *see* this kind of want and distress; but can we not also see by these facts collected by our experts and these letters from all over the Union that the heart hungers as truly as the body, that the blind crave more light, that there are cries from those who are spiritually needy, and that what they want we have, but will not give? I say "will not," because it seems like that; and yet, for the honor of the Unitarian heart, I must believe that we have but to realize the need to respond to it.

In the West there are many descendants of New England who have outgrown the Calvinism which their fathers carried with them; and in many of the towns and smaller cities there are men and women who, when a Unitarian preaches, greet him "with a glad surprise," and "with tears in their eyes say that this religion is the one their souls were longing for." "All over the country-side the people are eager to listen. The opportunity is unlimited. . . . Could we send not only the printed page, but the living voice all through this Western land, . . . we should meet a most heart-stirring response." Do you say that the Unitarian Church has never yet given you what you have longed for? Have you ever asked anything of it?

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* Series of articles appearing in *First Parish Recorder*, Milton, Mass.

Have you ever put out your hand to pick up and read the rich material which it is constantly providing? Have you searched persistently and cared enough about getting what you wanted to take time to find it? These other people have. They know what they want, but they cannot reach the shelves of the Unitarian rooms nor buy what they want. ALTER EGO.

REVELATION.

Upon lone grave there blooms a rose,
The dust of dust that lies below,
Its pure white heart resplendent shows,—
What sweet surprise from death may grow!

WILLIAM BRUNTON.

SYMBOLS:

Can we use them in the Unitarian Church?

BY THOMAS VAN NESS.

Every nation needs national symbols,—a national capital, a national flag, a national hymn or epic which stirs men's minds to the deeds of their ancestors, and links them with the thoughts and beliefs of their forefathers. The Greeks had such in Homer's Iliad, the English people have such in Shakspere's plays, the Germans have such in the Niebelungen Lied. Through Shakspere we are made acquainted with historical kings and half-mythical personages, and an interest is thus ever kept alive in us for a common English past. Shakspere belongs to America and to Australia as well as to Great Britain. We know Hamlet, love Desdemona, as well as do the citizens of London. Therefore we have common acquaintances, and are made one with all English-speaking people.

As with a nation so is it with a religion as embodied in a church. There is need for church symbols that focus in a single emblem or word a great idea. A religious centre is needed, religious hymns or chorals, and some great narrative book or epic poem, such as the Bible, which, when read, shall stir men's minds to the self-sacrificing deeds of the citizens who belong to the commonwealth of God,—the saints, apostles, prophets,—and thus link them with the religious thought of their forefathers.

Theoretically, we think of the church as a place where all sorts and conditions of people can meet together on equal terms; but in practice it is becoming increasingly difficult to hold together large bodies of men in any one kind of religious worship. To-day the question which needs answering is, "what shall be that common religious service which at one and the same time can interest and help merchant and mechanic, mistress and maid, professor and pupil?" Who can regularly preach sermons that will hold attentive the thinker saturated with Emerson and Martineau and Spencer, and at the same time be intelligible to him who receives most of his information in the gossip of the shop and through the superficial reading of the newspapers?

Unless the Protestant Church is going to continue to split into countless minor subdivisions, each making its appeal to a few selected persons, it must enlarge itself, enlarge its method of procedure, calling to its aid those divers artistic adjuncts of modern civilization which shall help give it the needed complexity. It must also enlarge the scope of its appreciation, so that it may include not only all the best which history and tradition can offer, but as well what is best in science and modern life. Above all, it must have the prophet's vision, and be able to look forward and to depict the new Jerusalem, stating in no uncertain tone what are to be humanity's great symbols and watchwords.

Coming now to our own household of faith, we are beginning to see why to the outside world we have presented a wavering and undecided appearance. It is because the development of the church idea with us has not kept pace—that is, it has not grown side by side—with our intellectual system, and the two to-day stand out of harmony one with the other.

Symbols help to give clearness and fixity to intellectual systems. When we enter a Jewish synagogue, and see on the wall above the rabbi's desk two great tablets of stone, bearing certain Hebrew letters, we have, as it were, focussed in that single symbol the idea of the Mosaic law upon which is founded the whole orthodox Jewish system. The holy icon, occupying the place of honor in the orthodox Greek Church, tells as plainly as can words how great an emphasis is laid on the doctrine of the intercession

of the saints. The prominent crucifix in Roman Catholic cathedral or chapel centres in itself the idea of a divine sacrifice made for man. The open Bible, with the effulgent rays darting forth from every side, speaks to us, from all the Lutheran or Reformed churches in which we see it, of its infallible character, and the necessity under which the clergy rest to found the Church teaching squarely upon its inspired words.

One can enter a Unitarian church, but, as a rule, he will find within neither symbol, motto, nor ecclesiastical device which will immediately strike his imagination and focus the great idea of the unity of God and of all life, which is the central thought of our glorious gospel to the world. Indeed, our variations in ecclesiastical architecture are so pronounced, our independence as regards symbols and mottoes is so conspicuous, and our want of any fixed plan in the order of service so apparent as to be actually bewildering to the new convert. While much can be said in praise of this flexibility, especially in a new country where missionary work must be performed, yet, on the other hand, if carried too far, it degenerates into a species of congregational license, where any and every church for the time being is at the mercy of the raw taste of some untrained minister or the want of taste of some building committee, which is guided, not by the idea of what is permanently best and fitting, but what is cheapest, or what for the money in hand will make the most show and display.

Is it not, then, possible for us, as a denominational body, while yielding nothing of our congregational liberty, to still have some flexible order of service which from beginning to end shall have about it a unity of thought and purpose? Can we not elevate to conspicuous place one or two great symbols as typifying our present gospel? These symbols must not speak a provincial language. Never more for us can the tablets of stone or the open Bible be raised to supreme place. God, indeed, did speak through the Mosaic law and through the Biblical writers; but he is still speaking to-day in rock and sea and sky; and our sign of revelation needs to be something more inclusive than these local and time-limited records.

While we can bow down in deepest reverence before that unselfish love and sacrifice which are typified by the crucifix, yet here again we are not willing to take some one act of the Master's life, magnificent indeed in its renunciation though it may be, and make of it the all-embracing idea of the Church. Attention must not thus be distracted from the one source and centre of being,—the Eternal Father and Keeper of your souls, in whom we live and move and have our being.

Universal types and signs are needed. Where can they be found? One thing is sure: whatever signs are selected, they should be those which, while satisfying the historic feeling of continuity and association possessed by the Church, shall equally satisfy the new fervor, the new spirit,—yes, the new insight, shown by the devout scientist and the socialistic humanitarian. In other words, they must be symbols that are natural and suggested by nature rather than symbols that are artificial and suggested by the imagination; and, next, they must be symbolic of humanity's needs and aspirations rather than symbolic of angelic bliss and perfection.

Within the past quarter of a century there have come into existence a careful study of, and sincere loyalty for, nature.

Says a leading scientist: "I believe that a real love and sympathy with nature gives us consolation in affliction. I believe that it gives eloquence and earnestness and background to the inculcation of every Biblical truth and of all religious instruction. . . . To look with the fulness of life and joy of love at nature, that is the first condition of religious teaching."

How the things of nature can be made to stand as the great symbols of faith and trust is shown us by the Master. Once, when walking in the fields with his disciples, he turned to them, and said: "Consider the lilies. Solomon in all his glory was not arrayed like one of these. If God so clothe the grass, shall he not much more you, O ye of little faith?"

Here, then, is one symbol, that of the lily, which has a universality of application. It satisfies the historic feeling of the Church because in the use of it there is brought to mind the Founder of the Christian religion and his teachings. Equally does it satisfy the deepest feelings of the scientist; for in

it he sees typified all that wonderful evolution in nature which, as he studies it from day to day, is so moving and awe-inspiring.

The coming mottoes and signs must also satisfy the new humanitarian spirit which is growing, and becoming so powerful a factor in influencing the development of all the institutions of civilization. What is there in the treasury of the Church which, when brought forward, will at once illustrate the Unitarian idea of the brotherhood of man, and the common duty of each one's helping the other according to his needs? Can we crystallize our great ideal in the form of some towering symbol, the mere sight or mention of which shall awaken enthusiasm?

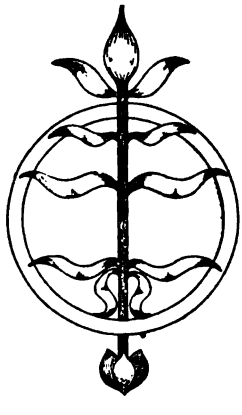
Scientific thinkers are looking forward to seeing evolve from all the stir and strife of the ages a perfectly developed human being in heart, in mind, and in body. Socialists have set before themselves the idealized expression of humanity in the conception of the thoroughly unselfish citizen. For what is the Church working? Is it not to help produce the perfect man? "Be ye holy," "Be ye perfect," sum up the ideals of the Old and New Testaments. Here, then, is harmony of aim in the thought of the Church and in the thought of those outside the Church.

It may be that, as this symbol—that of the perfect man—grows into shape, as sculptors and artists dominated by lofty religious genius try to carve the lineaments of the higher evolved human being, as they try to find a form, a position, a definite gesture, which shall mean most to the world, not so much by common consent as by common necessity they will find themselves depicting one who stands with arms outstretched in the attitude of universal invitation, saying in effect to all mankind, "Come unto me." Strength and great gentleness will be combined in the features, sympathy with the past as well as noble prophecy of all the future,—an emblem so divine in conception that, as we look upon it, we shall involuntarily exclaim, "Son of God!" and yet so true to what each one of us may become that, when we seek for a common title, none better or more fitting will be suggested than "Son of Man." This symbol elevated as our emblem shall be accepted as the type,—the hope which each human being may hold as to his own future.

Lastly, there is the thought of God. Out of the many conflicting voices of the age Unitarianism has proclaimed to the world the eternal truth of God forming the centre of man's being, out from which springs into action all that in us is most exalted. What name or symbol can embrace this Supreme Infinite One?

Shall the Eternal be named Law? No, for law is but the way of its manifestation. Will Energy suffice? No, for energy simply tells of its continued and manifold activity. Shall we name it Life? It is more, for life but speaks of its continuance. Can Love embrace all that is meant? It is more, for love is but one of its attributes. Nor name nor form nor ritual word can give sufficient content to our needs. And, yet, because we do so strongly feel, even while we cannot rightly express, the relationship existing, the nearness and dearness of God to the soul, we take that symbol word which means most to us of human relationship and say, "Father, Our Father." So, in all truth, like an *infinite circle* is this

> "Grace divine, encircling all,
> A soundless, shoreless sea,
> Wherein at last our souls shall fall,—
> O Love of God most free."



NOTE.—Conventionalized in drawing and using the old Egyptian form of the lily, we at the Second Church in Boston have taken this nature symbol, and, uniting it with the endless circle which stands for the infinity and unity of God, we have tried to typify the thought of life coming to development and expression up and through the all-embracing life of God.

WHAT IS THE UNITARIAN TEMPERANCE SOCIETY DOING FOR THE SUNDAY-SCHOOLS?*

BY REV. CHRISTOPHER R. ELIOT.

I remember that William Gannett, one of the earliest and best friends of the Unitarian Temperance Society, said to me a few months after its organization that we should probably find that the best work of the society would, after a year or two, be recognized as that of having given a general impulse to temperance thought and sentiment among our churches and Sunday-schools.

Many thought then that the society would soon die, after the first impulse had been given, and a few spasmodic efforts had been made. Mr. Gannett's word was prophetic. The expectations of the many doubters have not been fulfilled.

Spasms have not been characteristic of the Unitarian Temperance Society. They are not a Unitarian failing. They belong not, certainly, with our kind of temperance. Indeed, we have been often charged with being *too* temperate. We criticise ourselves for lack of zeal. We wish the fire would oftener flash and burn. We almost sigh for a few fanatics and extremists to disturb us "with the joy of elevated thoughts," to throw a sword into our evenly balanced minds, to settle a few questions at a blow, and call us on to victory. Such self-criticism and dissatisfaction are wholesome. But, nevertheless, we always return to our natural habit of thought, and put our final trust in men of calmer judgment, of depth and devotion, whose light burns, not in flashes, but steadily, like Minot's light of old; and we return to confidence in methods not sensational, not the result of spasmodic emotion, but the result of matured wisdom and experience. We believe in the cumulative principle, the line upon line argument, the work which can count results only "after many days," after years, it may be, of patient, plodding, persevering effort.

Ask "What of to-day?" and the answer shall be "Little" or perhaps "Nothing." Ask of the decade. That is wiser. To-day ends not with the setting sun. Time and effort are continuous. To-morrow belongs to to-day. Count to-day's results, then, when the morrow's sun is setting, or the decade's day-glass sands have run, or,

"When God hath made the pile complete."

The Unitarian Temperance Society has lived and done a steady work for ten years.

Its principles and methods have been conservative. It has endeavored to lead rather than to drive. It has tried to so present temperance methods that they might appeal to conscience and common sense, and in such a way as not to grate upon the sometimes over-sensitive and too refined sensibilities and taste of its constituency. It has made itself a voice crying sometimes in the wilderness, but it has never lost the breadth and sweetness of Christian charity. Its interpretation of temperance has been moderation in the use of things helpful, abstinence from things harmful; and it has understood temperance to refer chiefly in these days to alcoholic beverages, in regard to which it has urged as safest and best the rule of total abstinence. Its motto has ever been, "For their sake."

Thus, little by little, it has won a place for itself in the Unitarian household of faith. Thousands who may not care to give it their open allegiance welcome its word. It has done and still is doing what Mr. Gannett foresaw was to be its chief work; that is, the awakening and stimulating of Unitarian thought and feeling in regard to temperance. The first time I spoke to a Unitarian conference upon the subject, I remember quoting these familiar lines:—

"If I were a voice, a persuasive voice,
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.

"I would fly, I would fly, over land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right,—in blame of the wrong."

This is what the Unitarian Temperance Society has tried to be,—a voice. It speaks by its very existence. It speaks to answer those outside of our Unitarian body who

*Address delivered before the Teachers' Union in Boston.

have been saying that we take no part in temperance work, or who appeal to us to help them in the struggle, saying, "You who believe so deeply in man and in the kingdom of right living and in a reformed society, will you not aid us in the struggle against the gigantic evil of intemperance, wasting a nation's strength as it does, corrupting its politics, ruining its homes?"

We speak therefore by the spoken and the printed word, at conferences and at our own public meetings, by tracts and leaflets and lessons, and contributions to the *Unitarian* and *Register*. Our Unitarian lay men and women and our ministers have spoken for us. Thus we have voiced our conviction, our appeal. Each one of our members, annual members at one dollar, unpledged, becomes a centre of influence. They speak, it may be, without *uttering a word*, our message.

I have felt bound to say this much about the society in general, before speaking specifically upon its work for the Sunday-school, because the general policy and spirit of our work bear directly upon that most delicate and important problem of teaching temperance to children. I believe that the difficulties and dangers in such teaching have been greatly exaggerated. Granted a fair degree of wisdom and refinement, together with a strong conviction as to the evils caused by intemperance and as to the safest rule for personal conduct and influence,—granted this, and it seems to me a simple and easy thing not only to interest, but to instruct and guide the young. We do not advocate a too frequent harping upon this one string. We know that it is but one of many which skilled fingers must touch to make sweet music. We do not want it left out, however. The clash of the orchestra cymbals comes but now and then; but it gives reality, force, character, to the symphony. Alone it is not music.

So the temperance note, which jars upon some people's sensibilities, which does not always please, which strikes with harsh reality upon our ears, may give vigor, strength, an ethical reality, to the Sunday-school teaching. If you should ask a hundred workingmen what morality means, ninety-nine would say, "Not drinking, and keeping one's self pure." I think that I have heard Dr. Hale say that. And shall we not strike this note, though it startle us and disturb our pleasant dreams?

The Unitarian Temperance Society has prepared two sets of temperance lessons, one of which, "Temperance Lessons," by C. F. Dole, was published by the Unitarian Sunday School Association, the other, "Seven Sundays upon Temperance," by W. C. Gannett, being published by our Temperance Society. These have had a limited sale, but nevertheless have done much good. One chapter in Mr. Dole's, "A New View of Temperance," printed separately, has had an extensive circulation. Both these publications await those willing to spend a few Sundays with their classes upon this subject.

Several children's tracts have been printed. "Mary Elizabeth," a story by Elizabeth Stuart Phelps, has been in constant demand. It is prefaced by a brief account of a children's temperance society, under the title "The True Helpers trying." "The Man who never cried," "The Siberian Toboggan Slide," the recent envelope leaflets, Miss Bartlett's appeal to young men, Mrs. Chant's "How I became a Total Abstainer," the two short tracts, "Don't Smoke" and "Don't Drink," by Rev. A. A. Livermore, are all suited to the needs of thoughtful boys and girls or to those just passing into youth. Teachers may find such useful from time to time.

Some time ago the society issued pledge cards for a total abstinence league. It was thought that these might be useful in Sunday-schools wherever teachers and scholars wished to commit themselves to the total abstinence principle without taking a life pledge. In each case the signer agrees to be a total abstainer so long as he or she remains a member of the league. These cards were issued at the suggestion of one of our leading ministers, but they have had a very limited use. The success of such a plan depends entirely upon the interest of the teachers and ministers. There are Sunday-schools or individual classes where it might easily and with good results be adopted.

About a year ago the society imported from London a set of twelve pictorial diagrams entitled "Abstinence and Hard Work," illustrating various trades and occupations, and designed to assist speakers in proving that hard work of all kinds can be

best performed without alcoholic drinks. The set or any of the twelve will be loaned to Sunday-schools or temperance societies as requested; and experience proves them helpful. They are extensively used in England by the Essex Hall Temperance Association (Unitarian) and other societies. They are well executed, in good taste, and appeal to one's practical, common sense.

The best work our society has done, however, for Sunday-schools, is that illustrated by the temperance service which we have presented for use this evening, and offer to our schools for use on some Sunday in March. The first attempt in this direction was the preparation of four services upon "Self-control," "Self-sacrifice," "Temperance," and "A Festival Service: The City of God," which, with a collection of hymns, were published for our society by the Unitarian Sunday School Society.

After a year or two the present plan of preparing a special service once a year for some Sunday in the early spring was adopted, and in pursuance thereof six services have been printed.

Each had been made to centre about some Unitarian or national leader. The first, designed for Washington's Birthday, 1891, combined temperance and patriotism, and commemorated our national hero, Washington. The second was prepared in memory of Channing, the third John Pierpont, the fourth Dr. Edward Everett Hale, the fifth Mary A. Livermore, and the last, now in your hands, calling to mind our loyal and faithful friend, Dr. Reynolds.

We feel that these services have been appreciated. As many as ten thousand have been called for in a single year. It would seem that this method of bringing the temperance cause into the Sunday-school approves itself to our Unitarian sense.

Yet even at the best record only half as many services have been used as we might have reasonably expected. The services have been characterized by cheapness (one cent per copy), familiar music, so that rehearsals were not required, the absence of dogmatism, easy adaptability to special needs.

The temperance lesson to be taught has been left in each case to the superintendent's or minister's decision, except as the Scripture readings and quotations may have suggested the fundamental principles, and pointed the way to the wisdom and duty of exercising self-control and self-sacrifice for one's own sake and for others. We are glad to feel that the general impression conveyed has been that of the wisdom and duty of total abstinence. We ask for a more hearty and general use of these services.

In closing, I would say that the Unitarian Temperance Society stands ready to cooperate in any and every way with our Sunday-schools. It will gladly furnish speakers for special occasions, so far as this is possible. It will freely give its leaflets and cards of membership, and in special cases its temperance services. It will gladly try to meet any and all demands made upon its moderate resources, and it will welcome every suggestion and helpful word.

NOTES FROM THE KHASI HILLS UNITARIAN MISSION, INDIA.

The first conference of the Khasi Unitarians was held at Jowai on the 13th and 14th of April, 1895, and was a very successful one. A devotional service, the first meeting of the conference, was held on Saturday evening. After the close of the service the members from the interior were welcomed by the Unitarians of Jowai. The small meeting-house (now a new and larger one has been erected) at Jowai was full even at this preliminary meeting; and a tent had to be pitched outside the chapel early on Sunday morning, for want of accommodation inside the house.

There was a prayer meeting at 7 A.M. on Sunday morning. After this there were three meetings during the day, in which sermons were preached. In the evening there was a business meeting of the members of the Unitarian Union, in which the following places were represented: Jowai, Raliang, Nartiang, Pádu, Dárang, Nongtáláng, Nonglámin. On Monday morning there was a devotional service and a farewell meeting to the brethren who were to return to their respective villages.

On the 27th of August, 1895, was celebrated the second anniversary of the Jowai Unitarian free school. As on previous occa-

sions, the school-house was decorated with flowers, ferns, moss, and also with pictures sent by Miss A. E. Howard and Mrs. K. G. Wells of Boston, U.S.A., and also with several large colored pictures presented to the school by Mrs. Rita of Jowai. After introductory exercises, which included physical drill, prizes (small pictures, money, etc.) were distributed by Mrs. Rita, who kindly presided. Mr. S. E. Rita, the local magistrate, and Miss Rita also honored our little school with their presence. The children were very much pleased with the prizes; and their copies of the *Every Other Sunday*, kindly sent to us by Mrs. K. G. Wells of Boston, were distributed to all children and friends present.

During the *Dunjá Pijá* holidays in September and October, 1895, I was laid down with influenza, and could not visit the various mission stations as I would. I, however, managed to get down to Nongtáláng to celebrate the anniversary of the Khasi Hills Unitarian Union, where I arrived on the 4th of October, 1895. On the night of October 5 we held a special meeting at Nonglámin, in which were present members from Syndái, Nongtáláng, Dáráng, Pádu, Jowai, Nonglámin. October 6, Sunday, in the morning, after baptizing a new-born child, we returned to Nongtáláng to be present at the anniversary meetings.

The first meeting was held at 11 A.M., and a sermon was delivered by me. Second meeting, sermon by U Kiton Roy, mission worker of Jowai. Third meeting, sermon by U Shngái Pohtluni and U Khyllāu Pádu.

Monday, October 7, there was a business meeting in the morning. The total number of Unitarians on the 30th of September, 1895, was 130. The same day we left for Pádu.

Tuesday, October 8, I preached in the morning in the meeting-house of the Unitarians of Pádu, and then left for Jarain. We got back to Jowai on the 9th.

The following extract from my diary will show the kind of work we are quietly doing in this obscure corner of the globe.

October 12th, Saturday. Before going to office at 11 A.M., I was called to see a child dangerously ill in the Jowai village, in the house of a family who decided to join our society (and has since joined our communion) and renounce demon worship, gave some advice to the family about the child, and hastily returned to office. I requested the native doctor to go and see the child; and he kindly did so, while brother Már Singh, lay worker, remained the whole day to nurse the child.

After office, at 6 P.M., I was informed that the child was dead. I then went to the house to console the mother of the child and her relatives, and passed the night there.

October 13, Sunday. After prayer meeting in the morning I arranged for making a coffin for the dead child, and went with the workers and friends to dig a grave. Then I returned about 11 A.M. to conduct the Sunday-school. A strange sight, only women and children in the chapel, the men still working at the grave, and only came in toward the close of the service.

After the school was over, I went to the village with almost all that were in the school. After singing, reading, and prayer in the house where the child lay dead, we accompanied the coffin to the grave, where funeral service was read. As it was very late, no sermon meeting was held in that afternoon.

Our new meeting-house at Jowai was formally opened and dedicated on Monday, the 5th of January, 1896. The dedicatory service consisted also of readings with responses set to music, conducted by Babu David Edwards of Raliang, and a sermon by Babu Kissor Singh. The house is made of *ekra* (reeds) walls, having a gable roof of Gothic style thatched with grass. There are eleven windows and three doors. It is 31 feet by 16 feet, and a wing of 13¾ feet by 13 feet, and is capable of seating 200 people. As the house is used also as a school-house, we have made a movable pulpit, having four wheels hidden inside. On week-days the pulpit is rolled to a corner of the house.

On the 10th of January I was at Shillong, whither I went, travelling day and night, to bury the remains of my beloved mother, who breathed her last on the 9th. On arrival at Shillong I at once went to the *Dak Bungalow* (hotel) to greet Rev. J. T. Sunderland, who came to the Khási Hills to see us. He was just starting for Jowai.

HAJOM KISSOR SINGH.

Khasi Hills, Jowai, India.

ORTHODOX OR UNITARIAN.

I.

It is sometimes said that it takes the whole Church to preach the whole gospel of God, including Roman Catholics and all the Protestant denominations; and, qualifiedly, this is, no doubt, true. And we should take in also all the pagan religious sects, with the mystics and other independent thinkers and teachers, who have any knowledge, especially *spiritual* knowledge, of God and divine realities. But, to narrow the subject down to the so-called Christian denominations, it is probably true that each one of them has some specially good and important truth which each other one has left out of its faith and use. And the same also may be said of methods and applications of some commonly received truths; and I first suggest that the so-called orthodox or evangelical denominations have a great advantage over Unitarians in the emphasis and importance they give to personal religion and in some of their methods of awakening and promoting it as an "experience," though particularly in its beginnings, much more than in its higher attainment as the life of God in the soul, or as a Christian and spiritual experience, which, as Dr. Martineau not long since said, "Reached its acme, so far as we know it, in Christ." But there must be a beginning, conscious beginning, to most of us,—and, the more earnest and determined it is, the better,—and much progress, before the "acme," or any near approach to it, can be attained.

Not long since a liberal Congregationalist minister, whom I have long known, asked me—and in no sectarian spirit or animus—why a rich neighboring church, with a high social position and influence, and with always able and excellent ministers, gradually, if slowly, declined, while his church, much less favored in worldly respects,—of which, however, he had been the minister but a short time,—had grown and prospered,—a question that may be still more appropriately asked respecting declining and prospering churches in some other places.

In answering this question for myself, I should say the orthodox—if we must still use that obnoxious term—emphasize religion, personal, experimental religion, much more than Unitarians generally do, and put it in the foreground as the "one thing needful" and absolutely essential. It is true that they often most unreasonably magnify it, with some superstition, into the "all in all," beginning, middle, and end, hardly recognizing the important doctrine of growth and progress in the divine life, which is still more essential than the simple beginning of it. But it is their religion, nevertheless, if only so rudimental and imperfect; and they show their wisdom in emphasizing it, for it is most evident that the basis of a church or any *religious* institution should be religion, and especially as aspiring and earnest people go to church to learn what they can about God, the soul, responsibility, and the ultimate human destiny, whether it is to be in the dust with the worms or in some glorious heaven with God and good spirits. Of course, they like to hear cultivated, learned, accomplished ministers; but in this day they are not particularly dependent on the pulpits for literature, philosophy, science, art, and kindred topics; for these are all abroad now, and can be readily obtained from the lecturer and the magazines. But religion, especially religion in its highest and best, most Christian form, for head, heart, and hand, is not so popular or common; and many, especially men both in Unitarian and all other parishes, are perishing for the lack of it in the cold regions of atheism or agnosticism,—agnosticism a very prevalent, advancing ism, which it especially needs prophets of the soul to dispel, and to change into consciousness of God, and eternal life in him,—the only way out of darkness into light,—the light of heaven. And, if Unitarianism has no such prophets, then it has no antidote to scepticism and irreligion. But it has many.

Now, all of the orthodox churches—that is, the communicants—are made up of men and women who profess to have passed through a process of conviction and conversion to an "experience of religion"; and at some of the communion tables hundreds sit together, from month to month, and occasionally a thousand or more, and as "the elect and precious" of God, by virtue of a new birth in him and a regeneration by his spirit, and thus made sure heirs to a heavenly inheritance.

And this "experience" that they profess to have is over and above all the gen-

eral "evidences of Christianity," historic and other, that they read in books and receive from their theological teachers; and, if one may thus find in one's self a sure and satisfactory witness for God and all that is implied in his fatherly and saving relation to his devoted and faithful children, this must certainly be an acquisition to be very grateful for. And we should all candidly and faithfully inquire if this be so.

But, instead of doing this, many unbelievers, and sometimes even "liberal Christians" by profession, say it is all superstition, and turn from the subject with indifference, if not scorn,—sometimes, indeed, from the repelling influence of the narrowness, bigotry, and unworthy characters of its professors; and often it *is* little else than superstition, and sometimes hypocrisy. But by repudiating it wholly, as having nothing in it of any germinal value even, those who know better from their own first aspirations and endeavors, and subsequently by a calmer, closer walk with God, and peace and joy in him, turn from such repudiators, as giving sufficient evidence that they certainly have no religion,—nothing, at best, but "mere morality"; and I have known, especially in revival times, some very excellent young persons, and persons not young, to be attracted from us by that superficial misjudging of Unitarianism,—*their* own peculiar signs of religion not manifest in it, and so the essential substance also lacking,—equal misunderstanding and misjudgment on each side,—these beginnings of a personal, earnest, and consecrated religious life not over-estimated, but wrongly estimated, by one class, and progressive religion—sometimes without any earnest beginning—by the other class: whereas the two united would produce far higher and better results, and in co-operation perhaps. And when recently Prof. Harris of the Andover Theological Seminary, in a broadly liberal and noble address in Channing Hall, Unitarian Building, Boston, frankly and gratefully acknowledged for himself and his advancing orthodox brotherhood great indebtedness for much truth and light and helpful influence to Unitarianism, and particularly to Dr. Channing, Rev. William R. Alger followed him in an equally liberal and noble way, and said, in substance, that now it is time for us also to reciprocate this candor, and acknowledge our indebtedness to the school that is bringing out and enforcing some important things that we have neglected,—as in the address of Prof. Harris that morning.

Now, after more than sixty years of close observation, I am quite sure that I am right in saying that we may learn much, to our profit, of the orthodox in reference to an earnest beginning of the Christian life, and they as much from Unitarians as to the ever-progressive nature of that life, when really begun; and, as it has long been said that religion is everything or nothing, if it really has a solid and permanent basis in the human soul which may be conscious of the witnessing, inspiring spirit of God within it, —really the chief way to know God,—as there are even in churches multitudes of dormant, unaspiring souls, and not a few "dead in trespasses and sins," I am quite sure we may learn something of the orthodox, as to a method of awaking and saving some of these, even by revivals—simultaneous awakenings—of religion, and without the least superstition, narrowness, gloom, or unreasonableness, and on a plane of spiritual life and light in perfect harmony with all the higher faculties of the human mind, however highly cultivated and stored with all sorts of learning. And very wisely may the different denominations learn much of each other as to the diverse ways of the spirit in enlarging the Church or building up the kingdom of God on earth. And Unitarians may learn something even of Mr. Moody, some of whose views seem to be very crude and unchristian, but the fruits of whose revivalism are not certainly all superstition nor dogmatic theology, some of them being of the wisest and most philanthropic character, which will be perpetual memorials of him centuries after he has passed away,—his Educational Institution, especially, at Northfield. How few wealthy men even are building themselves such a noble and enduring monument! "Honor to whom honor is due," with however many human and religious limitations. The revivalism, the special religious meetings, the church organizing and enlargement of the orthodox, are certainly worthy of the serious consideration of Unitarians as Unitarianism is of the evangelicals, and is receiving it.

W. H. FISH.

HOME.

"May peace be in thy home."

The vast multitude that we see pass in the evening are seeking some spot or place called home. Some are going to the mansions furnished with rich tapestry and gorgeous carpets, others are seeking the neat cottages, while others climb to the bare garret or descend to the damp cellar; but, in whatever place, it is home "which stands at the end of every day's labor and beckons us to its bosom."

Into one class of these homes there is coming to the people a nobler idea of home life. They are learning the value of the influence existing there, and that true happiness is found only in the home. Fathers and mothers are becoming interested in home-making. Consequently, we may expect better people. The wife is striving to ameliorate the condition of her home. Her personal appearance is receiving more attention. She is trying to serve the food well cooked and in the best possible manner. Her table is kept clean and attractive. The house is made bright and cheerful with plants. There is no cross, fretful wife now. The husband finds peace, and is allowed to live in its hallowed joys. The true wife is realizing that the husband bears heavy burdens. She puts her own trouble in the background, and is doing her duty toward making home as charming as the sunshine.

The husband has awakened to the fact that the home needs more of his attention. He is learning to be patient with the children, to be interested in their studies and games. He is kinder to his wife and more considerate of her feelings. He treats her as he would want to be treated under the same circumstances. He has learned that housework gives no sort of stimulus to the spirits. So he is explaining his business to his wife, telling her of the outside world and reading the papers aloud. He is becoming unselfish. He respects the rights of other members of the home. He is becoming a more refined, a better man. So the wife is coming out of the household rut; and home is becoming the resort of love, of joy, of peace.

These parents are learning that they can preach no more than they live, that the sermons from which the children draw their ideas are not delivered from the pulpit or by the Sunday-school teacher, but from those that take place in the home. And these sermons are being made to illustrate the spirit of love and kindness rather than that of selfishness and high temper. The rod is fast going out of fashion, as harshness and severity never yet cured any faults in the home. Children are now being dealt with as reasonable beings; and parents are cultivating their opportunities with these young heads and hearts, before the world's influence has hardened the nature beyond their moulding.

The members of these homes are becoming each day nearer and dearer to one another, keeping back the hasty speech, and giving love, companionship, and sympathy; and from these homes will ascend pure aspirations that link the inmates to heaven.

"Home is not merely four square walls,
Though with pictures hung and gilded:
Home is where affection calls,
Filled with shrines the heart has builded."

JESSIE WHITSITT.

CHURCH-GOING THEN AND NOW.

Many changes have taken place in the church-going of the last seventy-five years. The increase of comfort with which it is attended and the decrease of demands made on one's strength and patience are both less remarkable, however, than the modification of the idea of individual responsibility regarding it. The fines and public admonitions that served to re-enforce the consciences of Sunday morning laggards in the early days of the colonies had been long given up; but the influence of public sentiment, at least outside the largest cities, was still so effective that he who braved its indignation by absenting himself unnecessarily from divine service would have been considered capable of almost any other recklessness or neglect of ordinary duty. Everybody went to church as naturally and as regularly as our children go to school. Only a Sunday or two ago an honored leader in a Unitarian church not many miles from Boston spoke to a minister of his absence from church, and said, not in the least by way of apology, but merely as explanation, that he had spent the morning taking a delightful ride out into the country on his bicycle. If a church official of 1821 had had the imagination and the daring to frame such a thought in his inmost heart, the lack of a

bicycle would have been hardly a greater obstacle in his way of compassing it than his dread of the certain disgrace and ruin which would have resulted.

It is not difficult to find many who still remember how they spent their Sundays as children in the early twenties of this century. The square meeting-houses were furnished with high pews, which had seats on three or even four sides, so that a good part of the congregation were unable to face the minister. They were entered by one and sometimes two steps, leading up from the "alleys," or aisles as they have been called since. The hard, narrow, uncushioned seats were on hinges, so that they could be raised when the congregation stood during prayers or singing. The moment the prayer was over down went the seats with a bang, and to children this was often the most interesting moment of the service. The prayers were long, but the sermons were longer; and there were always two, often three, of them during the day.

The luxurious churches of Boston were already furnished with stoves at this time; but in the country these modern improvements were yet unused, and regarded with suspicion. In cold weather people brought their own little footstoves, though it is difficult to understand why these should have been thought more religious than a single large stove. Probably they were used chiefly by the aged and feeble. Many of the churches, like the one in Hubbardston, still retained the ancient sounding-board, which must have been in most cases an article rather of luxury than utility.

In the summer time, when the roads were dusty and the church three or four miles distant, the mothers and little girls often went with their shoes and stockings in their hands, stopping just outside the village to put themselves in regular Sabba'-day trim. Their dresses were often woven at home, their bonnets braided there; but there was hardly less chance for emulation and self-satisfaction in clothes than when Emerson recorded his admiring submission at the remark of a lady who found a tranquillity in the certainty of being well dressed that even religion could not give her.

In the twenties the wrench of reorganization following the Unitarian controversy was just making itself felt in the country towns of Massachusetts. Ever since the first settlements here the legal parishes were the towns themselves; and with the establishment of distinct religious societies the town in most places began to be spoken of as the First Parish. The minister was paid by the town, and everybody was assessed for his support. It is on record that, when a minister's fuel was not provided in due season, the congregation might expect a sermon from the text, "Where no wood is, the fire goeth out."

If the relative influence of the church were to be gauged by the Sunday attendance at service alone, we might have to confess that the past seventy-five years have seen a sad weakening. Instead of that we believe that there is room for profound gratitude at the new hold which the church is taking on the hearts and minds and lives of the people. The formalism and inflexibility had their day, and became a burden. The truth which they held has grown and widened, and shows itself as eternal to-day as ever. The time came when Emerson said that the motive that kept the best men in the church was only a hope and a waiting. He felt that public worship had lost its hold on men, either through the affection of the good or the fear of the bad. Yet no one recognized more deeply the need of worship; and in the very address in which he traced the causes of a decaying church he indicated the path which might lead to the temple of "new love, new faith, new sight." All over the continent are churches which have taken for their aim that wide service to humanity which is not content with saving alone the souls of Sunday morning worshippers, but reaches out with loving hands to the little children, to toiling artisans, to souls hungry for intellectual food, to the suffering of other races, and to many needy ones of whom our forefathers knew little. Perhaps, too, our ministers have at their Sunday services as many thoughtful, earnest hearers, who are really helped by the sermon, as did ever their predecessors in old-fashioned pulpits. Ministers need not fear to lose their hold on their people, so long as they speak simple, honest words of spiritual strengthening, and lead their flocks to the living waters. Perhaps even the revival of church-going, which under present conditions would do so much to encourage our ministers and keep them to the highest standards, to help the people of the congregations, and to advance the higher life about us, may now be nearer at hand than we dream.—*Christian Register.*

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Greater and Nobler.

I hold him great who for love's sake
  Can give with generous, earnest will;
Yet he who takes for love's sweet sake
  I think I hold more generous still.

I bow before the noble mind
  That freely some great wrong forgives;
Yet nobler is the one forgiven
  Who bears that burden well, and lives.

Glorious it is to wear the crown
  Of a deserved and pure success:
He who knows how to fail has won
  A crown whose lustre is not less.

Great may he be who can command
  And rule with just and tender sway;
Yet is diviner wisdom taught
  Better by him who can obey.

Blessed are they who die for God,
  And earn the martyr's crown of light;
Yet he who lives for God may be
  A greater conqueror in his sight.

—*Adelaide Procter.*

MONDAY.

The Advance Guard.

Great souls are set unto great tasks,
  Each knows what God requires,
And is unto his own compelled
  Even through hell's hottest fires.

Resistless fate holds and insists
  That great souls do great deeds:
In vain, with falterings and tears,
  They urge their smaller needs.

Up the white heights reluctant feet
  Are urged through flint and shard:
Their strength 'gainst greater strength is set,
  Their will 'gainst will as hard.

And alway with their work they grow,
  Of obstacles make stairs,
Do valiant duty, and each height
  For other heights prepares.

'Tis thus God leads the world each age,
  His vanguard still moves on.
Slowly the host of followers climb
  Until the heights are won.

—*Hattie Tyng Griswold.*

TUESDAY.

Buy my English Posies!
  You that scorn the May,
Won't you greet a friend from home
  Half the world away?
Green against the draggled drift,
  Faint and frail and first,—
Buy my northern bloodroot,
  And I'll know where you were nursed!
Robin down the logging-road whistles,
  "Come to me,"
Spring has found the maple grove, the sap
  is running free;
All the winds of Canada bring the plough-
  ing rain.
Take the flower and turn the hour, and kiss
  your love again!

Buy my English posies!
  Ye that have your own,
Buy them for a brother's sake
  Over seas, alone.
Weed ye trample underfoot
  Floods his heart abrim;
Bird ye never heeded,
  Oh, she calls his dead to him!
Far and far our homes are set round the
  Seven Seas.
Woe for us if we forget, we that hold by
  these!
Unto each his mother-beach, bloom and bird
  and land,—
Children of the Seven Seas, oh, love and
  understand!

—*Rudyard Kipling.*

WEDNESDAY.

One Day.

If we sit down at set of sun,
And count the things that we have done,
  And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
  One glance most kind,
That fell like sunshine where it went,
Then we may count that day well spent.

But if, through all the livelong day,
We've eased no heart by yea or nay;
  If through it all
We've done no thing that we can trace
That brought the sunshine to a face;
  No act most small
That helped some soul, and nothing cost,—
Then count that day as worse than lost.

—*Anon.*

THURSDAY.

In the Shower.

The sun had hidden his face in clouds,
And darkness covered all the sky;
The moaning wind came from the south,
And doleful was its cry.

Bewildered by the sudden change,
Birds sought their nests in mute alarm;
The flowers bowed their graceful heads,
To shield their beauty from the storm.

Only the golden buttercups
Gleamed brightly in the chilling rain:
By rough wind tossed, to earth they bowed,
Only to rise and shine again.

Outlined against the darkened sky,
Their beauty shone as ne'er before:
Was it because all else was dark,
And so we prized their brightness more?

Or did they, from the sun, their king,
Bring rays of light from day to day,
To breathe them forth in buds of bloom,
When winds were chill and skies were gray?
—*Maud L. Cotton.*

FRIDAY.

Step by Step.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.
—*Charles Kingsley.*

SATURDAY.

Is it Worth While?

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart: words are keener than steel,
And mightier far for woe or for weal.
—*Joaquin Miller.*

EDITORIAL.

N.B. A CHILD has just asked us why the *Unitarian* has no page for children. It has. We began a "Children's Corner" last July, and have had it well occupied every month since. We have recently added to the corner a short sermon, written specially for the children in our Unitarian homes; and we call the particular attention of mothers to these sermons, as furnishing just what is so often asked for, "something really religious to read to the little ones." The children's sermon in this number is written by Rev. Florence Buck, one of the pastors of the Unitarian church in Cleveland, Ohio.

A minister has written us that he believes our department of "News from the Field" does great service in making known the doings of our churches and "uniting all interests"; yet he hesitates to send any items from his own church, feeling it a sort of intrusion on our space. Please allow us to reiterate that the *Unitarian* is *every minister's parish paper;* and, as every church contains some of our subscribers, so we consider every church entitled to a place in our news reports. We recommend the appointment, by each minister, of a special correspondent to act as church historian, sending us every month such items of news as are of interest and valuable for record. We keep an index of all these on the cover of each number.

A layman writes us that, since we have been publishing every month our departments headed "American Unitarian Association," "National Alliance of Unitarian Women," "Sunday-schools," "Guilds," etc., he has an altogether new and enlarged idea of Unitarian work and needs. We wish every one realized what a helpful, condensed outlook of denominational affairs is given every month by the able writers of these departments.

The best day's missionary work any minister could do would be to induce every family in his church to keep the *Unitarian* regularly upon the family sitting-room table, where it could be *in sight*, to be taken up *often* by all members of the family circle.

Church Legacies. IT is true that the debt of love has no measure in material terms; but this seems to be curiously interpreted by many, as rendering

all material gifts useless and unacceptable as an expression of the affections of the heart. We mean to say that, of a hundred faithful, earnest, loving men and women who have been for a lifetime receiving continual inspiration, fresh hope, and renewed life from the church of their choice, ninety-nine leave no remembrance, no gift of love, for every one who does. And yet how small a gift, by the very boundlessness of its spiritual significance, would strengthen in every instance the currents of sympathy and helpfulness and love that flow through the church to bless the world! If every one of the ninety-nine would leave a love-gift to the church, think how year by year their memories would be blended in worship and built into holy lives!

There are so many separate little funds that can be so helpfully established in every church, such as ministerial fund, music fund, Sunday-school library fund, parish house fund, benevolent and missionary fund, funds for repairs and improvements, for a parish paper, for denominational support, for paying the expenses of delegates to Conventions, for supplying the pulpit during absence of pastor, for vesper or special services, etc.

Extention of its usefulness in numberless directions would be made possible to every church where these love-gifts became the habit of its people.

No Backward Step. REV. JOHN W. CHADWICK issues a strong criticism of Dr. Gordon's book, "The Christ of To-day," as the April number of his series of published sermons. Unitarians will, we hope, read Mr. Chadwick's sermon with more than ordinary interest; for Dr. Gordon's book has heretofore received much more superficial praise and far less clear understanding of its fatal errors than should be possible to thoughtful readers. Mr. Chadwick says he came to the reading of Dr. Gordon's book most favorably prepossessed "by the wide tumult of acclaim from out the liberal ranks." The *Unitarian*, however, had already warned its readers that the reasoning of Dr. Gordon in this popular work was most misleading; and we are glad to find Mr. Chadwick's careful examination thoroughly supports the review which was given in the *Unitarian*, December, 1895, p. 568, from which we reprint the following: "Yet to the Unitarian, while it will be of great interest to follow Dr. Gordon's vivid and brilliant exhortations, and while it will be a matter of unusual pleasure to find with what courteous consideration he speaks of the Unitarian protest, it will be very apparent that the real purpose of the book is entirely opposed to that very gospel which Unitarians believe the Master came to teach. Dr. Gordon evidently rouses himself in this work to a great and vigorous effort against the simple, natural conception of Jesus Christ as a brother man. Confusion is the result; and we find Dr. Gordon claiming that we human beings are to have the mind of Christ and be like him, and yet declaring that he is the 'supreme mediator between God and man,' and is, and must be, 'unique.' The fundamental principle here involved is the very thing against which Dr. Gordon falls. If we can be with Christ 'sons of God,' then Jesus is our brother. If he is not our brother, then are we hopeless."

Length of Sermons. THE prophet preacher need not count the minutes of his discourse. While he inspires, his audience will not grow weary. The *British Weekly* recently offered prizes for reports concerning the length of sermons. Two or three hundred responses were sent in. The longest sermons reported were by Rev. Donald Davidson, of the Free Church in Scotland, and Rev. E. W. Bailey, of the Methodist New Connection in England, both preaching an hour and twenty-eight minutes. The shortest sermon reported was by the Rev. G. Bicheno, a Primitive Methodist minister, whose sermon was five and three-quarters minutes long. Dr. John Watson (Ian Maclaren) is reported as having preached thirty-seven minutes, as is also the Rev. Thomas Spurgeon, the successor of his father in the London Tabernacle; while Dr. R. F. Horton preached thirty-five minutes. A study of the list shows that the short sermons were chiefly preached by those connected with the Church of England. The study is interesting, because it shows that the men of recognized power are those who preach from half an hour or longer; while those who preach from fifty minutes to an hour are largely those who are recog-

nized throughout the world as really great preachers.

A Personal Pledge. COUNT TOLSTOI closes a recent letter published in the New York *Tribune* with the following stirring, personal religious pledge, suggested to every earnest soul that wishes to be obedient to the will of God:—

I wish now, this moment, without delay or hesitation, to the very utmost of my strength, neither waiting for any one nor counting the cost, to do that which alone is clearly demanded by Him who sent me into the world; and on no account and under no conditions do I wish to or can I act otherwise, for herein lies my only possibility of a rational and unharassed life.

God and the Constitution. A GREAT many good people, led apparently by Rev. David McAllister, editor of the *Christian Statesman*, are very anxious to have a clause inserted in the Constitution of the United States which shall declare this nation to be politically and authoritatively Christian. It would seem curiously inconsistent at the dawn of the twentieth century to revert to national sectarianism and the constitutional promulgation of a creed. Yet the resolution now before Congress proposes nothing less. The clause offered as an amendment to the national Constitution reads:—

Acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs.

What an unlimited field for discussion and interpretation and misunderstanding such a clause reopens! It at once introduces religious discrimination into the whole realm of politics.

We should suppose such a proposal would hardly find any formidable support; but, unfortunately, it appears to be remarkably popular, the immense organization of the Christian Endeavor Society backing it. Many of the leading religious organs of the country, however, are editorially condemning the whole movement. The *Watchman* (Baptist), for example, says:—

It is to be deplored that, in opposing this amendment, we must be ranged with the irreligious forces of the community against those churches which have not accepted the principle of separation of Church and State.

The *Independent* says:—

We have kept the country free from all entangling religious alliances, and our only safe and wise course is to persevere in that way.

The New York *Sun* declares:—

The proposed recognition of God would be no more than a mere form of words. It would have no weight and influence. It would make this country no more Christian than it is now.

The Boston *Herald* very justly and incisively points out that

Congress needs God more than the Constitution.

A Prophetic Heresy Trial. THE result of the recent trial of Rev. William T. Brown, pastor of the Congregational church of Madison, Conn., is remarkably significant.

The charges against Mr. Brown were upon the old vital issues of unsoundness in his teaching concerning the atonement, incarnation, and authority of Scripture. On each of these points the defendant was acquitted in a finding which is extremely valuable as showing that the council accepted the fundamental principle of liberty of reason instead of conformity of faith.

The *Congregationalist*, after commenting upon the case, declares the council to have pronounced a wise judgment in thus recognizing and approving the newer religious thinking, and concludes:—

We rejoice also that the council has stated so clearly the points at issue,—points which concern the entire denomination. We confidently expect, as did our fathers, that more light is yet to break forth from the Word of God. We expect that further light will appear both through faithful obedience to his will and through diligent study of the Scriptures with all the aids which learning can bring to them. It has been the glory of Congregationalism that it has made great sacrifices to provide for an educated ministry, and that it has trusted its leaders. At the same time it has never yielded to them a blind obedience, nor exacted of them such an obedience to their predecessors. *It asks only that they shall loyally seek the truth and use all the light God has given them.*

The Italics are ours; but what a reformation those words portend, if only faithfully followed! We most heartily rejoice in the result of this happy heresy hunt, and ear-

nestly hope it is prophetic of the near reunion of the two branches of the Congregational Church of America. We once were one, on a basis of pure Congregationalism, asking only that we "seek the truth and use all the light God has given us." Why should we not reunite?

A Step toward Christian Unity. As a real practical illustration of the present appproach toward unity of the two wings of the Congregational Church, the Trinitarian and Unitarian, Dr. S. F. Herrick of the Mt. Vernon Trinitarian Church in Boston and Dr. E. E. Hale of the South Congregational Unitarian Church in Boston exchanged pulpits on Sunday, April 26. This event, we believe, marks an important change in the relations of the two bodies. When about eighty years ago Unitarian thought began to develop in the Trinitarian churches, it was first practically made apparent by the refusal of leading conservative ministers to exchange with those of their brethren who were beginning to preach the Unitarian philosophy of religion. It would therefore seem to be historically proper for the tendency toward reunion to first express itself in such an exchange of pulpits as that between Dr. Herrick and Dr. Hale. We rejoice therefore most heartily in this event. Both ministers were greeted by large congregations, who warmly appreciated the noble lives and earnest words of both these eloquent preachers. Dr. Herrick's closing sentence as reported is indeed prophetic: "Faith is not belief in fact. The whole matter is fellowship with Christ,—the influence of life upon life much as we experience it to-day."

The Christian Register. READERS of the *Christian Register* must have been puzzled for the moment, when opening their copies of April 23. Such an unfamiliar heading, such antique plainness, such forgotten form! Few living eyes could recall that this was the fac-simile of Number 1, Volume I.

With such pleasant surprise, however, the publisher announced the honorable attainment of the seventy-fifth anniversary of the *Christian Register's* birthday.

Since 1821 this paper has kept unchanged its title and its purpose. Unswervingly it has maintained its high ideal. It is to-day, as it has always been, the advocate and herald of religious liberty, rational faith, and holy living.

It is the one religious weekly which every Unitarian should rejoice to support, for it is in the *Christian Register* he will find the echo of his own faith and the prophecy of his own ideal hope.

The present editor, Rev. Samuel J. Barrows, who has held this post of high honor as of trying difficulty for fifteen years, is recognized, not only in our own denomination, but in much wider fields, as a man of varied and marked abilities, of the highest aims, of ripe and scholarly attainments, and of the most earnest and ceaseless devotion and consecration to the cause for which his paper bears its weekly witness.

The now rapid development of liberal religious sentiment throughout this vast nation makes the opportunity for such a paper as the *Christian Register* very much greater than it has ever been in the past. Admirably equipped as the *Register* is in every department, it is most earnestly to be hoped that in the coming years there will grow up such an appreciation of its labors that its influence will be sought as that of the best religious periodical in the country.

A Social Millennium. MR. W. D. HOWELLS in the April *Century* has an essay under the title, "Who are our Brethren?" in which he advocates Tolstoï's principle of non-resistance, and declares all that is needed for the peace and happiness of the world is that the same spirit governing individual families should be extended to States and nations. We quote the following paragraph:—

The millennium, the reign of Christliness on earth, will be nothing mystical or strange. It will be the application of a very simple rule to life, which we find in no wise difficult or surprising where the economic conditions do not hinder its operation. The members of a family live for one another as unconsciously as they live upon all others. There is no effort, no friction, in their perpetual surrender of their several interests to the common good; and in the State there need really be none, if once the means of livelihood were assured to each citizen. Without this there can be only chance good in life,—the good of accident, of impulse, of risk. There can properly be no self-sacri-

fice without it, for a man can sacrifice himself only when others do not suffer by his act. If they do, his act is not self-sacrifice, however pure and high his motive may be. But with it we should have liberty, which now we do not have. We should have the power of self-sacrifice, the ability to achieve the highest happiness which liberty can bestow, the universal peace of equality.

Salvation Army Forces. REGARDING the deplorable split in the ranks of the Salvation Army, the *Review of Reviews* sums up the situation as follows:—

The affairs of the Salvation Army in the United States have attracted great attention during the past month. Commander and Mrs. Ballington Booth, having been deprived of the command of the American branch of the army, concluded to withdraw altogether. They soon announced their determination to lead a new American movement, not in avowed rivalry of the Salvation Army, but as a useful participant in the vast religious work in this country which it seemed to them needed their services. As yet the new movement is only tentatively organized, although it has found headquarters in the Bible House at New York. The name "God's American Volunteers" was at first announced, but subsequently it was reported that, although the word "Volunteers" would be retained, the title as a whole was perhaps somewhat too cumbrous and would require modification. A considerable number of the officers of the Salvation Army in America have resigned in order to enter the new movement.

It is understood that the new "Volunteer" movement, while adopting military titles and some of the methods of the Salvation Army, will direct its attention particularly to classes of people that the Salvation Army has not been able to attract. There will be room for both organizations, and it is earnestly to be hoped that a perfectly good understanding between them may not be long delayed. Both will be headed by tried and devoted leaders.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The month of anniversaries is at hand. Among all the denominations having headquarters at Boston the Unitarians keep most closely to the ancient customs and traditions in regard to the Anniversary Week. The Unitarian Association holds its annual meeting, Tuesday, May 26, in the new Tremont Temple. In the morning the annual election is held, the report of the directors read, and matters of general interest are discussed. This year there will be left over from the last meeting the report of a Committee on Life Membership.

At the afternoon meeting unfinished business will be concluded and addresses made. In the evening the session will be devoted to the interests of our young people and their relation to the general work of the Unitarian Church. This will be a mass meeting under the charge of the Unitarian Association, preparatory to a business meeting later in the week, at which will be discussed the formation of a society for young people to include all those now existing.

In April the work in New England has the precedence. Reductions were made in appropriations to our churches amounting to $2,250. The following appropriations were made: Gardner, Mass., $100; Pittsfield, Mass., $600; Presque Isle, Me., $300; Rochester, N.H., $300; Whitman, Mass., $200; Worcester, Mass. (South Unitarian Congregational Society), $600; Wolfeboro, N.H., $200; Yarmouth, Me., $200; Farmington, Me., $300; Athol, Mass., $100; Brooklyn, Ct., $100; Dover, N.H., $200; Lancaster, N.H., $50; Tyngsboro, Mass., $125; Millbury, Mass., $150, conditionally; and Rowe, Mass., $150, conditionally. Once we had only two Unitarian churches in the State of Connecticut, one of them of ancient date. Mr. Wilson, the New England superintendent, now reports that four vigorous new churches will soon be established as the result of "The Forward Movement."

It was arranged that an addition to the loan of the First Unitarian Church, Omaha, Neb., be increased by $1,300.

During the last three years the directors have been looking toward the adjustment of outgo to income. The General Fund can no longer be drawn upon to any considerable extent for any object. The process of readjustment has been exceedingly difficult, but it has been so managed that no serious harm has been suffered by important enterprises. Many discussions have been held; and several committees have been considering the ways, means, and methods. At the last directors' meeting a final report was made by a special committee appointed for the purpose, and the following recommendations were made:—

First.—That the policy of granting continuous aid to dependent churches be gradually and judiciously discontinued.

Second.—That, where appropriations are continued or made, they be continued or made primarily to churches, societies, or organizations which have developed through local interest and enthusiasm, and as far as possible concentrated on important enterprises.

Third.—That a larger proportion of the funds of the Association be used for the support and extension of our work through the literary agencies of the denomination.

To this end, your committee suggests that steps be taken as soon and as fast as practicable, in co-operation with the Branches of the Women's Alliance, to systematize and extend our Post-office Mission work.

And when, in the course of this work, places are found which, though not yet ready for the establishment of churches, are ready for a preparatory and educational work, it is recommended that organizations be formed as centres for the study and distribution of our literature. Such bands might co-operate with our Post-office Mission work, and keep a Loan Library of some of our best books.

It is further recommended that, when students or libraries apply for our books, they shall be supplied with those which represent our best thought and our present position and outlook.

Fourth.—That the General Fund be reimbursed by the careful husbanding and investment of bequests.

Fifth.—That at the September meeting of the board the treasurer report the estimated income for the current year, and the Executive Committee recommend a distribution of the estimated income among the following departments of our work: Maintenance, Publication, Foreign Missions, and Home Missions.

(Signed) JOHN MASON LITTLE.
HOWARD N. BROWN.
SAMUEL A. ELIOT.
ARTHUR T. LYMAN.
MINOT J. SAVAGE.

$800 from the income of the Frothingham Fund was appropriated for the benefit of the school at Tuskegee, Ala., and $216 for the school at Calhoun, Ala.

The church in Newburg, N.Y., has owed $5,000 on a mortgage to Mr. Warren Delano. He has now released the church from the obligation to pay the debt, and has transferred the mortgage to the A. U. A., to be held as a lien upon the property without interest. There is no better way for generous givers to do a double stroke of work,—to relieve a church from debt and to reduce the burdens of the Association.

The British and Foreign Unitarian Association announce that, after one more gift of $250 in aid of our Japan Mission, their subscription will be discontinued because of extensive missionary enterprises which they are to undertake in India. Large demands are made for our Unitarian literature by various individuals and societies in Japan and India.

The following letter was received from the Women's Alliance:—

"FEB. 24, 1896.

"*To the Board of Directors of the American Unitarian Association:*—

"Many appeals have already been received by the Executive Board of the National Alliance, and will continue to come to it, in consequence of the policy of retrenchment of the American Unitarian Association.

"Inasmuch, therefore, as the congregational independence of the Alliance Branches is the corner-stone of its success, we have issued to the Branches the enclosed circular.

"Though we desire in every way possible to us to co-operate with the purposes of the American Unitarian Association, we deprecate any feeling that the Alliance Branches should necessarily supplement the work of the Association, and also the formation of new societies until those already existing are firmly established.

"For the Executive Board,

"EMILY A. FIFIELD,

"*Rec. Sec'y of National Alliance.*"

The president announced the final list of members of the Nominating Committee: Richard C. Humphreys, Rev. Stopford W. Brooke, John A. Taylor, Rev. George D. Latimer, and Thomas N. Hart.

The secretary, assistant secretary, and treasurer were authorized to make preparations for meetings in Anniversary Week.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

New publications by the Unitarian Sunday School Society, 25 Beacon Street, Boston, Mass.:—

"The Farewell of the Spring Flowers," by Kate Whiting Patch. A dialogue or school exercise in which fifteen little children can participate. Easy to learn. Price, 5 cents a copy.

"Selections from the Psalms," printed in colors on stout linen paper, especially adapted for primary class instruction. This four-page leaflet can also be used for responsive reading. Price, 2 cents a copy.

New edition of "A Study of the Sects," by Rev. William H. Lyon. This book continues to prove a most valuable manual for advanced classes. Price, 50 cents a copy, $5 per dozen.

Fourth edition of "Scenes in the Life of Jesus for Intermediate Classes," by Rev. Edward A. Horton. Price, 20 cents a copy, $1.80 per dozen. Second edition of "Scenes in the Life of Jesus for Advanced Classes,"

by Rev. W. Hanson Pulsford. Price, 20 cents a copy, $1.80 per dozen. These text-books are in demand as bringing to an old-time subject the new scholarship and a more realistic treatment.

The little slips entitled "Our Faith," published a few weeks ago, have been in large demand. They will be sent without cost to any Sunday-schools desiring them.

The large placards of the above-mentioned statement are now ready, printed in colors. They are intended to be hung on the walls. Price, 25 cents, either on heavy paper for mailing or on cardboard, if purchased at the book department.

No new service for Children's Sunday will be issued. Reprints of the services for 1893 and 1894 can be furnished. Price, 5 cents a copy, $4 per hundred.

The kindergarten cards entitled "Heart Gardens" have been found quite useful in many Sunday-schools. This set consists of twelve cards. Price, 5 cents a set, postage extra.

The current leaflet lessons on the "Beginning of Christianity" are now ready for May. The subjects are as follows: "Burning the Books," "Diana and her Silversmiths," "Bidding Farewell to Paul," "Once More in Jerusalem," and "Paul before Agrippa." The Intermediate are prepared by Rev. Edward A. Horton, and the Advanced by Rev. W. Hanson Pulsford. They are printed together in a four-page leaflet. Price, 50 cents a hundred. The Primary is also a four-page (illustrated) leaflet, prepared by Mrs. J. C. Jaynes. Price, 50 cents a hundred.

The Boston Unitarian Sunday School Union has held some very interesting meetings of late. This organization is in a most vigorous condition. The president, Mr. Frank B. Thayer, has conducted his administration this year with great success; and the secretary, Miss Louisa P. Parker, and the treasurer, Mr. Julius H. Tuttle, are entitled to much credit for their fidelity. There is a sure cure for despondency about Sunday-school matters when speakers face this noble array of teachers, ministers, and superintendents. At the meeting in April there were sixty guests in addition to the regular delegates.

The leaflet, "Our Faith," mentioned above, was first brought into notice by Mrs. James A. Beatley of the Church of the Disciples, Boston, although the substance was originally from James Freeman Clarke. Mrs. Beatley has a form of this statement adapted to the youngest pupils. She would be very glad to furnish a copy to any Sunday-schools desiring its use. Her address is 11 Wabon Street, Roxbury, Mass.

The Channing Hall "Talks" in Boston have been carried on this season with great interest and profit to many. Rev. W. Hanson Pulsford, who has led these meetings for the past three years, is happily adapted to the duty of stimulating thought and holding the attention of listeners. The idea thus carried out in Boston ought to be practised with these current one-topic lessons in other places. If there are not enough churches to join, then teachers' meetings ought to be held. Only in this way can the working capacity of a Sunday-school be kept up to its maximum.

The Western Unitarian Sunday School Society will have a field day on Wednesday, May 13, in the sessions of the Western Unitarian Conference. Our friends in Chicago have always paid earnest attention to Sunday-school publications and training. The programme is as follows:—

Report of the president, Allen W. Gould; report of the treasurer, Albert Scheible; report of Committee on "Nature Studies," by Rev. Elinor E. Gordon; report of "Life Studies," by Rev. Victor E. Southworth, Janesville, Wis.; report on "Every-day Religion," by Rev. Caroline J. Bartlett, Kalamazoo, Mich.; reports from individual schools; address on "Sunday-school Work," by Rev. Edward A. Horton, president of the Unitarian Sunday School Society, Boston, Mass.; intermission; lunch served by the church; paper by Rev. Caroline J. Bartlett, on "The Development of Religious Life in Young"; discussion opened by Rev. Edward A. Horton; address by Rev. Benjamin R. Bulkeley, Chicago, Ill., on "Young People's Religious Societies"; discussion opened by Rev. Thomas Van Ness, chairman of the Committee of Organization of the Young People's Union, Boston, Mass.; address by George P. Brown, editor of the *Public School Journal*, Bloomington, Ill., on "Better Methods of Sunday-school Instruction"; discussion by Francis W. Parker, principal of Cook County Normal School, and John Dewey, Professor of Pedagogy, University of Chicago.

The president of the Unitarian Sunday School Society goes hither and thither, as time and duties permit, visiting Sunday-schools and churches. He wishes that it were possible to accept more of the many cordial invitations which he receives. But the detailed work of his position to a large extent prevents his doing so. He finds nearly everywhere a quickened attention to the interests of the young people. It is a most encouraging symptom. There are three improvements that he most earnestly hopes will come to pass in our Unitarian societies:—

First, that intelligent and devoted men and women will more and more enlist as teachers in Sunday-schools. There is no more necessary or noble work to be done.

Second, he hopes that parish committees will more regularly and thoughtfully take into consideration the needs of the Sunday-school as a part of the annual appropriations and customary plans.

Third, not less does he hope that ministers and parents will throw off their scepticism as to the value of Sunday-school instruction, that they will put on a cheerful spirit, and win half the battle by refusing to dwell on the dark side. Even though the minister may not be the superintendent, yet the pressure he can bring to bear on the Sunday-school welfare, by his sympathy and co-operation, is almost unmeasured.

The usual meeting of the Unitarian Sunday School Society on Anniversary Week in Boston will be held at King's Chapel, Thursday, May 28, at 2 P.M. A fine programme of speakers and subjects is prepared. This annual gathering has become a valuable source of inspiration for Sunday-school workers. Not only are progressive ideas brought forward, but fresh enthusiasm is communicated by these leading speakers. A cordial invitation is extended to the public to be present.

EDWARD A. HORTON.

TEMPERANCE WORK.

The annual meeting of the Unitarian Temperance Society will be held in Boston on Monday, May 25. All members and friends of the society are earnestly invited to be present. Besides the regular reports and annual business there will be addresses by several of our ministers and laymen. The full programme will be announced later in the *Christian Register*.

A union meeting of temperance workers was held under the auspices of the local W. C. T. U. at the Unitarian church in North Easton on Sunday evening, April 12. The services were conducted by the Baptist and Methodist ministers, with the assistance of the excellent choir of the church. Addresses were made by Rev. Christopher R. Eliot and Rev. Leslie W. Sprague. Mr. Eliot spoke upon the social aspects of the temperance problem, and pointed out the mistake too often made of separating temperance from other virtues, and the temperance problem from other problems of the age. Build up the character of a man, and you save him from intemperance. Build up the general character of society, its health and happiness, by securing better homes, larger opportunities, better food and healthier conditions, and you will do much to drive out the saloon. Intemperance and the saloon are quite as much symptoms of disease as the disease itself.

Mr. Sprague spoke earnestly of the personal aspects of the problem. It comes home to all sooner or later as the problem of saving individuals. The personal duty and the personal temptation and opportunity await us all. The duty of total abstinence was strongly emphasized.

The Massachusetts Total Abstinence Society publishes a paper called *The Temperance Cause*. It is now devoting several numbers to different temperance organizations.

The next number will contain an account of the Unitarian society, with extracts from some of our publications, and with half-tone portraits of Dr. Hale, ex-Gov. Long, and others of our temperance leaders. This is a pleasant recognition of our work on the part of one of the oldest and most useful temperance organizations in the State, to which, we are glad to say, our Unitarian friends have always generously contributed.

CHRISTOPHER R. ELIOT.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE.— A meeting of the League was held April 3d at Unity Church, Brooklyn, with an attendance of over two hundred, Mrs. Franklin W. Hooper presiding.

After the business meeting Mrs. Robert H. Davis, in behalf of the Religious News Committee, gave an account of the churches she had visited during her recent trip through Canada and Western New York. She ended with an appeal for help for the young society of Gouverneur, N.Y., for which a collection amounting to $58 was then taken.

A letter from the Branch Alliance of Passaic was read, gratefully acknowledging the receipt of $50 sent by the League to be applied to their building-lot fund.

In introducing the subject for the day,—the Economics of Temperance,—Mrs. Hooper remarked that we have passed beyond the sentimental discussion of any topic. We see that with self-control, trained from infancy, intemperance will disappear. Consequently, no legislative action will ever cure the evil; but it must be resorted to now merely as helps to self-control.

She presented Mrs. Arthur H. Grant, of Newburg, who described three of these legislative experiments of America,—prohibition, high license, and local option. The testimony of our best authorities was brought to prove the futility of the first method, prohibition, in every State where it had been tried.

Statistics showing the decrease of saloons

and of crime under high license were given; but, as long as man remains a social creature, she felt the best way to uproot intemperance is to supply cheerful coffee-houses and club-rooms wherever a saloon is destroyed.

Mrs. John W. Chadwick followed with an interesting account of the unique experiment of South Carolina,—the dispensary system,—where the State controls the sale of liquor under certain rules and regulations. It is sold for cash only, in packages bearing the seal of the State chemist attesting its purity, and is not drunken at the dispensary, thereby uprooting two pernicious habits,—running into debt for drinks and of treating.

The Norwegian system was described by its advocate, Miss M. A. Brackett, who had made a study of it there. In Norway, under this system, the consumption of liquor has decreased one-half in the last twenty years. The capital interested in a dispensary receives only five per cent. of the profits, the remainder going, in Sweden, into the public treasury, and, in Norway, into public improvements. It is sold only under certain restrictions, by a paid official of good character.

Miss E. G. Putnam led the discussion, speaking in regard to the effect of legislation on temperance. Viewing humanity as it really is, and realizing that "its defects are only virtues in excess," that intemperance, for example, often results from the social instinct, and that climate has a great influence on the demand for stimulants, Miss Putnam felt that it was not wise for this age to seek by legislation to crush these natural instincts in order to eradicate this evil, but rather, through cultivation, strengthen the individual will and build up character.

She believed in high license,—the higher, the better, in decent shops, where beer and light wines could be procured, and in the gymnasium and the cold shower,—which will do more for man than legislation.

Miss Potter, who had spent many months in Maine, added her testimony of the failure of prohibition in that State.

Mrs. Hewett of New York spoke of the corruption which inevitably follows the enforced practice of using text books which teach that alcohol is always a poison, whereas teachers and pupils alike know better.

Mrs. Schamburg brought the point of view of the foreigners, particularly the Germans, to this question. Accustomed as they have always been in the old country to the daily use of beer, they learn of this instruction to their children in the public schools with amusement and contempt.

After a hymn and the Lord's Prayer the meeting adjourned.

ALICE P. JACKSON, *Rec. Sec'y.*

BOOKS.

Browning as a Philosophical and Religious Teacher. By Henry Jones. Macmillan & Co.

Browning and the Christian Faith. By Edward Berdoe. Macmillan & Co.

The admirable work of Prof. Jones in his exposition of the philosophy and religion veiled in Browning has already called forth a third edition. Probably the book is in the libraries of most of our readers. We see little, if any, alteration in this edition, which is splendidly printed; but it has a scanty index which was not in the first issue. Since the first appearance of Prof. Jones's book the influence of Browning in the field of religion has been decidedly marked. Few pulpits have not given some voice to his noblest words. In a strong sense, Browning has been shown to be a prophet; and Prof. Jones's interpretation of how the greater poems contribute to the solution of the mysteries and problems of life and destiny has helped to bring this about.

Dr. Berdoe's book has a personal interest, being an attempt to trace the development of thought by which the author advanced from an agnostic and troubled view of life, such as to cause him to abandon the Christian position, to a clearer, happier faith through the influence of Browning. In his interpretation Browning finds God through Christ, but not, apparently, in any theological sense, although Dr. Berdoe claims that Browning held the doctrine of the atonement. It is through the underlying principle of the law of love, however, that Christ reveals God, and supplies the satisfying answer to the puzzles of evil and sin. The chapters on "The Worth of Life," "Man," "Faith and Doubt," "Prayer," are full of deep appreciation and the keen feeling of the "soul that has tried." Altogether, this book is very helpful as a short way to the heart of Browning's religious teaching.

Literary Study of the Bible. By Richard G. Moulton. Boston: D. C. Heath & Co.—"Let the reader imagine," says Prof. Moulton, "the poems of Wordsworth, the plays of Shakspere, the essays of Bacon, and the histories of Motley to be bound together in a single volume; let him suppose the titles cut out, and the names of speakers removed, and the whole divided up

into lines and chapters of convenient length,—and he will have a fair parallel to the literary form in which the Bible has come to the modern reader." To get below this surface view of the Bible, to tide over the period before public opinion permits the Bible to be issued with such aids to intelligent reading as accompany all other literature, is the purpose of the present work. It is just the book to be read in connection with the little series now being published by Macmillan & Co., "The Modern Reader's Bible," which is also edited by Prof. Moulton. This "literary study" is not a reproduction of the text, but a close literary analysis, and classification of all the various forms of Parallelism, Elegy, Lyric, Epic, Prophecy, Rhapsody, etc., to be found in the Scriptures, with copious quotations, notes, and explanations. The complete literary index to the whole Bible given at the end of the volume is a most enlightening and helpful aid to any one desirous of forming a natural idea of the growth and present composition of the Bible. By the use of this index each book of the Bible is divided into its literary component parts. We are shown which passages in Deuteronomy, for instance, are songs, which speeches, which introductions, which ordinances, often all thrown together in one chapter. If ministers would consult this book in preparation for every public Scripture reading, many old passages would yield new meanings.

A History of Nineteenth Century Literature. By George Saintsbury. Macmillan & Co.— The charming style in which Prof. Saintsbury gives us this summary of his prodigious studies in English literature makes the book as fascinating as though it were of much lighter substance. It is the conclusion of the series edited by Prof. Saintsbury, and brings the survey to date, exclusive of living writers. We recommend readers to study the last chapter before reading the rest; for it is an elucidation of the progress of literature, and contains Prof. Saintsbury's own enlightening conception of the present state of the literary world. It should really have had place as an introduction to the other chapters. While an ardent student of classic literature, Prof. Saintsbury regards the nineteenth-century contribution to English literature as deserving a place among the very great periods. The period which includes Burns, Wordsworth, Coleridge, Scott, Byron, Shelley, Keats, Tennyson, in poetry, and Lamb, Hazlitt, Leigh Hunt, De Quincey, Macaulay, Thackeray, Carlyle, Ruskin, in prose, is not easily to be equalled nor likely to be much surpassed.

The arrangement, method, and indexing of this volume are to be highly praised.

Modern Reader's Bible.—New York: Macmillan & Co.--The second volume in this admirable series of small text-books on the Bible has just appeared. It includes Ecclesiastes and the Wisdom of Solomon, edited with elaborate introduction by Prof. Richard G. Moulton of the University of Chicago. This introduction is fascinating. Prof. Moulton is so full of his own intense interest in the subject, the reader is carried with him at once into delightful enthusiasm. We recommend every one who ever reads the ordinary versions of the Bible to possess also these handy volumes which throw such new light upon the old pages,—light so revealing it easily doubles the enjoyment of any intelligent reader.

Art and Humanity in Homer.—By William Cranston Lawton. Macmillan & Co.—There are many busy people to whom, doubtless, the classic Iliad and Odyssey are little more than names. It is the purpose of Dr. Lawton to furnish in this volume an introduction or guide to those who desire a simple, readable account of those masterpieces of literature. We should not, however, recommend any one to attempt this book without first giving some study to the poems themselves. Chapman's translation of the Iliad can be had in Morley's Universal Library edition or Bryant's in the beautiful edition published by Houghton, Mifflin & Co. For the Odyssey, Palmer's prose translation, Houghton, Mifflin & Co., publishers, is simple and reliable.

Chatterbox for April is an admirable number. "The Story of Nelson," and a bit of natural history entitled "The Games of Swallows," will catch the fancy of the boys. Another touch of natural history is about "The Lily of the Valley," and with its charming illustrations is evidently aimed to please not only the little miss who is still absorbed in her dolls, but also her big sisters. Little boys and big boys, and the girls as well, will be touched by the story of "The Faithful Dogs," and how they saved a little girl from a poisonous snake. In addition to all this there are poems, illustrations, a story of African adventure, fables, puzzles, a frontispiece in ten colors, and, in fact, a feast of good things of a variety to tickle the intellectual palate of every member of the family. In its April number *Chatterbox* more than substantiates its claim to the foremost rank among periodicals for young and old. *Chatterbox*, 50 cents a year or 3 months for 10 cents. (Estes & Lauriat, publishers, Boston, Mass.)

CHILDREN'S CORNER.

A SERMON TO CHILDREN.

BY FLORENCE BUCK, CLEVELAND, OHIO.

"So is the kingdom of God, as if a man should cast seed upon the earth, . . . and the seed should spring up and grow, he knoweth not how."—MARK iv. 26, 27.

Have you ever planted seeds in the garden, and waited for them to sprout and grow? You know how they were wrapped up in their tight brown or black coats. Some were very small and fine, and you scattered them over the ground. Some were larger, and you put them in rows or holes in the moist earth. By and by the green leaves began to show, faint and tiny at first. Then the plants grew large and strong, and the blossoms came.

It seemed like a good deal of work to prepare the ground and get the seed planted in time. But our share of the work is very small, and God's part very large. The sunshine came and melted the frost from the ground, making it soft and warm. The rain fell, so the earth was moist for the little roots. The buds in the seed now begin to swell, so that the brown coats crack and fall off. The wee green leaves, helped by the sun, push their way up into the light and air. God gives them food to eat, too. It is not what you and I would like, but it suits the plant. The earth holds some of it; the wind brings more; the thunder-storm helps to make it; and the rain washes down what the wind brings and the thunder makes, so that the roots can find it.

We sleep and wake, and sleep again; and all the time the forces in God's universe are taking care of the seed and helping it to spring up and grow, we know not how.

So is the kingdom of God as if one should cast seed upon the earth. Did you ever think of hearts as gardens, in which seed-thoughts are sown? We do not know how they grow in the soul kingdom any more than in the natural kingdom. We need only to sow faithfully the right seed, and all the forces for good in God's universe will help them grow.

A little girl I knew gave up going to a picnic with a party of her friends, to go and amuse another little girl who was just getting well after a long sickness. Perhaps she did not know it; but she was helping to bring the kingdom of God on earth,—sowing seeds of patience and helpfulness in her own heart, and seeds of tenderness and trust in the heart of her friend.

Two boys had just bought a new football, and went to play a game in a field. Near by an old gardener was at work in his garden. "Shall we plant our football?" the boys called out to him in sport. "Plant the seeds," answered the old man. What could he mean? Football seeds? Just then some ragged boys climbed the fence, and begged to be allowed to play, too. The two friends looked at them doubtfully; but at last one said, "Let them come: they have never had a football of their own." Then the seeds were planted; and how they grew! What seeds? Why, the seeds of the kingdom that can be planted during a football game as well as any time,—seeds of generosity and friendliness, of good cheer and brotherly love.

It is from such seeds, seeds of love and truth, that the kingdom of God will come in our own and others' hearts. Are you helping to bring this kingdom? Are you sowing the seed?

THE BOOTBLACK'S NOBILITY.

A few years ago a gentleman going through a crowded part of the city of Glasgow noticed a pale-faced little bootblack waiting for hire. Touched by the delicate look of the child, he thought he would give him the blacking of his boots to do. Accordingly, he gave the little fellow the signal. The boy at once crept lamely toward the gentleman, and, as he pulled himself along, was nimbly supplanted by another little bootblack, who was immediately at the gentleman's feet and ready to begin.

"What's this for?" said the gentleman to the intruder, somewhat angrily.

"It's a' richt," said the new-comer, brightly. "Jamie's jist a wee while oot o' the hospital, and the rest o' us taks turn aboot o' brushin' for him."

Jamie smiled pleasantly by way of assuring the gentleman that his comrade's story was true.

The gentleman was so gratified by this act of brotherly kindness that he gave Jamie's friend a whole shilling for his work, telling him to give sixpence to Jamie and keep the other sixpence to himself.

"Na, na, sir," quickly replied this little hero, giving the shilling to Jamie and hurrying from the spot,—"na, na, sir: nane o' us ever taks any o' Jamie's siller."—*Children's Record.*

SAVED BY A CAT.

Plenty of stories are told about dogs who have saved people's lives, but we do not often hear of pussy's helpfulness in times of danger or difficulty. Some people say she is a more selfish animal than Dash and Ponto; and, just when the danger comes, she looks after herself instead of troubling about her friends. Here, however, is a good story that seems to point the other way.

During the dreadful war in the Crimea, more than thirty years ago, when the armies of England and France went away to fight the Russians, a young French soldier left his native village. As he was marching off with his regiment, a little cat ran after him, coaxingly. Seeing that she would not let herself be driven back, the lad lifted her on to his knapsack. He did this half in fun, and half because he loved and pitied the affectionate little creature.

Day by day she rode, perched up thus; and every night she slept curled at his side. At last, a great battle was going to be fought; and the soldier left her in charge of a sick comrade. But, after he had marched about a mile, up she came again, skipping along and mewing to be carried. She was lifted to her usual perch, and soon the regiment was in the thick of the battle. Musket-shots and cannon-balls flew right and left of them, and more than once the young soldier was wounded.

Twice he fell, but pussy clung fast with her sharp claws. At last, a dreadful wound laid him bleeding on the field. What did the cat do then? Instead of making off as fast as her legs could carry her, she sprang to the place where she saw the blood streaming, and set to work to lick the wound. At last, an army doctor came by, and the lad was carried away in a faint to the tent. When he opened his eyes, his first question was, "Shall I live?" "Yes," answered the doctor, "thanks to your little cat. If she had not used her tongue in such a clever manner, you would have died from loss of blood."

Against the usual rule, pussy was allowed to be with the young soldier while he lay in hospital, and was fed with the choicest bits from his plate. The story of her love and cleverness was soon made known to all, and much praise and petting she got from others beside her fond master.—*Eleanor Scholes* (*Selected*).

THE GOOD TIME'S COMING.

Grandma Goff said a curious thing,—
"Boys may whistle, but girls must sing."
That's the very thing I heard her say
To Kate, no longer than yesterday.

"Boys may whistle." Of course they may,
If they pucker their lips the proper way.
But, for the life of me, I can't see
Why Kate can't whistle as well as me.

"Boys may whistle, but girls must sing."
Now I call that a curious thing.
If boys can whistle, why can't girls, too?
It's the easiest thing in the world to do.

First you do that when you do this,—
Just like you were fixing up for a kiss.
It's a very poor girl, that's all I say,
Who can't make out to do that way.

"Boys may whistle," but girls may not:
A whistle's a song with the noise knocked out,
Strayed off somewhere down the throat,
Everything lost but the tuneful note.

So, if boys can whistle and do it well,
Why cannot girls, will somebody tell?
Why can't they do what a boy can do?
That is the thing I should like to know.

I went to father, and asked him why,
Girls couldn't whistle as well as I.
And he said the reason that girls must sing
Is because a girl's a sing—ular thing.

And grandma laughed till I knew she'd ache
When I said I thought it all a mistake.
"Never mind, little man," I heard her say.
"They will make you whistle enough some day."

— *Will Allen Dromgoole.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

REV. WILLIAM H. KERSHAW.
REV. E. B. HASKELL.
REV. MISS MARGARET B. BARNARD of Chelsea, Mass.
REV. W. W. PECK of Wallingford, Ct.

The above having satisfied the Committee on Fellowship of their fitness for the Unitarian ministry, are hereby commended to our ministers and churches.

D. M. WILSON, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

ANNOUNCEMENTS.

Anniversary meetings in Boston, May 25, 26, 27, 28. The meetings of the American Unitarian Association will be held in the new Tremont Temple, just rebuilt at a cost of $400,000 and seating four thousand. Very attractive meetings are being planned, but it is too early as we go to press to give the programme of speakers.

Monday.—The annual meeting of Ministerial Union in the morning at Channing Hall, and the annual meeting of the Unitarian Temperance Society in the afternoon.

Tuesday.—Annual meeting of the American Unitarian Association. Three sessions, morning, afternoon, and evening, in Tremont Temple. The evening session is to be devoted to the Young People's Unitarian Union.

Wednesday.—Berry Street Conference at Arlington Street Church Vestry. The address by Rev. George Batchelor. Annual meeting of National Alliance of Unitarian Women in the afternoon. Annual dinner of Meadville Alumni at the "Bellevue."

Thursday.—Sunday-school Society's annual meeting in King's Chapel, 2 P.M. In the evening the "Festival" at music Hall.

Western Unitarian Conference.—Forty-second annual session May 11, 12, 13, 14, All Souls' Church, Chicago. Programme will include: Opening services, Monday evening, May 11, sermon by Rev. Henry M. Simmons, Minneapolis, Minn.

Tuesday, May 12, devotional meeting, address by Rev. R. B. Marsh, Peoria, Ill.; business session, address of the president, Hon. Daniel L. Shorey; report of the secretary, Rev. Allen W. Gould; report of the treasurer, Herbert W. Brough; brief reports of State Conference secretaries: Rev. Allen G. Jennings for Ohio and Indiana, Rev. Charles F. Elliott for Illinois, Rev. Robert C. Douthit for Wisconsin, Rev. Leon A. Harvey for Iowa, Rev. Carleton F. Brown for Minnesota, Rev. Abram Wyman for the Missouri Valley, Rev. Thomas P. Byrnes for Michigan; brief reports from individual churches. In the afternoon papers by Rev. Mary A. Safford, Sioux City, Ia., on "Our Work in the Central West in Co-operation with the State Conferences"; by Rev. Frederick L. Hosmer, St. Louis, Mo., on "Our Work in the Central West in Co-operation with the American Unitarian Association"; by Mrs. Celia P. Woolley, Geneva, Ill., on "How can the Work of the Western Unitarian Conference be furthered by Co-operation with the Liberal Congress?" In the evening short addresses on "The Ideal Pulpit of To-day": "Its Relation to Social Reform," by Rev. William D. Simonds, Madison, Wis.; "Its Relation to the Intellectual Life," by Rev. Thomas Van Ness, Boston, Mass.; "Its Relation to the Spiritual Life," by Rev. James V. Blake, Chicago, Ill.; "Its Adaptation to Present Conditions," by Rev. Hiram W. Thomas, D.D., Chicago, Ill.

Wednesday, May 13, devotional meeting, address by Rev. John H. Mueller, Bloomington, Ill.; annual meeting of the Western Unitarian Sunday School Society; after the various reports, address on "Sunday-school Work," by Rev. Edward A. Horton, president of the Unitarian Sunday School Society, Boston, Mass.; paper by Rev. Caroline J. Bartlett, on "The Development of Religious Life in the Young"; address by Rev. Benjamin R. Bulkeley, Chicago, Ill., on "Young People's Religious Societies."

Thursday, May 14, devotional meeting, address by Rev. Carleton F. Brown, St. Cloud, Minn.; paper by Rev. William R. Lord, St. Paul, Minn., on "The Place of the Church in the Life of the Progressive Woman"; paper by Prof. J. B. Johnson, St. Louis, Mo., on "Teaching Religion, with Especial Reference to the Six Years' Course." 2 P.M., final business meeting of the Western Unitarian Conference; re-

ports of committees, election of officers, other business. 8 P.M., an evening of social fellowship, under the management of All Souls' Church.

Albany, N.Y.—First Unitarian Church: The past few months have been ones of extra activity among us. The principal thing, of course, has been the preparation for our anniversary; but there has been plenty of work on other lines.

The literary section of the Unity Club has been studying Lowell, Holmes, and Longfellow. The papers read have been most interesting, and those present have thoroughly enjoyed the programmes.

The sociological section has had two debates at which, while the attendance was not as large as at the debate on "Municipal Reform" last November, the enthusiasm and spirit of the debate was as great. The subjects were "Temperance" and "The Single Tax." The last one was especially warmly discussed. Probably the talk on the last subject to be discussed this season, "Socialism," will be as enthusiastic as any we have had.

Various views of the meanings and aims of the Gospels are brought out in the study of them by the Bible class on Friday evenings. The persons attending probably enjoyed their work here as thoroughly as any which they have undertaken, and they surely receive as much benefit from it.

The Branch Alliance of Unitarian and other Liberal Women, through its various committees, is doing good work. The Post-office Mission Committee has, as many know, published Dr. Brundage's first series of sermons. Now it is advertising in the Amsterdam, N.Y., papers, and supplying literature to the persons requesting it.

The Philanthropic and Entertainment Committees have combined on several occasions; and, while furnishing entertainment to our people and their friends, have also raised money, clothing, etc., for others. The other committees are the Pastor's Aid and the Literary.

We have had three socials since the first of January. The first was at the pastor's on January 14. The entertainer was Col. C. O. Sheppard, ex-consul-general to Japan, who related some of his various experiences there, and also read some of his delightful stories. The second was at Mrs. J. W. Rosenthal's on Lincoln's birthday. The evening was spent in giving anecdotes of Lincoln, selections from orations and essays about him. The last, on March 4, in the dining-room of Odd Fellows' Temple, was what was called an "Evening in Puzzle Land." There were three main "puzzles," if I may so call them. First, the supper: a menu, with the various dishes described by a sentence, was given to each person, and they chose six articles. Then came a series of tableaux representing noted advertisements, with a cake as the prize for the person guessing the largest number. The "Hidden Library" was the third feature. This consisted of articles which represented or described prominent books. The prize in this contest for the largest number of correct books was also a cake.

The minister's visitors during the past few months have been: Rev. Samuel Eliot of Brooklyn, whose topic was "New Wine in Old Bottles," a discussion of Liberal Orthodoxy; Rev. Edward Hale of Orange, N.J., on the "Gospel of Unitarianism"; and Rev. Stephen H. Camp of Brooklyn, on "The Secret of a Happy Life." The names vouch for the excellence of all three of the sermons.

Our pastor has given us a series of sermons on "Why a Unitarian Church in Albany," which was also the title of the first one (which was printed in March *Unitarian*). The others were: "Duty of Liberal Parents to their Children," "Revivals of Religion," "Inspiration," "The Doctrine of the Atonement."

He has commenced another series on "Some Modern Prophets," the first of which was on "Savonarola."

On March 24 the Branch Alliance held their meeting in the afternoon, at which the secretary, Miss Hawley, and Mrs. Winship and Mrs. Brown, the treasurer, reported. Mrs. Barker sang several solos. Then Mrs. Dix of the National Alliance addressed the meeting on "The Place of Women in the Church." She spoke later on "The Cheerful Letter Work." Mrs. Catlin and Mrs. Davis also spoke.

From 5 to 7.30 o'clock the society and its friends enjoyed a social reunion, and then reassembled in the hall for the evening exercises. They opened with a hymn, which was followed by a prayer by Rev. E. M. Fairchild of Troy. Dr. Brundage gave a brief review of the year's work. There are 154 members at present. 2 have died, 8 withdrawn, and 11 have removed from the city. The Anniversary Hymn, written by James Rowe of the society for the occasion, was then sung. Rev. D. W. Morehouse spoke on "Some Misapprehensions of Unitarianism," and Rev. Samuel Eliot on "The Unbelief of Believers."

After another hymn Rev. Minot J. Savage spoke on "Religion in the Light of Modern Knowledge." The audience were delighted with their speaker, frequently applauding him. The benediction was pronounced by Rev. Max Schlesinger.

G. T. W.

Ann Arbor, Mich.—During the absence of Rev. J. T. Sunderland in Europe and India the past year the services in the Unitarian church here have been conducted by Rev. John C. Kimball, the acting pastor. Mr. Kimball has had large audiences, and is greatly appreciated here as a preacher, and as a man by the members of the society, students, and people generally. His course

of evening lectures,—fourteen in number,—upon the doctrine of evolution in its relation to religious truth, has been especially interesting, and has created considerable interest among thoughtful people.

All the usual activities of the church have been carried on during the fall and winter with the usual enthusiasm and success.

The Unity Club has just completed its eighteenth annual course of lectures and entertainments. This course has become one of the institutions of the town, and is given a place in the annual society publications of the university. The course is largely patronized by professors and students and by people of all denominations. The club aims to be unpartisan, unsectarian, and undogmatic, and to furnish a platform for the dissemination of truth and light, from whatever source that truth and light may come.

The Ladies' Union, of which Mrs. Prof. Pettee is president, has held regular meetings on each Wednesday afternoon during the season. At these meetings a systematic course of study upon "Modern Germany" has been pursued, and occasional letters have been received and read at these meetings from Mrs. Eliza Sunderland, who has been spending the year abroad.

Prof. Lloyd of the university has given a course of Sunday noon lectures to the King's Daughters, the Young Men's Guild, and a Bible class upon "Types of the Moral Ideal" of rare excellence,—lectures which have been highly appreciated by his listeners.

Mrs. Kimball, on her arrival here a few weeks ago to join her husband, was given a public reception by the ladies of the society in the parlors of the church, and is rapidly coming to enjoy the ways and peculiarities of the "drooping West." She will take charge of the meetings of the King's Daughters and the Young Men's Guild for the remainder of the year.

What with the fine sermons of Mr. Kimball, the high-class entertainments of the Unity Club, the studies of the Ladies' Union, and the lectures of Prof. Lloyd, to say nothing of a prosperous Sunday-school under the superintendence of Mr. Green, a Senior law student, and a monthly vesper service given by the choir of the church,—one of the best in the city,—the society and congregation has enjoyed a fall and winter of unusual interest and profit.

Mr. and Mrs. Sunderland are expected to resume their work here in the fall, with fresh inspiration gathered from Greece, Egypt, Palestine, and "India's coral strands."

Athol, Mass.—The Easter services at the Second Unitarian Church were of unusual interest, and filled the church to overflowing morning and evening. The "Merry Twenty" had charge of the floral decorations, and made a beautiful display with Easter lilies and potted plants.

A strong, uplifting discourse by Rev. Mr. Horst and the fine music by the church quartette and the new organist, Mrs. M. L. Lindsey, brought the meaning and spirit of Easter very clearly to the listeners.

At the close of the morning service E. V. Wilson, in behalf of the executive committee, made a statement in regard to the method of raising funds for the year ensuing. It is proposed to dispense with a collector, and extend the weekly offering system to all contributors. Mr. Wilson also stated that the pastor's salary would be increased two hundred dollars another year,—a statement which seemed to meet the approval of the congregation.

The concert in the evening by the Sunday-school was well conducted. The platform was enlarged to accommodate the school, so that they might face the audience. The recitations were good, and the singing spirited.

Sunday, April 12, Mr. Horst preached upon "License, and What is Needed." It is needless to say the subject was treated forcibly and fearlessly.

On Tuesday evening Mrs. Mary A. Livermore lectured in the church upon "Eminent People whom I have met."

Berlin, Mass.—Thanks to the trustees of the Carter Fund, the minister is housed near the church in one of the best parsonages in Worcester County, a house built by the late Mrs. John B. Gough, and intended for an orthodox parsonage, it is said, but put upon the market at her death, and sold at a considerable reduction from the cost. Not long ago the interior of the church auditorium was handsomely frescoed, and the platform behind the pulpit enlarged, so that room is found for an orchestra in addition to the large chorus choir. There is an unusual amount of musical talent in the society. The seats are free, expenses paid by subscription and interest on the Chandler Carter Fund; and with a minister who preaches extempore and forgets not to enliven his discourse with "figures," and a people given to cordial hand-shaking, this church may be cited as a model country church.

For years the Unitarian Society here has felt the want of horse-sheds. Last fall the matter was put into the hands of an energetic committee, and in a few months a commodious stable was erected adjoining the church and connected with it by a porch. The cost of building, including foundations, grading, and painting, was $922. This entire amount has now been raised, and the stable stands wholly paid for, and the society is the richer by a valuable piece of property. The stable occupies ground where it was estimated there was room for but ten or twelve sheds of the old style; yet the arrangement is such that

seventeen horses and wagons can be hitched in it safely, or from twenty-eight to thirty-one horses and sleighs.

The immediate effect has been to increase the attendance at church from 50 to 100 per cent., or nearly double.

Boston, Mass.—Church of the Unity: A farewell dinner to Rev. Minot J. Savage and Mrs Savage, under the auspices of the Minot J. Savage Club, was given Tuesday evening, April 7, at the Hotel Vendome. A reception was held at six o'clock. Then after an hour at dinner Mr. William Rotch, president of the club, brought the company to order, and introduced Rev. E. E. Hale, D.D. He had just passed a season in the climate of California, and everywhere he went he found that the fame of Mr. Savage had gone before him. "I cannot believe Mr. Savage," he continued, "when he says he has been here so long as he has. The value of his service to this community can hardly be estimated. It is best at times to tell the whole truth. I propose to tell Mr. Savage how much we love him, how much we honor him, and how much good he has done in Boston. Mr. Savage does not know this. He came here unknown. He had to work his way along. The Church of the Unity did not know him. He went on for a series of years, gaining every day the confidence of men, as he went on preaching the gospel. That sort of a life is going to work the work that is given man to do in this world. Such a life as is his is won only by a good man and by one who loves his neighbor as himself." Dr. Hale here related an anecdote of a friendless working-girl in Boston, who, driven nearly to suicide, was deterred therefrom by a sermon which she heard from the lips of Mr. Savage. "How many cases such as this," said he, "have occurred in this city during the ministry of Mr. Savage the good God only knows." After many tributes of esteem and affection Mr. Savage returned thanks for the kindness, courtesy, generosity, sympathy, and, above all, for the personal friendship and love of his hearers.—*Christian Register.*

Chicago, Ill.—Unity Church: The vesper services which have been held in the church Sunday afternoons at four o'clock during the autumn and winter have been discontinued till next season. Mr. Bulkeley has recently given at these services two series of addresses, the first on "Essentials of Liberalism," the other on the general topic "Sociology, or Applied Christianity." These addresses have been delivered to good audiences, and have proved interesting and helpful.

On Tuesday, April 14, the Study Class concluded its review of the history of Unitarianism with a session devoted to the consideration of James Freeman Clarke and his work.

The Ladies' Aid Society of the church, which is a branch of the Alliance, has discontinued its meetings for this season. During the year the society has worked in concert with the Bureau of Charities,—a most satisfactory arrangement, as it has enabled the workers to sift out the worthy from the unworthy, and has prevented any duplication of relief work. Since the first of October the society has made and distributed about 450 garments, and disbursed about $150.

—All Souls' Church: On Easter Sunday a number of children were baptized, and several members of the confirmation class were received into the church.

The congregation has outgrown its church building on Oakwood Boulevard; and, as an experiment, the Oakland Music Hall, about two blocks from the church, has been rented for four weeks. The morning services are held here, the evening services in the church building.

Mr. Jones is the first of the Chicago ministers to form an alliance with the bicycle. He has invited the bicyclists to attend his services at Oakland Hall, where the bicycles will be cared for during the service. If the plan is successful, a similar invitation will be issued for the evening services at the church building. The indications are that other ministers of the city will soon adopt the same plan, hoping thereby to solve the question, "The Church or the Bicycle?"

Announcements are out for the opening of the Western Conference, which takes place at All Souls' Church on Monday evening, May 11. Mr. Simmons of Minneapolis delivers the opening sermon. A most attractive and interesting programme has been arranged, and Western Unitarians are looking forward with pleasure to this anniversary week.

Concord, N.H.—Nearly every seat in the church was filled on Easter Sunday morning. The church was beautifully decorated with palms and lilies, and the choir rendered a special programme of Easter music. Rev. F. L. Phalen took for his subject "The Secret of the Resurrection," and his sermon was a most thoughtful and helpful one.

An Easter service of the Sunday-school was held at noon. The annual offering of the church for the American Unitarian Association was taken at the morning service, and the Sunday-school sent their usual Easter contribution to the Children's Mission in Boston.

On Fast Day, April 9, a union service of all the churches in the city was held in the First Baptist Church. It was so arranged that several of the local pastors participated. The sermon was by Rev. F. L. Phalen. The subject, "Our Republic, its Glory and its Shame."

On Sunday, April 12, we had the pleas-

ure of listening to Rev. Dr. Edward A. Horton of Boston. His able and eloquent sermon was on "The Mind of Christ." His words were laden with the hope that religious unity may be realized, and that humanity may soon devote itself to the practical religion of doing good rather than to the vain discussion of theological creeds and isms. Dr. Horton also made some interesting remarks to the young people at the session of the Sunday-school.

On Thursday evening, April 16, Mr. George W. Stone of Boston gave a most interesting and instructive lecture before the Channing Guild on "Sydney Smith and his Times." Mr. Stone's method of speaking is very pleasant, and the lecture was greatly enjoyed.

The gentlemen of the parish gave a very successful supper on Wednesday evening, April 15. After the supper the young ladies of St. Theresa Circle of King's Daughters gave an excellent entertainment in the audience-room, consisting of an amusing pantomime, "The Bachelor's Dream," and a laughable farce, "Cousin Frank." Both the supper and the entertainment were thoroughly enjoyed by one of the largest companies of the season.

Gardner, Mass.—We have been very actively at work during the winter. Late in the fall the Edward Everett Hale Club, a religious society of the young people, was organized. The club has met once a month, and has taken charge of the meetings of the Unity Club, assisted in the care of the church building, and raised money to help pay for a piano. The club consists of about fifteen members. The Unity Club has been successful. It has devoted two meetings to "Hiawatha and Indian Legends," one of them an entertainment with tableaux from the poem, and the other readings and papers. The following two meetings were devoted to "The Tale of Two Cities" and the "French Revolution," and two more meetings to "Romola and the Renaissance." The attendance has been thirty on the average, and the interest has been well sustained. Some of the programmes have been exceedingly good.

The ladies of the society have held four "Supper Socials," which have been well attended. They have also changed their local organization, the "Willing Workers," into a Branch Alliance, and by so doing largely added to their membership. Last fall their annual fair was a truly fine occasion, and besides a social success it cleared more than $350. A concert in the fall, conducted by Miss Emma Howe of Boston, and a lecture by Mrs. Mary A. Livermore on April 13, were features of the year. And the best part of all this subordinate church life has been that it has helped and strengthened the religious life of the church.

A course of sermons upon alternate Sundays, "What Unitarians Believe," was very well attended; and the average church attendance from July 1, 1895, to March 1, 1896, was 109. On February 23 twenty-four new members joined the church by signing the books and receiving the right hand of fellowship after the morning service, and soon we are to have another opportunity which will add as many more to the society. Last March Mrs. William S. Heywood of Sterling, Mass., gave an exceedingly fine paper to our people upon "Clara Barton and the Red Cross Society"; and on April 23 Mr. Brown, who has just returned from a trip to the Bermuda Islands, will give a lecture on "Bermuda and her People," the proceeds of which will be sent to the Red Cross for the relief of the Armenians.

Among the young people of the society the religious life is being much strengthened by the Guild of the Good Samaritan, which has thus far done most excellent work. For subjects they have taken the characters in "Noble Lives and Noble Deeds."

India.—The Jowai Unitarian Free School: The Jowai Unitarian "Free School," as the name implies, was started in 1893 to impart free tuition to the poor children, irrespective of creed or color. Through the generosity of friends a small house was then erected, and the number of children has since been increasing, and the small hut has been found to be very small to accommodate them; and it has become very necessary to have a larger and better school-house. The cost of the new building, to be used also as a church, now in course of construction, has been estimated at 600 rupees. As we are unable to raise this large sum among ourselves, we humbly and earnestly appeal to the friends, sympathizers, and to the generous public to help us with donations for the school-house building fund. Any amount given or sent for the above purpose will be thankfully acknowledged by Hajom Kissor Singh, Head Clerk of the Subdl. Office, Jowai, Khasi Hills, Assam.

Kennebunk, Me.—Although the weather on Easter Sunday was hardly that which would characterize the ideal Easter, the day was celebrated with the customary services at the First Parish. The church was bright with blossoming plants and a profusion of cut flowers, which mingled their fragrance with that of the beautiful Easter lilies which adorned the communion table. The congregation was the largest that has been seen for years. The music, which was of a high order and in harmony with the day, was rendered with a degree of excellence seldom heard in the smaller villages, the sweet tones of the flute blended finely with the voices of the choir, and the beautiful zither response which followed

the prayer was listened to with a breathless quiet.

Mr. Prescott's sermon was one of his happiest efforts. Taking for his theme "The Universal Easter," he spoke of the various celebrations of this beautiful service in different parts of the world, dwelling upon the faith that life shall rise superior to death, and on the faith in immortality which was never stronger than to-day.

The sermon was followed by the communion service, which is always simple and helpful to all who participate in it. There was a large attendance at the Easter concert in the evening, when a fine programme was very satisfactorily rendered, the recitations by the primary classes being particularly good. The singing by the school, interspersed with violin and zither solos, was especially enjoyable.

The guild has been doing good work this winter, looking after its charities and holding its meetings regularly, with large audiences. The subjects have been well chosen, and a number of excellent papers written. The reading of letters from the students who are being educated by the Tuskegee clubs adds interest to the meetings. Two very interesting illustrated lectures on Egypt and Palestine have been given to the Sunday-school by the superintendent, and were highly appreciated by those who heard them; and the new song and service book has been lately introduced. The Women's Alliance keeps on the even tenor of its way, keeping up its class in the higher criticism, sewing for Tuskegee, and holding its interest in various ways. The Ladies' Society maintains its own departments of work and interests. The music furnished by "home talent" has been a delightful feature of our social gatherings; and, although "there are diversities of gifts, the same spirit" prevails, and all are working with unanimity of purpose along the lines of social and spiritual advancement.

The subject which just at present agitates the minds of both pastor and people is the need in this town for a Young Men's Christian Union, and it is sincerely hoped that the earnest and untiring efforts of our pastor in that direction may be crowned with success.

Madison, Wis.—The people's Sunday services at the Fuller, which have become so popular, will be continued until the summer vacation. At a parish meeting of the Unitarian church recently this was unanimously voted. The average attendance at these services is over twice as large as the church can comfortably seat, and the number is growing. The fact is a handsome compliment to the ability and worth of Rev. W. D. Simonds, who has now the largest congregation of any liberal church in the North-west outside of Chicago.

Neponset, Mass.—The Church of the Unity, Rev. George Herbert Hosmer, has been passing a season of activity in various branches of work.

The Ladies' Alliance has been very active, and, besides contributing to many outside calls for help, has, with the assistance of the Sunday-school workers, put $550 in the hands of the treasurer of the society. Many sociables have been held during the season, and have been well attended.

The Guild for Christian Culture has met on alternate Sunday evenings. The interest has been well sustained; and many fine addresses have been given both by the members and from friends invited to address the Guild.

This church has made its annual contributions to the Unitarian Association, to the Sunday School Society, to the Children's Mission, to the Norfolk Conference, to Tuskegee and other charitable associations.

Four festival days have been observed. The festival of Beauty in June, of Harvest in October, of Light at Christmas, of Life at Easter.

The Sunday-school joins with the services in the church on these occasions. At the festival in June children are presented for baptism.

The effect of bringing the children into the morning service of worship is good. A large attendance and increased interest are manifest.

The Sunday-school, though not large in numbers, is well organized, and is doing excellent work.

The lessons of the Sunday School Society on the "Teachings of Jesus" and "The Beginning of Christianity" have been studied with great attention, and the attendance of our teachers upon the study class with Mr. Pulsford has been good.

A class has been formed for a closer study of the life of Paul with the pastor. A very pleasant conclusion of our year's work is our annual union picnic in June to Lovell's Grove, when the Sunday-schools of the four Protestant societies of Neponset—Methodist, Baptist, Trinitarian, and Unitarian—unite and spend a very happy day together. This has been kept up for five years now, and seems to have become an established institution.

New York.—Deep regret is widely felt in the resignation of Rev. Theodore C. Williams after a pastorate of twelve years as successor to Dr. Bellows in the pulpit of All Souls' Church. Mr. Williams, who came to All Souls' as a very young man, soon proved himself worthy the confidence shown by the society in asking him to succeed Dr. Bellows; for, while differing entirely in type of mind from his great predecessor, he has quietly taken his place by the rare and noble qualities of spiritual power which he possesses in unusual measure. As a thinker in the fields of religious

philosophy, as a writer, preacher, and poet, Mr. Williams stands among the leaders of his generation. He has already done far-reaching service, although barely at the prime of life. His resignation is for purposes of study and renewal of strength and power, and, doubtless, opportunities of extensive influence will be ready when Mr. Williams can accept them. He leaves New York with the affection and good will of every one.

Newton Centre, Mass.—The people of the Unitarian society in Newton Centre treated their pastor and his wife to a genuine surprise recently. A pleasant church sociable and entertainment took a sudden turn, and the minister and his wife found themselves the special guests and the recipients of bounties that came out of full hearts and hands. Then the sociable went on even more sociably.

Saco, Me.—The joyous Easter-tide has again bidden all hearts to learn the lessons of hope and trust belonging peculiarly to its season. The customary service was carried out. Rev. Mr. Marsh spoke most impressively on "The Power of his Resurrection," and was listened to by a large congregation. A letter bearing an Easter greeting to his old parish from Rev. Dr. Nichols was highly appreciated. The sermon was followed by the communion service, at which all remained, no break being made between that and the preceding service, this being the way in which it is always conducted. At the Sunday-school the largest number were present for the year, and the amount of the Easter offering for the Children's Mission was most satisfactory.

The social circle recently decided to give a birthday party, the proceeds to go toward buying a new piano for the vestry. The matter was put into the hands of the young people of the church, and results proved that very capable hands they were. An excellent entertainment was provided, and the "birthday bags" that were showered upon the table by the door contained a most gratifying amount.

A barrel of clothing has been sent to Tuskegee; and the Tuskegee Club keeps up its membership and consequent support of the child of its adoption, the young colored girl.

The Alliance holds its usual meetings, at the last of which a paper, written by Rev. Dr. Nichols for the Alliance, was read. The subject was "The Study of the Bible by Children," and called out a pleasant and profitable discussion.—*Church Exchange.*

Salem, Mass.—First Church: The Unitarian Sunday-schools of Salem united in an Easter service at 4 P.M, on Easter Sunday. Carols were sung, and Rev. G. D. Latimer and Rev. H. C. McDougall made addresses.

—East Church: A devotional service, with address by the pastor, Rev. E. D. Towle, was held on Good Friday evening.

—North Church: The union services took the form of a 4 P.M. vesper service on Sundays of April.

—Barton Square: At the closing meeting for the season of the sewing circle and social gathering on Thursday, April 3, after supper, Mr. William Agge, in behalf of the parish, presented the pastor with $131 in gold,—an Easter offering in token of affection and good will.

Salt Lake City, Utah.—Easter services at Unity Hall were varied by a service of consecration of young people, consisting of a simple pledge of character and a responsive service with musical responses by the choir. Miss Cochran of the Arlington Street Church in Boston presented each member of the consecration class with a flowering marguerite. A congregation of nearly four hundred took part in the exercises, and the idea of enriching our service by the addition of this simple but impressive ceremony met with general approval.

A very valuable addition to the working force of the church has been made during the past month in the organization of a Unitarian business men's club, intended to bring into more intimate relations the business men of the congregation, and to secure their co-operation in extending the practical usefulness of the church.

At the annual meeting of Unity Circle last week the following officers were elected for the ensuing year: president, Mrs. V. M. C. Silva; vice-presidents, Mrs. W. E. Terhune and Mrs. T. A. Davis; secretary, Mrs. Clarence Bradley; treasurer, Mrs. E. A. Tripp. A new constitution was adopted, the chief feature of which was the placing of the practical work of the society in the hands of standing and special committees.

Much regret is felt in the society over the removal of A. Grothe and family to Payette, Idaho. The Misses Grothe will be especially missed in Unity Circle, of which they have been most efficient members. Miss A. O. Grothe is succeeded as librarian of the Sunday-school by Miss Emily Katz.

The library is still growing, and is becoming an important factor in our Sunday-school work, both in attracting members and in assisting in the educational work. Aside from individual contributions, boxes and packages of books have already been received from Unitarian societies in Dorchester and Waltham, the North Society in Salem, the First Church in Boston, and from Flushing, N.Y.

The Sunday-school has also purchased one hundred copies of the new song and service book compiled by Mr. Horton. Mrs. E. Amanda Swenson, a member of the original Swedish quartette, will drill the children in the new songs.

Scituate, Mass.—"Rev. Mr. Weed, pastor of the Unitarian society, is doing most excellent work, not only in the church, but in the Sunday-school and in the young people's meetings, which are held in Satuit Library every Sunday evening from seven to eight o'clock."

The above is taken from the Scituate *Herald*. Attendance at regular church services has been greatly interfered with by storms and bad roads the past winter. But, whenever the weather and roads have been good on Sunday, the attendance has been cheeringly large, the young people especially being on hand in good number.

The Sunday-school has maintained a hopeful life all through the winter, and is coming out quite strong this spring. Mrs. Weed, wife of the pastor, has succeeded in arousing much interest in the work of a circle of King's Daughters which she started about two years ago, and which has been steadily growing. The interest culminated the last of February, when they presented the delightful drama, "A King's Daughter," before a large audience. Many of these King's Daughters are very helpful in the church and Sunday-school.

On Easter Sunday the school gave a service of song in place of the regular morning service. A beautiful day, together with the happy songs and bright recitations of the children, cheered the hearts of the large congregation, and also cheered those who are working so hard for the church.

The young people have responded cheerfully and well to the pastor's call in carrying on the young people's meeting on Sunday evening.

A young people's society has now been organized, called the Satuit Christian Union, with the following officers: president, Miss May Prouty; vice-president, Mr. Willie Cole; secretary, Miss Lillie Jenkins; treasurer, Miss Grace Otis.

A series of lectures given in the church on week-day evenings has been well attended. The lecturers were all Unitarian clergymen; namely, C. F. Dole, Thomas Thompson, W. H. Fish, Jr., J. P. Forbes, J. W. Day, F. O. MacCartney, and W. Weed, the pastor. The expenses were all met by a voluntary offering at the conclusion of each meeting.

The Browning Club, consisting of ten members, met every week, and devoted its time mainly to the reading of some of Shakspere's dramas. Last week Tuesday it held its last meeting, and adjourned for the year.

Springfield, Mass.—The Sunday before Easter is known in our church as confirmation Sunday. On that day about twenty people united with the church.

April 5, Easter, was celebrated in the usual manner, the special musical programmes and beautiful flowers attracting many visitors to the services. During the morning service Mr. Gilman formally accepted the beautiful marble baptismal font, the gift of Miss Angelina Stebbins. The Sunday-school gave up their usual lesson to sing Easter carols and listen to a sermon story, after which the children carried home potted geraniums.

At the meeting of the Women's Alliance, April 15, Mrs. Theodore Brown of Worcester spoke on "Denominational Work and Opportunities."

St. Louis, Mo.—Church of the Messiah: Easter Sunday was a lovely spring day, and a very large congregation listened to Mr. Snyder's sermon on "Why do we believe in Immortality?"

In the afternoon both of our Sunday-schools met for a joint service. About three hundred children with their parents and friends listened to the Easter songs and an interesting address from Rev. F. L. Hosmer of Unity Church. On Friday evening the children of the morning Sunday-school had their Easter supper and business meeting.

The Sunday-school supports a bed in each of the Children's Hospitals of St. Louis. After paying the $200, we found we had $27 left. So it was given to the Mission Home to be used for the children's summer outing.

The home is in the crowded part of the city, and cares for only the poorest children. The sewing society of the Messiah makes all the clothing needed at the Mission. This year we have made 479 pieces, and have had 19 sewing meetings, having an average of 29 ladies at each meeting. The Church spends about $5,000 each year on the Mission, and it is very satisfactory work.

Toledo, Ohio.—The Church of Our Father: During the month of April the following subjects were considered at the Sunday morning service by the pastor: April 5, "A Human and Common-sense Easter"; April 12, "A Universe of Law"; April 19, "The Great Awakening; or, The Coming Religious Revival in Toledo"; April 26, annual meeting for the election of officers.

Yonkers, N.Y.—The parish sociable held on March 31 at the Woman's Institute was the largest and one of the pleasantest social occasions in the history of the society. The entertainment consisted of songs, instrumental music, and tableaux from Gibson's "Scene from Life." The audience on Easter morning was unusually large, the carols well sung, and the floral decorations very tasteful. Dr. James Bixby's sermon was on "The Power of an Endless Life." Two new members received the right hand of fellowship. Among Dr. Bixby's recent sermons those on "The Song of Songs," "The Unchristian Amendment," and "Spiritual Light from the Röntgen Rays" have been especially liked and noteworthy.

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THE BOLDNESS OF CHRISTIAN ASPIRATION.

BY REV. CHARLES GRAVES OF HUMBOLDT, IA.

"I shall be satisfied, when I awake, with thy likeness."—PSALM xvii. 15.

The religion of the Brahmans, the merits of which are so greatly exaggerated in these days by those calling themselves Theosophists, awakened aspiration in the believers. But the highest aspiration that ever touched them was the desire to lose all sense of self, all consciousness of whatever kind, and be absorbed, swallowed up, in the Infinite, or, as they called it, Nirvana. There may be and doubtless is a ground principle common to all religions.

That which stirs the human heart to reverence for and contemplation of a life and personality which is felt to be above is the working of some universal truth; and, if its promptings and revealings are *faithfully* followed wherever and whenever they come, mankind will be led to the glorious summits of character which have been created to be the eternal honor of saints.

The men of learning who have tried to read both backward and forward the history of the worlds of man and matter have uncovered this wonderful and impressive truth,—that old orders and creations have fallen to decay when they had given birth to a better form and life, and by their devotion to the part it was ordained they should play had made it possible for the new and better to carry on the plan to higher and fuller issues. This we now know has been the order by which our own bodies have been made as wonderful and glorious as they are. And by the laws that have fashioned and reared this wonderful structure of bone, nerve, and muscle, by these also has the religious and moral life of man unfolded itself. So religious and moral systems fall to decay, not because they are evil, and lacking in all good influence, but because they have reached the limit of their power. It is testimony to the great love of God that systems should die; for, were they to remain, they would but cumber the ground, and smother and choke the new and worthier plants.

It becomes us, therefore, to understand ourselves when we talk as if to level all religious faiths. While we search for the marks of resemblance, we must not fail to fully appreciate the points of difference. And I want us to notice a difference that sparkles in our text, showing where the Jewish religion vitally transcends all the religions of that time. And it is this vital spark that was fanned to the flame of the Christ faith, and is burning brighter and brighter as man awakes to a living consciousness of himself, and rises and works to the full measure of his opportunity and might. When we turn our minds to the people and their faith, we find in the Old Testament scriptures the grand lights are hidden because we chiefly notice their sins and shortcomings. We watch them at battle and sacrifice, and with unfairness to them and to ourselves we shake our heads, and lament at the crudeness of their worship. But, if we rated ourselves and our friends by failings and follies, how poor and

low must be the estimate! We should always be ready and anxious to discover the highest faith and holiest deeds in each and all, for only by these can we realize the worth and purpose of life. When we look into the writings held so sacred by the Jewish people with the desire to find the best, we shall be rewarded beyond measure, we shall stand amazed at the wonderful words that brighten those pages, and be at a loss to account for the deep spiritual insight of the prophets and singers. Bold and daring are many of the utterances, but a boldness and daring springing from a mighty faith in man and God. The yearnings of the prophets are sometimes unspeakable; and, as they strive and struggle to utter and realize them, they seem as if to break down the walls which in their laws and formal faith separate earth and heaven. In their hope to redeem themselves from corruption and infidelity they storm the gates of paradise, and fight for almost equality with God.

It is not that I may extol the Jewish faith that I ask your patience this morning, but to consider with me the bold aspiration expressed in the words I have chosen as a text and its profound significance to us to this day.

"I shall be satisfied, when I awake, with thy likeness." Some scholars make it read, "Let me be satisfied, when I awake, with thy form." But either way the sense cannot be mistaken. If we were to express with emphasis what was in the singer's mind, we should say, "I shall *not* be satisfied until I awake in thy likeness, until I attain thy form." How daring, how bold, what far-reaching discontent, to declare that he will neither rest nor be satisfied till he shall shine with the splendor of the holiness of God! The Brahman sought only to be absorbed, but the Psalmist will not seek nor be content with anything less than likeness with God. Was it thirst for personal distinction or a longing for national glory that prompted this attitude? Was it a bit of selfishness and vanity or an involuntary cry of the soul?

The people of Israel were indeed storm-tossed with eager watching for the Messiah to free them from bondage, and give them supremacy among the nations of the earth. They were at war among themselves politically and religiously.

As a nation, the Israelites were proud and arrogant, treating the heathen, as they called all who belonged to other tribes and lands, with contempt, and in times of prosperity exulting in the belief that they were the favorites of Jehovah. But, although they were swayed by selfish impulses and made bold by a mistaken faith, their bravest and noblest men struck a deeper and truly spiritual chord. The sweetest and most thrilling songs, the mightiest and holiest prophecies, came from their hearts, warmed with the fire of God's purity and perfection. Immortal words, utterances that resound to-day with promise and command, sprang into being from the souls of men who had caught a glimpse of the power and destiny of man. Though materialism corrupted the people, and national vanity marred their religion, we must admit that the Psalmist had broken the bonds of prejudice and soared to the highest heaven. What a discontent it reveals!—a discontent that means progress that will not suffer the human soul to rest in slavery, the dupe of passion, sin, and sense, that makes it impossible for us to live unless we are growing better; a discontent that compels us to become God-like, that chides and rebukes each moment spent in idleness and indifference. They had often been taught to put their faith in vain oblations and sacrificial feasts, that it would be well with them in the end if they would be faithful to the forms of their religion. But a religion that grew out of the lives of people that voiced so bold and heaven-encompassing sentiments as "I shall be satisfied, when I awake, in thy likeness," must prove fatal to every human limitation, be it color, language, race, or creed, and soar away with the human soul to the blest and eternal abode of the God of Righteousness.

Whatever may be our faith concerning revelation, whether or no we cast aside all belief in suspiration, this fact remains untouched,—that the Psalmist found no warrant in history for making so bold a flight. Time and again had he been taught to stand in awe of God. The religious services had abounded in recitations of the terribleness of Jehovah; and the temple singers had repeatedly sung, "God is greatly to be feared." Yet, for all that inheritance and education insisted upon the awful su-

premacy, he dared to break from it all, and aspire to likeness in form with Jehovah.

Could we ask the Psalmist why he dared to be so bold, why he was not content to live on in blind submission to imperial will, why he did not plead for the favor to be admitted even to the outer courts of heaven, he would tell us that the aspiration came unbidden to his lips, and, so far from being proudly bold, he was but singing the song of human duty and destiny.

It was these glimpses of the hilltops of spiritual character, seen by the Hebrew leaders, that gave the Hebrew faith its peculiar power and place in the world. Out of these purest touches came the Christian faith. And this bold aspiration is one of its chief characteristics. It is not a wish to be absorbed, to lose all personality and individual consciousness in God, but a determined struggle with all the forces of sin and darkness to win a character like, in fashion and glory, to the character of God.

I know that those who cling to the belief in the kingship, and not the fatherhood, of God, may feel there is some irreverence in this aspiration. But there can be no irreverence where sincerity is ruling; and, if ever sincerity and inspiration prompted and fashioned an utterance, it prompted and fashioned that of which we are speaking.

Who can refrain from regarding it as bold, and who can lisp it without being thrilled with a sublime endeavor? Oh, what a challenge it was to the people of Israel then, and how deep and holy a command it is to us here and now! It flashed upon the world an unheeded brightness. Few caught the meaning of its radiance, and midst cruel opposition proclaimed the high purpose of life; and since then the world has never lacked men and women who have read the message into their lives, thus keeping the feet of mankind upon the straight and upward way, though a host of forces have sought to defeat the effort.

This aspiration was needed. Had it delayed its coming, human degeneration would have gone on with increased rapidity; and man's condition then is not to be imagined. Man could not, in any true sense, be a child of God, and be forever hemmed in by passion, social customs, and the limits of reason. If he is to work out a destiny superior to the end of the brute world, if he is created with purer instincts and higher aims than his *physical* ancestors, then must the bounds of life be extended, and the model of what he can and must be be sought for beyond the realm of present humanity. It is not a desire to enthrone things in the realm of the supernatural, but because man's progress is into unexplored regions, and because he is ever moving beyond the attainments of the moment. We do not live in a whirlpool, nor does life march us round in a circle; for we are pressing forward to a goal hinted at in history but shining far ahead and above us. Thus the aspiration that seeks nothing less than likeness to God is an unavoidable necessity, when we realize the stuff of which we are made. It stands before us, not as the yearning of a mystic nor the wild song of a religious fanatic, but as the eternal truth, woven in the very texture of the human soul.

The first words of the favorite prayer of Christ, "Our Father," are touched and filled with the same aspiration; and the Founder of our faith never ceased to live out this bold and lofty aspiration.

I have called this the Boldness of Christian Aspiration. Perhaps some of you think it might more truly be called Hebrew aspiration; but the Christian world has magnified and emphasized it continually, and never with more firmness than to-day.

Let us not lose sight of the bold, daring purpose it involves. We are accustomed to speak of the daring deeds of warriors, reformers, and also of the heroes in common dress; but we seldom, if ever, think of applying this term to religious aims and endeavor. Yet the most daring deed in the annals of the world is not to be compared with this determination of the soul to be satisfied with nothing less than likeness to God. It makes man an aggressive creature. Refusing to be bound by the limits of sense, he knocks at the door of heaven. He treads with proud disdain upon the bribes of the tempter; and, gathering every good deed and holy influence unto himself, he makes ready to assault the inward and more stubborn foes of his life. His sword is his confidence in the ultimate triumph of truth and right, and his shield is a firm belief in the divinity of human life. God to him is a father, and this is our evidence that he is

destined to be like him. So, like a loving child, faithful to his own inheritance, he seeks to emancipate himself from every imperfection, does not and cannot be satisfied till he shall awake in the Father's true likeness. Surely, this determination is exceedingly bold. To long and thirst to be as holy as the holiest, as perfect as God, is the loftiest aim within the possibilities of human conception. To dare the power of the soul to bear itself upward through the infinite deeps of life, till it shall find and dwell within the brightness and bounty of its source, is daring and boldness that cannot be measured. Say you it is over-confidence? I will rather believe it unconditional obedience to the eternal and true powers of the soul. It springs from a keen recognition of the filial bonds that unite us each to each, and all to God. It unveils the purpose of our life, and reveals the fearful yet blessed fact that we are moral and spiritual beings; and, as such, our *chief* concern is in seeing to it that we build a beautiful and perfect character.

It is this that fills this aspiration with meaning. Yea, it is the inward activity of the moral and spiritual life that gave birth to this yearning that urges us on and on, filling us with a deep dissatisfaction while we remain a tattered picture of God.

A religious faith that aims lower than this must sooner or later fail. The man or woman who seeks to fashion his life after less noble and holy forms, who cannot or will not believe that human possibilities reach higher and deeper, builds a prison for his soul; and, while his view remains unchanged, the soul beats itself against the bars of dogma and prejudice in fruitless attempts to rise to the full measure of its own nature. Man cannot be satisfied with less than the Psalmist sought. He must ever seek to emulate his God, else would he be no whit greater than the brute. Surely, this thought should stir our hearts to gladness, and confirm our highest hope. Seeing such heights unveiled before us, and seeing also the grandeur that dwells there, awaiting the triumph of human souls, shall we not go forth to life rejoicing, and with that faith and boldness which shall cow and conquer every sin, temptation, and emissary of evil? Knowing that this bold aspiration is the utterance of power and possibilities yet idle within, we can go on our way singing amidst the conflict, and hopeful beneath the most threatening cloud.

There is a thought gleaming in these words which we have so far left unnoticed.

In considering the boldness and daring in seeking to attain likeness to God, we may err in thinking that this is only possible to men and women of opportunity and strength. But here we touch the secret joy and power of pure moral and spiritual life,—that the humblest and most ordinary people may rise upon the wings of faith and aspiration with the same sureness of success.

As the heavens bare themselves in all their splendor to the gaze of all mankind, so every glory of manhood and womanhood is within their gaze and reach. It requires expensive instruments and considerable learning and skill to see and understand the grandeur of the heavens; but whoever has the power to choose, to declare for right and fight the wrong, to such is the purity of God visible, to such is the most perfect character possible, and such can reach the highest heavens. There is no soul, though in the poorest surroundings, but has the power to rise. Yea, to him we sometimes deem helpless against sin and vice is given the power to acquit himself like a man, to rise step by step, at last reaching the summit of human greatness.

The moment we touch real life, the instant we pass the selfish and material limit, we are in the land of true equality. Every one, no matter what his lot in the common day, can win the highest and holiest reward. Out of the most menial duties can be gathered the elements to transform the man and woman into the likeness of saints.

God hides himself in everything. Every *duty* is a part of him, and by taking it into our life we shall become like him.

Oh that we could realize that aspiration means *living!* that, to become like God, we must live like him, that we must not be content nor satisfied till we shall, through patient and faithful living, attain true sweetness and purity of character! "I shall be satisfied, when I awake, in thy likeness, O God!"

It is not only to those whose spiritual windows are of the same shape as yours that you are neighbor.—*George MacDonald.*

A CENTURY OF UNITARIANISM.*

BY REV. CHARLES CARROLL EVERETT, D.D., LL.D.

From whatever point of view it is regarded, the occasion that brings us together is one of interest. If it were merely the centennial celebration of a church, it would be an important event; for such occasions are not every-day events among us. It is also the centennial of a denomination. If we had an ecclesiastical hierarchy, like that of the Anglican communion, this church would be our metropolitan see. We have no such technical distinction, but we can at least bring to it the honor and reverence that are its due. It is not merely because of its age and its priority that we may thus honor it. It has in other ways shown its right to its proud position. Few churches could stand more worthily as the representative of our common faith. We may look upon it as having been, through the changes of these hundred years, to a very large degree fitted to be the leader and inspirer of the churches that have one after the other borne the same honorable, if not always honored, name.

It may be interesting, as it is certainly suitable to the occasion, to glance very briefly at the changes through which the denomination has passed during these years, that we may see how this church has met the exigencies of each distinct period of its history, and thus fulfilled the demands that the century has made upon it.

I. THE PERIOD OF UNITARIAN AFFIRMATION.

We may rudely divide the history of our denomination into three great periods,—the first, the age of Unitarian affirmation, when modern Unitarianism as a denomination began to proclaim its doctrine. It is spoken of as the time of the "Unitarian controversy." In spite of certain differences, the denomination presented, or, seen from this distance, seems to have presented, a fairly united front to the world. It was a time of intense intellectual activity in the sphere of religious thought. The fact that the introduction of Unitarianism, so far, at least, as some of our oldest societies are concerned, was accomplished by the disruption of previously existing organizations added often a certain bitterness to the discussion. Churches cut themselves loose from the societies in which they were embodied with a wrench, something like that of the separation of soul and body. The interest in theology was widely extended in those days. The churches of the sterner and more Calvinistic order had presented religion in a way to defy the reason and to excite the terrors of men, or else to call forth indignant protests from those who refused to accept its dogmas. Thus many were ready for the new truth, while the churches that stood by the old form of doctrine were roused to zealous defence of their position. Through all this eagerness of discussion, this indignation at the dogmas that were preached under the name of religion, this hungering for the bread of life, the Unitarian belief made more rapid gain than was possible after denominational relations had settled into new forms, more than is possible now, when much of so-called orthodox preaching is as broad as some that in the earlier days was heard in Unitarian pulpits. Now creeds seem to be made of rubber instead of iron; and, on the other hand, many find it easy to abstain from church-going if the doctrines to which they would listen in their special churches are unpalatable to them.

II. THE PERIOD OF INTERNAL DIVISION.

The next period that we may recognize in the development of our Unitarian denomination is that of internal division.

This period is separated from that which we have just considered by no line of sharp demarcation. It grew out of it as youth grows out of childhood, and manhood out of youth. The first form under which this division manifested itself was political. At first a few and by slow degrees more of our ministers were moved to protest against the sin of slavery. It was not, however, till the great body of the citizens of the North were aroused to the fierce patriotism of the Civil War that preachers against slavery formed more than a small proportion of our ministers. This subject introduced a disturbing and unmanageable element into our ministry. Preachers who were prominent in this respect were regarded as troublesome members of the brotherhood. Especially were the congregations annoyed and perplexed by such

* Address at the centennial celebration of the founding of the First Unitarian Church of Philadelphia.

manifestations. Those who were moved to utterance by this great theme were apt to be extremely intense in their convictions and their denunciations. One minister is reported to have said that he did not allow his mind to dwell upon slavery, for he noticed that those who did this could soon think of little else. Even temperate speech was very objectionable to many congregations. The committee of Dr. Channing's church kept a certain guard over him, in order that no announcement of an anti-slavery meeting should reach his hands.

With the utterances of Emerson and Parker there came a new element of disturbance. There had always been different wings in the Unitarian body, as in all bodies that have life; but the difference had not occasioned very noticeable contrast. What was later known as the left wing, or what most resembled this, was comparatively small in numbers, in this country at least, and was not obtrusive in the assertion of its beliefs. With Emerson and Parker began what may be called the battle of the wings. The words "conservative" and "radical" were freely used. The proportion of pronounced radicals was at first not large; but they had the courage of their convictions, and made their presence felt. Many ministers took little part in the discussion; but there were probably few that were not more or less conscious of their position in the strife who did not feel themselves more or less conservative or radical, or who did not strive to mediate between the opposing hosts. The great questions were in regard to miracles, the supernatural authority of the Bible, and sometimes as to the supremacy of Christianity itself.

These were trying days for parishes and parish committees. Of the young men entering the ministry, the strongest and most promising were apt to be more or less infected with heresy. When radicalism in theology and radicalism in politics met, as was often the case, in the same person, the situation was grave indeed.

Channing represented the principle of individualism. Emerson in this out-Channinged Channing, and the followers of Emerson went beyond their master. Political radicalism, theological radicalism, and an exulting spirit of individualism,—this combination made sometimes a magnificent man, but not one that the churches found most fitted for their use. One such young man said to me, speaking of his congregation, "They say that I shake their faith; but what is a faith good for that will not bear a little shaking?" When the war broke out, this man became a chaplain in the army. During his service he volunteered to take part as a soldier in some perilous expedition, and was slain. Another, a classmate of mine in the divinity school, a radical of the radicals, brilliant in epigram, eager in mental and physical activity, had been a strong advocate for peace. When the war broke out, it gave him serious matter for thought. He refused to preach until he had decided whether the war was right or wrong. He decided that it was right and inevitable. The next Sunday he preached a war sermon. The following Monday he enlisted as a private. His regiment, pleased and proud that they had a young minister in their ranks, made him their chaplain. During the war, like the other of whom I spoke, he volunteered to share the work and the peril of the soldier, and also fell.

I recall the memory of these two to show something of the spirit that filled many of our preachers at the time. Few perhaps manifested it to the same degree. There was, however, sincerity and earnestness and fearlessness and a lofty ideal of manhood in some of these men, who were a thorn in the side of our parishes. They may in some things have been in error. They may at times have been swept on too far by the joy of the conflict, but they were true men.

It has often been urged that a system by which the minister is dependent upon his congregation for the permanence of his position and the adequacy of his support would tend to produce time-servers. The minister, it has been thought, would be tempted to lower his ideal or to forsake it, in order to keep the peace with the congregation upon which he was dependent. Doubtless many ministers have been affected in this way. The history of the times of which I speak shows that this is not necessarily the case. I doubt if the record of any ministry, no matter by what patronage it is supported, could show examples of greater independence and fearlessness of speech and act than could be found in many of the Congregational churches of America.

During the years of which I have been speaking it seemed sometimes as if cleavage would take place within the Unitarian body, similar to that by which it was

formed, as if Congregationalism would continue to multiply itself indefinitely by a process of germination. The bond that united the elements that seemed at times so opposed was stronger than the force which would separate them. The centripetal impulse held the centrifugal in check.

At last this sense of a common life began to assert itself with more force than it had done before; and the Unitarian Church entered upon what may be loosely called the third era, and thus far the last, of its development,—the era of organization.

III. THE ERA OF ORGANIZATION.

The formation of the National Conference was the formal expression of this sense of unity. It is true that within the National Conference the wings have now and then renewed their earlier strife, but the very formation of this organization expressed the longing for a more real and active fellowship. So far as I have noticed, there is in these later years in our Unitarian preaching fewer formal attacks upon orthodox belief and less insistence upon the points which separate the right and left wings of our church than was formerly the case. I do not mean that such preaching is now out of place as something for which there is no further need. There will, I suppose, always be occasion for the utterance of one's belief in the sharpest way and for the comparison of it with that of others. I am merely stating what I conceive to be a fact. So far as the relation of the two parties in the Unitarian Church is concerned, I suppose that this calm is occasioned in part by the fact that the views called radical have to a large extent found recognition in the churches, and have, therefore, less need to contend for their right to be. But more important than this, so far as the present condition of things is concerned, is the temper of our churches. The tendency is to positive rather than negative utterance, to emphasize what all hold in common rather than that which is peculiar to one and another, to strive to promote religion and morality in general rather than to defend certain dogmas.

I have spoken of this as the era of organization. This is illustrated not merely by the formation of the National Conference. As the organizing tendency of a vine extends to every leaf and tendril, so does the tendency to organization in our religious life extend to the individual churches. Not only is it the era of church parlors and even of church kitchens. Much more important than this. It is the era of organized work in many of our churches in the great cause of charity and reform. The Unitarian body has from its earliest days made its influence felt in this direction. Prof. Peabody in his interesting address in Washington last autumn showed the important work which in the earlier days of American Unitarianism our churches in Boston accomplished for the poor. What is peculiar to the present is that so many separate churches are converting themselves into institutions for practical benevolence and reform. To all this may be added the further organization within our separate churches of associations for general and for religious culture,—Unity Clubs, guilds, and I know not how many others. These movements of the great ocean have made themselves felt in our sheltered bay of the divinity school. Some years ago many sermons and essays bristled with negations. Now the students are beginning to clamor for greater opportunities to study the methods of charities and reforms and the better organization of individual churches.

As I stated at the beginning, the divisions that I have made are to a great extent superficial. Through its whole history our denomination has been doing practically the same work in the same way. Our ministers have sought to bring spiritual strength to their congregations and to all whom they could reach. They have maintained the doctrines of our Church in the specific form in which they held them. They have striven to be of service to the communities in which they lived. If the divisions that I have made are superficial, they are no less real. If I have somewhat exaggerated differences, the differences have none the less existed. They form thus a convenient method of representing the history of our denomination and, what is our present business, of surveying very briefly the work of the Church, the centennial of which we celebrate.

THE PHILADELPHIA CHURCH.

Of the manner in which the lay preachers, who for the first twenty-nine years of its existence sustained this church, maintained the principles of Unitarianism I have no knowledge. We can judge somewhat of the

foundation that they laid from the superstructure that has rested upon it. "Si monumentum quaeris, circumspice." We find evidence of their early success in the fact that under this lay ministration a church was built that would seat between two and three hundred persons. Of the method employed by Dr. Furness in theological controversy we can only say that his method would seem to have been to abstain from it altogether. He believed in the simple statement of his own conception of religious doctrine. Indeed, for the doctrine itself he cared comparatively little. He regarded Unitarianism not as a form of doctrine, but something "infinitely better." He said of it, "It is a spirit,—a spirit of 'love and of power and of a sound mind,' a spirit that may coexist in greater or less fulness with every variety of opinion." Unitarianism as such and the denomination which bears its name counted for as little with him as with Dr. Channing. If the spirit which he loved, and to the furtherance of which he devoted his life, manifested itself in anything of its true beauty and power, he was content, no matter what name it bore. The development of this church, its influence in the community, the springing up of other Unitarian churches in its neighborhood, show that his ministry did not fail in the accomplishment of that which it did not seek, while in the simpler faith and the broader sympathies of the churches that are known by other names he saw the real triumph of the cause that he had most at heart.

THE WORK OF DR. FURNESS.

In what I have called the second period of the development of Unitarianism in this country, the period of political and theological division within the denomination, Dr. Furness occupied a prominent and interesting position. He whom in later years we have known as occupying a position somewhat like that of the beloved disciple, in its loving nearness to the Master, was in these days of conflict also a "son of Thunder." He was widely known as a champion of the anti-slavery cause. In looking back upon his life, he said, "As the pastor of a Christian church, I felt myself *ex officio* the presiding officer of an anti-slavery society." That some members of his society differed with him in this respect cannot surprise us. Dr. Furness gives an account of an anti-slavery meeting in New York in which he took part. The story as he tells it is one of the most vivid and interesting pictures of these times that we possess. He returned full of enthusiasm, which he seems to have expected that his people would share. When, however, he described the scene to one of his parishioners, he was told that there had been some thought of calling an indignation meeting of the church to express the mortification that was felt at his "going and mixing himself up with such people" as Garrison, Douglass, and their like. To the credit of his society it should be said that, on the whole, it stood by him through these troublesome times until all the world could afford to take a position against slavery.

So far as the struggle between the right and left wings of the denomination is concerned, Dr. Furness occupied a position as unique as it was interesting. I do not know whether to call him the most radical of conservatives or the most conservative of radicals. He took for granted that there was nothing unnatural or supernatural, according to the common meaning of these words, in the life of Jesus. On the other hand, he clung to the thought of the personality of Jesus as presented in the Gospels and to the truth of the chief incidents of his life as the Gospels narrate them. Indeed, among those who in the orthodox churches hold to the Christo-centric theology, which has such wide acceptance in these days, there are few in whose thought Christ is more central than he was to Dr. Furness. The labor of much of his life was to bring into harmony elements that seem so directly opposed to one another as the natural and what appears to be the supernatural. If he was always succeeding and always finding that his success was not quite complete and always approaching the problem anew with unabated courage, it was perhaps because the problem, in the manner in which he approached it, was insoluble. The attempt, however, kept the thought of Jesus ever fresh in his mind, and tended also to keep this thought fresh in the minds of his hearers and of the readers of his books.

This constant nearness to the Master added doubtless to the happiness of that life which had so many sources of happiness. "Call no man happy," the proverb says, "till he is dead." As we look back upon the life of Dr. Furness, in spite of

its struggles and difficulties, we may pronounce it happier than that of most. A calling that he loved, literary and general interests that stretched far beyond his calling, friendships unusually wide and close, the honor of those who differed most from him, usefulness and health, the mastery of himself and of his resources during the whole of his beautiful age, make his life seem almost an ideal one. "Say nothing but good of the dead," bids another proverb. This proverb is not needed here. Who could say anything of him that is not good?

Of the relation of this church to the third era of our denominational history it is happily not yet the time to speak at length. It may not, however, be out of place to say that it has met the needs of the present as it has met those of the past. Its interest in the organization of our body is shown by the fact that by the invitation of this church the National Conference held one of its recent sessions here. The church itself is an organized ministry of helpfulness to many who need. The cold water that flows for the thirsty passer-by is a true symbol and expression of the refreshment which the spiritual life of the church offers to those within its reach.

As I close this hasty outline sketch of one hundred years of Unitarianism and of the manner in which this church has borne itself through the changes which they brought, other and larger aspects of the occasion force themselves upon the mind.

OUR DEBT TO THE EIGHTEENTH CENTURY.

We look back over a hundred years, and we see this church, and with it the name and form of Unitarianism, presented to our country as one of the latest and most characteristic gifts of the eighteenth century to ours. It may occasion surprise to some to hear this religious offering spoken of as characteristic of the eighteenth century. We are apt to think of that century as one of superficiality and conceit, of artificiality and of unbelief. We think of the sneer of Voltaire, of the sentimentality of Rousseau, of the selfish philosophy of Helvetius and the materialism of Holbach, of the warfare of the Encyclopædists on what was held most true and holy. We think of the French philosophy as representing only in a more intense form the general style of thought of the century, which indeed it had largely influenced, as it had been influenced by it. We think of the negative philosophy of Hume and the mechanical philosophy of Hartley. We compare Pope and Swift, who ushered in the eighteenth century, with Wordsworth, who ushered in the nineteenth. We think of the profound philosophy of Hegel and of the lofty and reverent poetry of Tennyson and Browning and other singers who have glorified our age. If the eighteenth century at times caught a deeper note, we see in it the prelude to the better age that was to come. Even in the matter of religion Paley with his somewhat mundane theology and ethics seems to us to represent the best that the establishment of the century had to offer. The freer religious thought often found its most congenial expression in the somewhat cold and often vague faith called Deism, while in Methodism we have the protest of the warm religious heart against the formalism by which it was surrounded. If we look at the outward world, we are tempted to accept the madness and the terror of the French Revolution as being the final outbreak of all those negative forces which had been working in darkness, though bursting forth now and then through these years of unbelief. Then we think of the proud name which this year of negation claimed for itself. It was the age of enlightenment, of *Aufklärung*. It felt that in it the world had reached its age of reason.

This is, I say, to a large extent the general notion in regard to the eighteenth century. Of course, the picture is exaggerated. Of course, it leaves much out of the account; but we must admit that it is not wholly without truth. In spite of all this, I feel that we should on this occasion recognize the mighty debt which we owe to that century which, as it was about to depart, gave us this church, with all that it represents. We look down upon it; but how did we reach the height from which we look down upon it? How did we obtain the great blessings which we prize, and rightly prize, so highly? Think of the conditions which the eighteenth century had to meet. Think of the darkness of theologic creeds. Think of the oppression of the Church. Think of the oppression of the State, especially in France, whose negative thought through those years of what we call irreligion struck to so large an extent the key-note for the rest of Christendom. Think what must have been the style of that Christianity which had so presented Jesus that Vol-

taire could see in him only a wretch that should be crushed. As the French Revolution, with its thunder and smoke and the cleaving asunder of the very foundation of the earth, was hardly more than was needed to clear the ground for a freer and better time, so the negations of the century were hardly too many and too strong to disturb the basis of bigotry and intolerance that strove to make freedom of utterance and advancement of thought impossible. Did you never see a landscape where powder and axe and fire seemed to have done their worst, leaving the sward upturned and the ground disfigured by stumps and charred branches and scattered rocks; and, as you looked upon it, did you, perhaps, blame the Vandalism that had wrought this destruction? But, when you passed again, and saw some stately building standing in the place of this desolation, and looked upon smooth lawns and gardens beautiful with flowers and trees standing fair and stately, freed from the lesser growths that had cramped and obscured them, have you not felt grateful for the destruction which you had at first condemned? Something like this was the work which the negative forces of the last century were performing. Even the materialistic and mechanical philosophy of the time had its place. Men felt that here at least the ground was solid beneath their feet. Thus was the way prepared for what seems to us the better world in which we live. Even Priestley, whose memory we so love and honor, was a true child of his century. In his love of science he shared its best. He shared also to the extreme its philosophic theories. He did not hesitate to call these by their most objectionable names. He did not hesitate to avow himself a fatalist and a materialist; but with all this he possessed the most beautiful religious faith,—a faith without dogmatic narrowness, the sweetest and most childlike trust in the infinite Father, in whose controlling guidance he felt secure, a trust in the strength of which he could enter upon the sleep of death as quietly and as hopefully as he could sink into the rest of a night. This simple religious faith had grown upon the ground which negative criticism had cleared. It was through the struggles to which I have referred that the eighteenth century was able to present to ours one of its best gifts, our Unitarian faith. In it religion, purified by the fierce criticism that had been turned upon it, entered upon a fairer and purer life.

I have spoken as if it were for us that the eighteenth century had doubted and denied and mocked, and had striven to lay the foundations of belief upon the solid ground of the material world. We certainly enjoy the results which that age made possible. We enjoy our political and our religious liberty. We can think our own thoughts and utter them. We can go about our own ways, and do quietly our own work, and enjoy our homes in peace. We may well be grateful to the age that did so much for us. We may naturally feel that it was for us that the eighteenth century fought and labored.

As we look more closely at ourselves and our surroundings, we may, however, doubt whether we are not claiming too much, whether we are indeed the real inheritors and proprietors of all this fair accomplishment.

RESPONSIBILITIES OF LIBERTY.

What a magnificent thing is liberty! How through all the ages of the past have men suffered for it and died for it! How have they consoled themselves through hardship and sacrifice by the vision of the coming time, when, partly through their labors, man should be free! Well, freedom is at last secured. What prophets and righteous men have desired to see and have not seen is the reality in the midst of which we dwell. If these seers could behold the reality, do you think it would seem to them quite to fulfil their dream? They saw men in their vision seriously gathering to select their best and their wisest to frame and execute the laws that should protect, while they did not hamper, the activities of life. They saw in their vision those thus called to high places entering seriously and reverently upon their work, consulting only for the best good of their country. This they saw in their vision: would they see it in the reality? Liberty they might have pictured as a tree, beautiful in its growth, its leafage, and its fruit. If they could behold the present, they would see the tree strong and stately; but how defiled would they find it by the corruption that feeds upon its fairest leaves, and spins its loathsome nest even on its loftiest branches! Are Americans in love with liberty? Why, then, do so many, against their better judgment or without

serious thought, follow their political leaders, or idly stand aloof, raising no arm against the tyranny that is working mischief for our best interests? Why do so many create masters for themselves, at whose command they give up the right to earn their daily bread? We have no kings, so we make them, or oftener let them make themselves; and I cannot see that they are better than those our fathers cast aside.

No: we are not yet the rightful heritors for whom this splendid preparation has been made. Like the men in the story, who found themselves in the palace of the giants, we do not feel ourselves quite at home in the grand halls which the past has built for some coming race. We are still workmen, whose task is to prepare, unless we are idlers, wandering here and there, surveying the majestic piles. We play at ownership. We place ourselves on the waiting seats. We speak from the vacant tribunes. Even in the large and open church we do not yet feel ourselves quite at home. Upon its walls hang the consecrated weapons. We are not yet wholly fitted for their use. How many hands can swing the sword of the spirit which waits for him who shall therewith vanquish the world? How many brows bear altogether worthily the helmet which is the hope of salvation? How many arms uplift with glad confidence the shield of faith? But they will come,—they for whom all this was builded and prepared. We listen for the distant music that shall herald their approach, for the tread of their coming feet. They shall come, that nation of patriots, who shall know what it is to prize and to use the dearly bought liberty that to us means so little. They shall come, the law-givers, who have a sense of the honor and the responsibility of their high calling, to whom political life is neither a game nor a speculation. They shall come, the Christians, for whom waits the armor of the Lord, the hand that shall draw from its resting-place the sword of the spirit, as Siegmund drew forth the sword Nothung from the ash-tree in Hunding's house, and shall wield it as the one to whom it rightfully belongs.

The nineteenth century has been but a sharer in the work of preparation which the eighteenth carried on so far, but did not finish. O better age that is to come, we, too, may make the humble boast that we have done something to make ready for thy presence! Thou wilt find the might of the steam and of lightning waiting to do thy bidding! We are meanwhile playing with that which thou wilt use. Thou wilt find the land swept clean of slavery. Thou wilt find a religious life more large and free than it has ever been before. Thou wilt find walls of bigotry, not yet indeed removed, but yielding, and here and there ready to fall. The Church and the State are here. Come, and take possession of thine own.

But what if the twentieth century should be like the nineteenth and the eighteenth, only a workman busied in the preparation,—not he that should come, but one still looking for another? What if the later ages as they succeed it and one another should be carrying on simply the same work, making ready for that kingdom of heaven, the thought of which still lures them on? We know not what the end shall be, whether that holy city which John saw in his vision shall ever be established on the earth and into it shall enter nothing that defiles. Can it be that we are looking for it where it is not, and thus fail to see it where it is? While we strain our ears to listen for its coming, perhaps it may be, in a form for which we did not look, already near us. While we pray, "Thy kingdom come," and wait and watch for the fulfilment of our prayer, we hardly listen to the words of Jesus when he says, "The kingdom of God is within you." No matter how corrupt the State or how weak the Church may be, the kingdom of heaven is established in the heart of every one who is striving to shape the outward world according to the vision witnessed on the mount. Thus the ages stand on a grand equality. All are preparers; but, so far as they are really eager in the work of preparation, they already enjoy something of the fruition of their labors. What coming century will have a hero purer and nobler, more simple-hearted and more strong, than he by whom this church was founded a hundred years ago? Who will say that the kingdom of heaven had no place in the life of him who, had he remained yet a few short months, would have been the centre and inspiration of this occasion, though our reverence would have been more silent? And were there none for whom he opened the way into the same glad fellowship? Thus, while we do not know whether the ideal of a social state toward which we strive will ever find complete fulfilment, or whether, as in the geo-

metrical mystery, there will be continual approach, with never an actual meeting, we do know that every approach to that complete result brings blessing. We know, too, that all who long and strive for its fulfilment are already citizens of that heavenly kingdom. Thus we may still look forward to the better time that is to come, and call our greetings to the future race, who will use more worthily than we the priceless gains the past has won, while we know that the better time, when it shall come, will show no nobler heroes than some that our own age has seen, no nobler than earlier and darker ages have beheld.

We have, then, this paradox: the kingdom of heaven is always coming. Yet it is always here,—a paradox perhaps to the understanding. May many of us find its solution in our hearts and lives!

Now let us bid this venerated church Godspeed as it enters upon its second century, and pray that in the double function of preparation and accomplishment its future may be even nobler than its past.

IN EGYPT AND PALESTINE.

I have not forgotten the very cordial invitation of the editor, extended to me on my departure for India, to share my sight-seeing and experiences not only in that land, but in others also which I might visit, with the readers of the *Unitarian*. Want of time alone has prevented my writing more about the three months which it was my privilege to spend in India, every day of which was of course crowded with interest. The past two months have been given to tours through Egypt and Palestine. Possibly a few notes regarding these may not be unacceptable.

Of the four weeks spent in Egypt, thirteen days were given to its two most important cities, Cairo and Alexandria. Probably most persons acquainted with the two will agree that the Alexandria of to-day contains much less of present interest than its sister city. It is too near Europe to be thoroughly Egyptian. It strikes one as a not very pleasant mixture of the Orient and the Occident. Its commercial importance is considerable, having greatly increased within the past few decades. Its main interest, however, is to be found in its history. Its ancient career was a most striking one. For several centuries Alexandria was little, if any, less influential in the world than Rome. Especially is it historically interesting to a Unitarian, because it was the headquarters of that great theological movement which changed Christianity from Unitarian to Trinitarian. Indeed, as one walks its streets, it is difficult to avoid asking the question: Which is to be regarded as most truly the cradle of the Christianity of to-day in its more dominant forms, Jerusalem, Rome, or Alexandria?

Cairo is a city of great present interest. It is the largest city of Africa. It is the most important Moslem capital in the world, after Constantinople. Though European thought, language, and dress are slowly creeping in, yet the traveller still finds in all its older parts the real Orient. Cairo epitomizes Egypt almost as perfectly as Paris does France, or London England; and Egypt's natural affinities are with Asia, not with Europe. One is especially impressed with this on coming to Egypt, as I have done, after a winter in India. Cairo is a comparatively modern city, as one counts time in Egypt, since its history goes back only to the time of the early caliphs; but there is so little change in these regions that I suppose one sees in the life of to-day essentially the life of ancient times. One important connection Cairo has, of the most direct kind, with the Egypt of the distant past. It is the great Museum of Egyptian Antiquities, now located at Gizeh, just across the Nile from the main city, on the road to the Pyramids. The British Museum is very rich in material illustrative of Old Egypt, but this Gizeh Museum is very much richer. One wants to spend weeks and months studying its treasures. As one passes through its labyrinth of great rooms, all filled with priceless historic wealth, and as thus four thousand years of the most remarkable civilization of the ancient world moves like a panorama before him,—a civilization which was old before Homer or Moses or Abraham was born,—one instinctively bows his head with an awe never felt before.

From Cairo we took a two weeks' tour on the Nile, going up as far as Karnak and Luxor; that is to say, to the ancient Thebes. Here are found by far the grandest of Egypt's ruins. Memphis has left little of a physical character behind to tell of her an-

cient greatness,—only two or three colossal statues and the Sakkara tombs. But Thebes has left a wilderness of tombs and statues and obelisks and vast temples, which for thousands of years past have been, and for thousands of years to come will be, the wonder of the world. At many places on the Nile we found fine ruins, worth coming far to see; but those at Thebes overtop all others.

We found the Nile wonderfully full of interest, too, entirely aside from the ruins. Besides being the most historic, the Nile is in many ways one of the most remarkable of rivers. It is very majestic in the broad sweep of its waters. The valley through which it winds is unsurpassed in fertility. I never saw finer wheat-fields, even on the rich prairies of Illinois or Minnesota; than lined its banks sometimes for miles and miles without a break. There are far more trees in Egypt than I expected to find. The striking and unique beauty of the stately palms and numerous palm groves one can never forget. The green of the strip of fertile land, from three to ten miles wide, along the river, is very deep and rich, and forms a most striking and picturesque contrast with the gray desert sand and with the many-colored rocks of the great cliffs, which rise, sometimes near and sometimes far away, on either side of the Nile valley. Two weeks on this remarkable river enables one to realize the meaning of the old saying that Egypt is the gift of the Nile. One no longer wonders that the ancient Egyptians worshipped as a god the beneficent and majestic stream to which they owed their very existence.

From Egypt we went to Palestine. Quarantine regulations, caused by fear of cholera, delayed us three days in landing. Our sight-seeing was also somewhat interfered with, at first, by several days of steady rain, and the almost impassable streets which such rains make in Jerusalem. But, when the skies were once cleared and the mud was gone, our expectations were more than realized. In Jerusalem and its vicinity we spent ten days, including the two Sundays, which the Greek, Latin, Armenian, and Coptic churches here celebrate more elaborately than any other days of the year; namely, Palm Sunday and Easter. We were glad to see those celebrations, since they have a place in Oriental Christianity; but, oh, the superstition, the mummery, and the downright fraud (as in the pretended miraculous creation of the "Holy Fire") which are connected with them! The central place of these festivities (one is almost tempted to say orgies) is the Church of the Holy Sepulchre, which on these high days is thronged and crowded almost to suffocation from earliest dawn till midnight, largely with poor, fanatical pilgrims from Russia, Armenia, Spain, and a dozen other lands, who have come here as a supreme act of devotion. So bitter is the rivalry and hostility between the different Christian sects, particularly the Greeks and Latins, that a guard of several hundred Turkish soldiers has to be stationed all through the church to prevent fighting, bloodshed, and loss of life, which have actually occurred several times in the past. What a spectacle is this which Christianity presents to that Mohammedanism which it wishes to convert! Indeed, for a Unitarian the painful side of a visit to Jerusalem and of a tour through Palestine is the low and degraded form of Christianity which he everywhere meets with,—a Christianity advanced scarcely at all beyond the darkness of the Middle Ages,—which shuts every supposed sacred spot within ecclesiastical walls of church or monastery, and shows you tombs of Adam and Noah and Melchizedek and John the Baptist, and pieces of the true cross, and rocks that were rent at the crucifixion, and places where miracles were wrought, until you turn away confused and dazed and sick at heart, and almost tempted to believe, as a good orthodox minister said to us, that the whole story of Christ and the other Bible characters is a fiction. Happily, however, this is only one side of one's Palestine experience. For us it was the smaller side, for we resolved from the beginning largely to pass by these creations of pious ignorance, and to give our attention to those things which are of permanent interest to all intelligent students of the Bible.

If Greece and Rome are worthy of study because of their great history and associations, certainly not less are Jerusalem and Palestine. Of course, everywhere we found much uncertainty as to identification of places. Yet a great deal is known. Much

that was in doubt twenty-five years ago has been made clear by the valuable work of the Palestine Exploration Society. Much, too, has never been in doubt. The general physical features of the country remain what they were in the days of Jesus and David and the patriarchs. About these there has never been any question. The walls of Jerusalem to-day may not stand precisely where those stood upon which Jesus gazed. But as to the essential location of the city there is no doubt. So, too, with Nazareth and Bethlehem and Hebron and hundreds of other places of first importance in connection with Biblical history. The whole land is alive with sacred associations. Hardly a mountain, valley, or village can be found which is not connected with the life of some important character of the Old Testament or the New, or with some event that has woven itself into the thought of the whole Christian world.

From Jerusalem we made excursions by carriage to Bethlehem and Hebron, and on horseback to Jericho, the Dead Sea, and the Jordan. Then, in company with fifteen others, mainly Americans, we engaged horses and tents, and travelled the whole length of the land north to Bethel, Shiloh, Shechem, Samaria, Esdraelon, Nazareth, Cana, Tabor, the Sea of Galilee, Lake Merom, Dan, Cæsarea Philippi, Mount Hermon, and Damascus. Here we left our tents and horses, and went by rail and carriage to Baalbek, to see the wonderful ruins; and from there to Beyrout, where we took the steamer which is now bearing us northward toward Athens, Rome, and London.

I do not wonder that the Jews used to think of Jerusalem as "beautiful for situation." Few cities have a situation either so strong for defence or so picturesque and striking, standing as it does on low mountains or high hills, surrounded by loftier mountains. But a visitor coming from the West can scarcely conceive of streets so narrow and crooked and dirty. Outside the walls, however, on the north and west, a fine, clean, well-built new city is springing up, which has already a population as large as the old, and covers an area twice as great as that enclosed within the walls. The environs of Jerusalem, as well as the city itself, are rich in historic associations. One whole day, from early morning until sunset, —a red-letter day in our lives never to be forgotten,—we spent on the Mount of Olives. Other experiences which have taken their place among the most sacred of our lives are a morning at Gethsemane, an evening on that hill north of Jerusalem which is more and more coming to be regarded as the probable Calvary, a visit to Bethany, and a walk along the old path which Jesus almost certainly trod on his journeys back and forth between the great city and the home of his dear friends in the quiet village, an afternoon on the hill back of Nazareth, which I cannot but believe must have been a resort to which Jesus often went in those years before his public ministry began, to meditate, to pray, and to enjoy the wonderful view,—one of the widest and finest in all Palestine,—an hour on the Mount of Beatitudes, an afternoon and a morning at the Sea of Galilee, beside whose blue waters the Great Prophet uttered so many of his loftiest teachings and did so many of his mightiest works.

Persons who visit Palestine are sometimes disappointed. I have not been. The land is small, mountainous, rocky, rugged. It is a Switzerland, a Wales. As in Wales and Switzerland there are many fine valleys, so there are here. The soil of the land is far more fertile than I expected. The highest hills and mountain sides, when cleared of their stones and terraced, as so many of them are, produce excellent crops. I thought I should find little of Palestine under cultivation. Instead of that a very large part of it is under cultivation. Fields of wheat are to be seen everywhere, ranging in size from a few square yards on a stony mountain side to hundreds of acres in the rich plains. It is an inestimable injury to the country that it has been so completely denuded of its natural forests; but the vine is raised extensively, and there are plantations of olive, fig, and mulberry trees, some of them extensive, in all parts of the land.

Two things are needed to make Palestine prosperous. One is a good government. The other is education. Given the former, the latter would follow. With the two, Jerusalem would regain much of her ancient glory; and Judea, Samaria, and Galilee would become once more the home of thrifty and happy peoples. In spite of the law prohibiting the immigration of Jews to

Palestine, they are coming in large numbers. The Jewish population of the land has doubled within a few years past. Within a little more than a decade Baron Rothschild has established some nine or ten agricultural colonies in different parts for Jews driven out from Russia and other countries by persecution. To visit these colonies and see the industry and thrift is a delight.

Many portions of Palestine are well worth visiting for their scenery, entirely apart from their historic interest. But, when we come to add the associations, many of them of the most sacred character, that cluster around nearly every inch of its soil, we then see what a visit to its scenes must mean to any one who loves the Bible, or who cares for the great forces which have wrought for the moral and spiritual elevation of the race.

J. T. SUNDERLAND.

On the Mediterranean, April 23.

ORTHODOX OR UNITARIAN.

II.

Personal religion, religion as a soul experience, put in the foreground by the evangelicals, and awakened and promoted by frequent revivals, and followed up persistently by weekly or semi-weekly social religious meetings,—such are the method and practice I spoke of in a former article as distinguishing the more successful orthodox propagandists and church organizers and extensionists, quite in contrast with the general Unitarian method and practice, but indicating, on a rudimentary plane, what Unitarianism might be and accomplish on a much higher plane, and when it will some time prove itself to be "the power of God unto the salvation" of the many as now only of the few. As the "gospel of the blessed God," as Mr. Savage has enthusiastically called it, it has the potency and promise in itself of being an awakening power to dormant religious natures and even to many "dead in trespasses and sins," as well as the illuminating and inspiring influence that it now is, and long has been, to many devout and aspiring souls, even of orthodox faith, but constantly looking for "more light to break forth from the Word of God." And in the sermons and other writings of Channing especially they have seen much of this "more light" brightly shining, and which they freely and gratefully acknowledge and faithfully follow, to their good and joy; and Episcopalian Dean Stanley had the courage to honor and praise Theodore Parker, even in Episcopal pulpits of this country, for his great gifts and his contributions to theology and religion; and even Rev. Frederic W. Robertson, of blessed memory, reveals, in one of his addresses at least, the influence of both Parker and Martineau upon him. So, if Unitarianism is not a dream or a fancy, but the truth of God, it is yet to put forth even an awakening power that few have yet dreamed of, and when it will drive the proverbial "coldness" so often attributed to it, and all indifference and agnosticism, and social exclusiveness and clannishness, from its churches, and the prayer, so long prayed in vain, be answered:

> "On thy Church, O Power Divine,
> Cause thy glorious face to shine,
> Till the nations from afar
> Hail her as the guiding star."

And it must be substantially this or nothing,—nothing better than "cunningly devised fables"; for, certainly, nothing less can be hoped for and anticipated from a gospel that proclaims the fatherhood of God, the sonship to him of man as in Jesus the Christ, the brotherhood of the human race, the superiority of good over evil in the universe, and, according to the apostle Paul, the good at last triumphant, when "God will be all in all," and the half-believing, hopeless ones, instead of being an "advanced" class, are far behind Jewish Isaiah in his prophetic announcement of the good time coming to bless the whole earth.

And who would not like to see some of our specially able ministers, or sons of the Spirit, if not ministers of free and fluent speech, trying the revival or awakening and converting method?—speaking out of their own spiritual experiences, often so rich and full, when most alone with God on their mounts of transfiguration, with such a wealth of faith, hope, and love to communicate that they would be sure to reach the hidden, secret springs of religion, in many sleeping or sluggish souls, even simultaneously, so that they would say to each other, Come, let us return unto the Lord, and with our hearts made glad and grateful under the influence of the message of good

tidings of joy and hope to which we have listened, and see for ourselves if these things told us be true,—if God will also visit us with his life and light. And what kind of a church, all following on in this newly awakened spirit, would be the result? Some time it will be seen in the grandest awakening, else we shall continue to be a small and comparatively uninfluential denomination, and some new orthodox denomination will develop and grow up to or beyond even Channing's ideal of "the church," not only "win souls," through Christ, to God and the divine and eternal life, but carry them forward in steady progress toward the perfection in character, life, worship, and work to which all are called.

But, What unreasoning and unreasonable enthusiasm is the above! many may say. But, when we are told of "the great and dreadful God" of Calvinism, shall we call that fanaticism, and turn from it to atheism or agnosticism? or when we hear of kindred dogmas about man's nature and duty, or of an eternity of misery and woe for three-quarters of the human race, shall we turn from it all in disgust? or shall we seek till we find higher and better views of God, of man, of the church, and of all human destiny, as Unitarians, Universalists, and other liberal Christians have done and now are doing, with the "new orthodox" for efficient coworkers and sometimes associates? Surely, the latter; and religion is certainly too vast and world-wide a power and influence now to be ignored and turned from as a mere fungus or excrescence of the human race. And how very little influence does Mr. Ingersoll, with all his almost matchless gift of speech and with his coadjutors, have upon even the most superstitious sects to retard their growth and influence! and much less upon the most advanced sects. And it is always only true religion—it must be *religion*—that retards and puts down false religion, as Garrison and the great anti-slavery movement most clearly proved in their times. And the pro-slavery church feared them more than it did all the avowed infidelity of the world; and atheism and agnosticism are not only the most unsatisfying dogmas known, they are also the most uncertain,—mere negations, with no discovered foundation to rest upon. And, if we do not drift from Unitarianism with its God of Love and universal Father, and all the blessed things for time and eternity that naturally grow out of the great idea, why turn from rudimental and too exclusively emotional and sectarian religion and its methods, repudiating them all as superstition, instead of going up higher and using and faithfully applying higher, broader truths, in the use of higher and corresponding instrumentalities to quicken dormant souls into new religious and spiritual life and to lead them on and up nearer to God and to heaven? and yet fully respecting others' religion, to theirs even higher than ours to them, and also their methods and instrumentalities, which they use so sincerely, so honestly, and so effectively in organizing churches and constantly enlarging them, and while so many "liberal" churches do nothing directly in that line, and as often decline as grow. Think on these things.

W. H. FISH.

MINE AND THINE.*

IV.

Last year the orthodox Congregational Church built two churches a week, or 104 for the year. In thirty years we have built 150.

By the time Oklahoma Territory was a little more than a year old it contained seven orthodox Congregational churches.

Rapidity of erection does not necessarily mean good building; but the Congregational Church has had years of experience in organization, and its people have been trained for generations to give. Our Church is comparatively new, as an organized whole; but its work of presenting something more worthy of humanity than Calvinism has been far-reaching, and the economy enforced by a small purse has trained it well in business methods, and few of its plantings die out. But we as individuals fail to stand by our Association. It is no easy honor we confer upon any person whom we elect to be a director. The board of directors must first of all borrow money for the coming year. It has no balance at the bank; for we are just a year behind with our subscriptions, which should all be in before the annual meeting, so that plans for the work can be

* A series of articles appearing in *First Parish Recorder* of Milton, Mass.

made at the start. As a further responsibility, the directors must listen to all the calls made from North, South, East, and West, balance needs, and, hardest of all, refuse many.

This church of ours could do more than at present to help spread our doctrine. It could unite with two or three other societies, perhaps Mr. Mott's and Mr. Shippen's, in paying for the printing of a sermon, by some one of the three ministers, in the Milton *News* and Dorchester *Beacon*, at least once a month. The sermons of Mr. Savage at one time appeared every week in the *Commonwealth*, and of Mr. J. F. Clarke in the *Gazette*. The selections could be put in pamphlet form, and appear in the porches of the churches for free distribution, and be used by the branches of the Post-office Mission. Annual subscriptions to these sermons would help defray the expense of printing. Every one of the sermons preached by Mr. Stebbins last year on the "Lord's Prayer" would have done good work if so circulated, and doubtless many a mother would have been helped in explaining to her child words which are often puzzling to mature minds. We could also buy other pamphlets and copies of the *Christian Register*, and have them on a table in our porch for those who want them; and we should have a notice of our services appear regularly, as part of our necessary annual expenses, in the Milton *News*. Everybody does *not* know when they begin and who is our minister. Our town is much nearer to a great city than it was fifty years ago, transient visitors are not infrequent, and we must not go to sleep. Besides, these plans will enlarge our minister's power for good and strengthen him in his work. It has sometimes been suggested that such men as Dr. Hale, Mr. Savage, and others of our strong preachers should not have parishes, but should be set at large on missionary tours. The church at New Bedford sent Mr. Potter on a year of such service. There are many different needs in the field; and, as part of our help, we could, by meeting ourselves all the expenses involved, fill our own pulpit and send our minister for three or four Sundays annually to give aid to some less prosperous church near home.

These small enterprises will cost money *every year*, but we shall be selfishly satisfied if we rest content with our present possessions.

ALTER EGO.

AMERICAN UNITARIAN ASSOCIATION.

Report of the Board of Directors.

To the Members of the American Unitarian Association: —

It is impossible to define the relations which now exist, or ought to exist, between the American Unitarian Association and the churches. Originally, the Association was, in the narrowest sense, a union of individuals for missionary work. Its constituents gave their money, and on their own responsibility appointed directors with executive officers, whom they charged with the duty of producing union, sympathy, and co-operation among the churches; of collecting information, circulating literature, supplying missionaries, and assisting churches and ministers with insufficient means. Being a private corporation, the Association had no authority, and not even an advisory function, among the churches and ministers, excepting in new missionary movements.

With the change to representative government in the Association came the beginning of a new relation to the churches. Insensibly there has grown up a demand upon the Association and its officers to come into closer relations with the older churches. Whereas, a few years ago, it would have been considered an intrusion for the officers of the Association to offer advice or even to visit them without invitation, there now comes from these churches the frequent complaint that they are overlooked and unvisited.

This fact points to a change which is almost revolutionary in the attitude of our Unitarian churches, and indicates at least a half consciousness of the perils which surround independent religious organizations in America. While the directors of the Association have no wish to assume authority, or even to offer advice, they believe that the need of a closer fellowship and a more sympathetic organization cannot be too strongly stated.

We are surrounded by great ecclesiastical organizations, compactly organized, trained to give their money for strictly denominational purposes, intent upon publishing their creeds and extending their power. Before the churches that exercise authority and submit to authority, the forces of Congregationalism in both branches, Orthodox and Unitarian, are at a disadvantage. We are often told that liberal ideas in these churches will do our work for us. So far as the permanence of liberal organization is concerned, liberal Orthodoxy is a source of weakness. In any church it seldom survives the personal influence of the minister who preaches it, and it often deludes our

people with the notion that all the world is becoming liberal and tolerant. Meanwhile they who exercise authority are quietly making their organizations compact and irresistible. Were the liberal churches of America to go out of existence, there would be only scanty hospitality extended to the liberal thinkers in the other churches.

Some indistinct consciousness of these new dangers and new duties is making itself felt in the minds of individuals and churches here and there. From a central point of view, it appears that the need of co-operation is general. Now and then a church glories in its independence until it discovers signs of internal decay. Now and then a minister vaunts himself as if he were not of the body. The exigencies of candidacy, however, commonly bring him to a better point of view.

If in the great cities our cause languishes, little can be done toward building churches in smaller towns. In Boston, New York, Philadelphia, Cincinnati, Chicago, St. Louis, San Francisco, and other centres of great influence, any weakening of the churches is felt everywhere. The time may come when it will be necessary to concentrate all our forces upon each one of these cities in turn. It is no longer possible, therefore, for the directors of the Association to draw any straight line between the churches which are independent and those which are assisted. We have about four hundred and fifty churches, and we must all stand together. We must enlarge our constituency, and do our part to encourage and defend all new interpretations of truth.

Many and urgent demands are made for the presence of the more eminent leaders of Unitarianism in the various parts of the country. Some difficulties are in the way. Those whose names are mentioned and whose presence is invited are mostly overworked, and unable to meet the many demands now made upon them. At the best, they can visit but a few churches. Those left unvisited often complain of neglect. Your directors suggest that the churches and conferences desiring such visitation themselves arrange local meetings, gathering their forces from as wide an extent of country as possible, making a program for a convention, and then asking the Association to supply one or two of the best speakers available.

During the past year your directors have given most serious and prolonged attention to the various departments of our work. It has been their purpose to maintain in strength all healthy enterprises, and as quickly as possible to reach the place where they might push forward to new enterprises.

The system of superintendency which was so carefully planned by the National Conference and the Association has not failed. The fact that the resignations of three superintendents have been accepted, and that no successors will be immediately appointed does not indicate any lack of confidence in the system. Rev. C. W. Wendte resigns because he can no longer carry the double responsibilities of a superintendent and a parish minister. Rev. G. L. Chaney and Rev. T. B. Forbush have offered their resignations because the amounts which can be appropriated in their respective departments do not, in their opinion, justify the expenses of their offices. The plan was well made, but it was based on the supposition that the Association would have about $150,000 to spend each year. For the present these offices will remain vacant, in the hope that, while churches already established are being brought to self-support, new enterprises may be prepared which will not call for a large expenditure of money. With these things in mind, your directors have reached and put on record the following recommendations concerning the work of the ensuing year:—

1. That the policy of granting continuous aid to dependent churches be gradually and judiciously discontinued.

2. That, where appropriations are continued or made, they be continued or made primarily to churches, societies, or organizations which have developed through local interest and enthusiasm, and as far as possible concentrated on important enterprises.

3. That a large proportion of the funds of the Association be used for the support and extension of our work through the literary agencies of the denomination.

To this end your committee suggests that steps be taken as soon and as fast as practicable, in co-operation with the Branches of the Women's Alliance, to systematize and extend our Post-office Mission work.

And when, in the course of this work, places are found which, though not yet ready for the establishment of churches, are ready for a preparatory and educational work, it is recommended that organizations be formed as centres for the study and distribution of our literature. Such bands might co-operate with our Post-office Mission work, and keep a Loan Library of some of our best books.

It is further recommended that, when students of libraries apply for our books, they shall be supplied with those which represent our best thought and our present position and outlook.

4. That the general fund be reimbursed by the careful husbanding and investment of bequests.

5. That at the September meeting of the board the treasurer report the estimated income for the current year, and the Execu-

tive Committee recommend a distribution of the estimated income among the following departments of our work: Maintenance, Publication, Foreign Missions, and Home Missions.

The resolutions have already been printed, and therefore have already been misunderstood. It is not the intention of your directors to discriminate against any portion of the country,—north, east, south, or west. It is not their intention to cast off dependent churches which are valuable and properly dependent. It is not intended to check the process of church extension. It is the intention of your directors to lay more stress upon the organizations of societies which will not call for the regular services of a minister, and will not depend upon appropriations from the Association; to extend more widely, if possible, the influence of our literature; and to make our literature, so far as it may, serve the purposes of a living ministry. It is believed that little good can be done by attempting to force Unitarianism upon any reluctant community. It is desirable to foster all movements, however small, which have come out of local interest, while at the same time money and the support of a settled ministry must be reserved for important movements, and for the most part concentrated on centres of influence. No judgment is passed in these resolutions on the ministry in college towns; nor is any intention expressed of creating a new form of mendicancy by publishing large quantities of literature to be given away. We hope to increase the publication, sale, and circulation of the best religious literature attainable.

The Japan Mission continues with an appropriation about one-half as large as that of 1892. Your directors are divided in opinion, some holding strong convictions in favor of sending money where it will do the most good, whether at home or abroad; others believing that the state of our treasury does not justify any foreign expenditure; while others still have the old prejudice against foreign missions in any form. This division of sentiment fairly represents, no doubt, the varieties of opinion among our constituents. Because of a greatly increased interest in Unitarian missions in India, the British and Foreign Unitarian Association will, after this year, discontinue its contribution to our Japan Mission.

Your directors are often perplexed by demands which are made upon our treasury, as if it were the common property of the churches. They note the greatest difference among churches in that respect. Older churches sometimes fall into difficulties which they meet bravely, and finally overcome without complaint and without appeal to the Association. Others, whenever a deficit occurs in the yearly account, call upon the Association to make it up, and even in some cases ask for a gift at the beginning of the year, that it may be treated as an asset of the church upon which subsequent operations shall be based. When individual churches, new or old, have exhausted every available resource, then it is the place of the Association, according to its ability, to render its aid cheerfully and generously. We are one body. If one member suffer, all suffer. If one member be honored, all rejoice.

The Indian School at Montana has passed into the hands of the government, which has taken our equipment as it stood, paying for the furniture, tools, etc., and employing the teachers without change.

The *Christian Register*, established before the Association, needs an endowment fund, that it may improve its quality and reduce its price at the same time. $15,000 is needed for this purpose immediately. The policy of the *Register* has been total abstinence from all forms of stimulation coming from advertisements of doubtful quality. The Association, as a temporary resort, has put $2,000 at the disposal of a special committee, to be used for the benefit of the *Register*, while other plans are maturing.

In 1892 the gross appropriations for Home Missions, Foreign Missions, Theological Education, and Denominational Literature were $94,186.55. In 1896 they are $66,456.23. During the current year reductions already made in appropriations, together with the saving in the salaries and expenses of the superintendents, it is hoped will bring income and expenditure together. At the same time all salaries and fixed expenses will be paid out of the income of the invested funds of the Association. All money, therefore, received from individuals and churches will go directly into missionary work.

The income of the present year, from invested funds, the contributions of the churches, and the gifts of individuals, has been $78,354.09. The gifts made to the Association during the year have been, by bequest: from Miss Sophia J. Snow, Brunswick, Me., $5,000; from Mrs. Ann A. E. Tucker, Boston, Mass., $1,000; from Miss Martha M. Clapp, Boston, Mass., $300; from Mrs. Penelope T. Comins, Worcester, Mass., $50; from Buckminster Brown, M.D., Boston, Mass., $5,000; from Mr. Samuel E. Sawyer, Gloucester, Mass., $2,000; also an anonymous memorial gift of $25,000, to be invested as the "Whitney Fund."

During the past eighteen months the directors have been trying to learn the wishes of the churches and conferences in the Middle West as to the best methods of co-operation in missionary work. Old controver-

sies have passed away, and the questions which are now discussed relate mostly to methods of administration and co-operation for missionary work. As churches largely fostered by this Association have multiplied in this territory, State conferences have been formed, which would naturally, like the conferences in New England, come into direct relations with the Association. It has been the hope of some that the Western Conference would ally itself to the missionary agencies of our body, after the manner of the National Conference. If this were done, all differences of administration would instantly cease, and the Association would come into natural missionary relations with the various State and local conferences of the Middle West. We have to take conditions, however, as we find them; and it is now certain that several of the conferences nearest to Chicago will choose to work through a Missionary Council composed of the secretaries of the American Unitarian Association and the Western Unitarian Conference and of members who shall be nominated by the several State conferences, and be directors of the Western Unitarian Conference. It is hoped that this council thus constituted will become the advisory agent of the American Unitarian Association in the West. In the case of groups of churches and conferences still desiring to maintain what they consider a more independent attitude, it will be easy for the Association to establish relations for all necessary purposes. Probably a conclusion will soon be reached in harmony with the action of the late Conference at Chicago, which will be satisfactory to all concerned. Under the leadership of the National Conference, with its new unanimity and enthusiasm, we have before us a new opportunity in the West.

It is the desire of the Association to co-operate heartily with all liberal bodies, churches, and individuals. It views with favor the attempts making in many places to break down sectarian barriers, and establish working relations between good men and women, whether they are found in the ranks of the older churches or still unchurched and disfellowshipped. The increase of this tendency toward union, however, makes it all the more necessary that we Unitarians, who are few and scattered, instead of disbanding, should draw together and strengthen the bonds of union, in order that we may be able to afford aid and comfort, both to those who are struggling bravely in the older churches and to those who are fighting the battle of religious liberty alone and unfriended.

With the increasing activities of the Women's Alliance, it will be necessary to have some more specific understanding and discussion of ways and means, in order to avoid complications in work. The relations between the Alliance and the Association are of the most cordial kind; and the Association looks with increasing favor upon the great work which is being done by the women in their several parishes for the spread of knowledge, the increase of interest, and the provision for the co-operation of women throughout the country. There is no difference of opinion between the Alliance and the Association as to the need of a thorough understanding and close working co-operation between the two bodies.

Your directors regard with great favor a movement toward the religious organization of the young people in our churches throughout the country. In them lies the hope of our institutions in the twentieth century. The evening session of this annual meeting of the Association has therefore been devoted to this subject. We commend the cause to all who love our Church and have hope for its future.

GEORGE BATCHELOR, *Sec'y.*

THE CLAIMS OF UNITARIANISM.*

BY REV. JOHN CUCKSON.

When the secretary of this Association invited me to address its delegates in annual assembly, I asked him what special thing he wanted me to say to them. His reply was: "Tell the representatives of our churches what you say to your own parish when you present the claims of Unitarian Christianity to them, and solicit their loyal and generous support. Speak about half an hour, and let us know what arguments you use, what kind of an appeal you make, and in general let us know how to do it, why it should be done, and whatever will instruct, edify, and encourage the churches."

The task is both easy and pleasant; for, like so many of our New England parishes, there is nothing timid or half-hearted or apologetic about the liberal Christianity for which Arlington Street Church has hitherto borne faithful testimony both from the pulpit and from the pews. We have a definite faith in which we thoroughly believe, and we are enthusiasts about it. That is the whole secret of whatever success has come to the church, and it is all the explanation I have to offer of the motive which has led the congregation during the last

* Address delivered at the annual meeting of the American Unitarian Association.

ten years to place $60,000 in the treasury of the denomination and $80,000 in legacies and donations.

Unitarian Christianity is not to us a precarious venture, a mere temporary issue about which there is the least uncertainty, but is part of a great historic movement which has outlived many a crisis, and will outlast others yet to come. It has its roots deeply fixed in the distant past, and there is no storm big enough to shake it. Its leaders have ever been Christian reformers. They did not break away from the rich heritage of history and tradition. It was not a new religion which they sought to establish. It was not even a new departure. It was an honest and scholarly attempt to revive the simple teachings of the Gospels, and to distinguish between the truths and principles Jesus himself taught and the dogmas and institutions which in the course of time have become incorporated with Christian belief, and have been invested with ecclesiastical authority. It was and is a movement well within the lines of organized Christianity, a reform rather than a revolution, the revolt of reverent devoutness and learning against current interpretations of the New Testament, and popularly accepted views of God and man, and the relation between the two in time and through eternity. Hostility to the Scriptures was neither expressed nor implied; but there has always been a resolute determination to do justice to the Bible, and to rescue it from the hands of ignorance and bigotry. The tenderest reverence for the historic personality and character and teachings of Jesus Christ has ever been its inspiration. The fathers of our faith were not, as is too commonly supposed, irreverent sceptics or irresponsible iconoclasts. Their learning, their character, their services, were all consecrated to him whom they revered as their Divine Teacher; and they counted it a high and sacred privilege to build their churches upon a Christian foundation as upon the only rock of security. They were contented to be disciples of the one Master, and to deliver his message without fear and without asperity; to conduct religious services after the type of free Protestantism, and to maintain the simple and beautiful rites and institutions of the Church with becoming dignity and reverence, waiting patiently for an appreciative verdict from generations of enlightened men and women to whom truth and liberty and sincerity in religion were of far greater importance than the seemingly vaster gains of visible prosperity.

There is to some of us a special attractiveness about the quiet strength and dignity and seriousness of the Unitarianism of a generation ago, and this is said without any disparagement of the later type. It is only when we regard Unitarian Christianity as part of the struggle of ages for a resuscitated faith that we realize its true place in history and its mission in Christendom. All its elements of permanence and durability lie there; and, while independent religious societies have sprung up, enjoyed a temporary success, and died, the old churches, at least in the centres of population, have lived on unimpaired and with increasing power and usefulness. Unitarianism came into existence because it was needed, and it remains with unabated vitality because its work is not half finished. There is nothing remarkable in its history. It originated like other movements within the Christian churches, and like them has had its crises and vicissitudes. It obeys the law of progress which prevails in religion as in every department of human life. The most beautiful thing in Christianity is its expansiveness and its adaptability to the ever-changing needs of men. It is a plant of divine growth.

> "Beneath the calm, within the light,
> A hid, unruly appetite
> Of swifter life, a surer hope,
> Strains every sense to larger scope,
> Impatient to anticipate
> The halting steps of aged Fate."

The human soul is a thing of infinite possibilities. Imperfection marks it at every stage of its growth, but its capacities are boundless. There seems to be no limit as to what it can be or what it can do. The history of philosophy, science, art, religion, is a thrilling story of development. No great truth is ever allowed to perish from the earth, but every truth is subject to growth and expansion. It may be, and often is, obscured for a while, may appear and reappear, in ever-changing phases, but there is no eclipse.

> "One accent of the Holy Ghost
> The heedless world hath never lost."

The things that drop out of sight are the outworn and inadequate forms of truth, the dry husks which the expanding seed has burst, the forms of faith which belong to an age of ignorance and inexperience, which come to fulfil a purpose, and perish when that purpose has been realized. And who regrets their death? Who would seek to retain them after all reality has passed out of them? They are beneficent and beautiful as the visions of childhood while they last; but when men see beyond them, and have exhausted whatever good they originally contained, they fall like the withered leaves of autumn, gently pushed off the tree of life by expanding buds which are divinely sent to take their place. It is not necessary to pluck them rudely. If left alone, they will fall of their own accord, and die of sheer inanition. It is a waste of power to attempt to destroy them before their time, or so long as there is any vitality left in them.

I sometimes think that we Unitarians have wasted far too much of our strength and resources in attacking errors already doomed to die of dry rot, if left to themselves. We have been busy slaying the slain, as if some portion of the work of progress might not safely be left to the slow care of time. The only effective method of hastening the decay of obsolete ideas and customs is by the creation of a stronger and more abounding revelation of truth, that will do their work more efficiently and afford them no excuse for lingering. This process of normal and unforced transition from the old to the new is as sacred as it is inevitable. It may be hindered, but it cannot be permanently delayed. All theology is subject to this vital principle of growth through decay. It is not and never has been a fixed and unalterable quantity; and there is no existing church which has not revised its creeds more than once, and revised them so thoroughly that the men who first gave them shape would hardly recognize them if they were living. The history of every religion is a record of development, and Christianity is no exception to the rule. From apostolic times down to the present day it has been subject to repeated modifications. Its essential ideas have remained, and will remain; but the forms in which those ideas have been cast have changed with succeeding generations. Reform has succeeded reform; and dogmas which seemed in every respect immutable have, one by one, been cast into the alembic of human thought and experience to come out again transmuted and reborn.

Jesus gave to the world in complete statement the most perfect religious faith. But there was much in it that was germinal. Its truths were, like the mustard-seed and the leaven, capable of indefinite growth. Many of these germinal truths are still, after so many centuries, only half-developed; and others, the most vital, are wholly unrealized, and await the future of Christianity. The conditions under which they take root and grow are as yet unfavorable, and we must look for their fulfilment in the slow unfolding of man's moral and social history. The moment Christianity passed from Palestine into Rome, Athens, Corinth, Constantinople, and Alexandria, it became wedded to speculative ideas and despotic imperialisms altogether alien to its original genius. It slowly conquered the world, but it took as well as gave the elements of truth. Its victories were impaired by corruptions. Paganism stole into its faith, and robbed it of its simplicity and inclusiveness. Worldliness crept into its polity, and transformed its character and mission. It began as a spiritual democracy, and soon became the bauble of priests and kings. The changes effected at successive periods no doubt served a great purpose in making Christianity a world-religion, and redeeming it from the fate of a mere Jewish schism; but they were never intended to be final. The process of growth was destined to be continued, and it is going on with accelerated speed at the present time. We are ourselves in the midst of it; and my chief reason for calling attention to it at this moment is to show that the Unitarian Church of to-day, which is faithful to its traditions, and is not a mere mushroom growth of eccentric rationalism, is taking a very important part in the evolution of Christian thought and sentiment.

The spirit of the nineteenth century is the exact opposite of that which first stripped the religion of the New Testament of its simplicity and universality. The theology of Christendom, as we find it in ancient creeds and institutions, was moulded in an atmosphere charged with rude dogma-

tism and fanatical brutality. For many centuries there has never been a time when the magnanimity and catholicity of Jesus and the first apostles was capable of easy translation into the religious beliefs and habits of classes and nations, or when the world was ready to tolerate such translation. The graces of the Sermon on the Mount and the parables have so far stood a poor chance against the masculine and dominating instincts of men. The democratic ideas and principles of the Gospels are only just beginning to have free scope and play. New and better conditions are slowly coming into existence in our day, for the spread of true Christianity. We live in a larger and healthier atmosphere. The spirit of the age has taken on a new complexion. The old types of tyranny—ecclesiastical, social, political—are either dead or dying. The forces of modern manhood and womanhood are arrayed against them; and the time is ripe, not for a new faith,—for there is nobody with intellect and character enough to start one, if it were needed,—but for a splendid restoration.

Here lies the opportunity for our liberal churches. Their function is to stand fast by Christian freedom and the moral and spiritual ideals of the Gospels, to declare that the stifling of religious opinion in the name of God is no longer meritorious, that uniformity of belief is a perilous illusion, and unconscious intellectual error has ceased to be a moral offence, that social rights and human justice cannot be trampled upon with impunity, that Christian conduct is more vital than correct opinion, and that the holiest energies of the soul thrive best in the liberty wherewith Christ has made men free. The religious world, inside many of the churches, and outside them, too, waits to rid itself of impossible belief, of a vast incubus of superstition, ignorance, intolerance, worldliness, and selfishness, and is looking with patient hope and animated expectancy to the time when the Christian religion will be in reality what now it is in large measure only in name,—the organization of freedom, truth, and righteousness in human lives and in popular institutions and laws.

When the religious history of our own time comes to be written by an impartial historian, it will be found that Dr. Channing, Theodore Parker, and Dr. Martineau, together with the group of Unitarian ministers and churches with whom their names have been so long and so honorably identified, have played a conspicuous part in the effort to restore and rehabilitate the religion of the New Testament. Has any Protestant church a nobler vindication? Is there not enough in the work of these fathers of our Israel to quicken our flagging zeal and inspire our energies? Is their noble enterprise finished? Have we nothing better to do than to rest on their laurels, and to take an idle and shameful conceit in their achievements?

Now and then a doleful prophet in some other church forecasts our destiny for us, and with a strange ignorance of the vitality and staying power of our New England parishes tells us that our days as a church are numbered. We have listened to these funeral orations so often that they have ceased even to be entertaining.

And now and then one hears cowardly sedition from our own ranks telling us that Unitarian Christianity has had its day, that its work has passed or is passing into other hands, and that one-half of our churches is to be absorbed by liberal Orthodoxy and the other half to drop into some vast liberal movement that is anything but orthodox, and which alike in name and character is the next best thing to nothing. To all such forebodings, usually born of faithless weakness, there is but one explicit answer. We are a part of the modern Christian Church, and we are here to stay. The spirit of the past made the religion of Jesus limited in thought and intolerant in sentiment, and it is our function to persist in our efforts until we make it inclusive and universal. Our great leaders stood for a spiritual restatement of Christianity, truer to the gospel pattern and more in keeping with the growing intelligence and purer humanity of the age. They sought their allies where we must seek ours, not outside the Christian fold, but among devout and liberal spirits in all the churches, who against prejudice and misunderstanding are fighting the battle of freedom in which we have been so long engaged. Though they differ from us in name and belief, they are one with us in the love of religious liberty, and are willing to work with us in the countless spheres of

helpful and practical Christianity into which speculative differences do not enter.

I know not how it may be with others; but I frankly confess that, for myself and for the church over which I minister, our sympathies are on the side of any form of Christianity in preference to movements which distinctly rule themselves out of the Christian name and organization. If you ask any of our old parishes whether they care a great deal for what is called Free Religion or Ethical Culture or Agnosticism or Theosophy, and whether they are prepared to indorse and maintain such causes, I think most of them would give but one answer. They would say, and say it beyond any misapprehension, that that is not the purpose of their existence. Their hopes and sympathies do not lie in that direction. There is no disposition to antagonize such movements, to be intolerant toward them; but it is only fair to say that there is also no disposition to adopt and prefer them. It is one thing to be liberal and respectful toward opinions which you not only do not share, but utterly repudiate, and quite another to try to convert your heart into a menagerie for all sorts of conflicting aims and objects. If our churches are expected to be loyal and generous, it must be toward something, like liberal Christianity, which very definitely and forcible commands their enthusiasm.

But there is another strong claim for Unitarianism, as we understand it, to which our congregations are susceptible. The world needs, and never more at any time than it does to-day, the forceful preaching of Christian ideas and principles. That which imperils the life of all our churches at this moment is not stupid conservatism or rampant radicalism, but an insidious foe far more dangerous to the best interests of society,—a stolid indifference to religious needs and impressions. Men and women are being tempted as never before to forsake the ideals and obligations which have hitherto made the churches a moral and spiritual power in the land. Worldliness, whether vulgar or refined, is eating away the fibre and grit of manhood and womanhood. Luxurious indolence and an all-absorbing lust of pleasure are doing incalculable mischief to private and public life, and estranging young and old from the simple pieties and time-honored sanctities of more heroic days. The love of ease and the decline of reverence for anything sacred, and a painful unwillingness to do any duty that involves courage and self-abnegation, is sapping our youth of both sexes of its virility and grace.

No small part of society is repeating the ancient experiment of trying to do without religion, or with as little of it as comports with decency and a fair outward show. On every hand there is a growing disrespect for sacred days and hallowed things; and the devout, sturdy character born and bred of faith and reverence and worship seems to be giving way to a frivolous, mercurial, flippant, and irreverent temperament, which bodes no good to the home or the commonwealth. I am no pessimist, and do not believe that this crazy insipidity without faith, and not unfrequently without any sense of moral obligation, is going to last. Something will happen to teach us—nay, I think many things are taking place to teach us now—that a shallow life cut off from the eternal streams of religious inspiration which have so far fed the best life of humanity cannot long endure; and our people will once again turn to plain living and high thinking and heroic service, and fill the temples which are now in a measure deserted. Moreover, the problems of poverty and ignorance and crime are with us still; and humanity, to say nothing of religion, bids us quell our fears, and stay just where we are, and under the old name and mission continue with increased vigor the wise and humane ministries for which our churches have earned a just reputation.

Here, then, are some of the reasons which have weighed with me, and I doubt not with my parish also, in sensibly shaping our clear duty to Unitarian Christianity. These and similar considerations would hold us loyal and constant to the faith if there were not another Unitarian church in the United States. The thought of giving up anything or slackening in our zeal and generosity never enters our heads. This is no time for disunion or disloyalty, or for putting off the armor of the church militant. And it is solely because the American Unitarian Association seems to us to be the free organization of kindred Christian churches, on a broad and comprehensive basis, that it commands our fullest confidence and sup-

port. We look upon it as the strong executive arm of our affiliated societies. It is the free product of their united intelligence and fellowship, and is elected to represent them in whatever they commission it to undertake. It cannot do more or better than we give it power to accomplish; and, like all representative bodies, it reflects the character of its constituency. That it is not a perfect institution goes without saying, but that it is the best and most efficient our churches have to show also goes without saying. It is easy for an outsider, unacquainted with all the circumstances of the case, to think that it might advance here or recede there, adopt this method of missionary work or discard that, but criticism is always cheap, and the giving of a free certificate of character to persons and movements with which you don't fully agree is a familiar pastime; but what the Association needs, along with reasonable criticism, is loyal confidence and more adequate resources. Discontent will not further our interests, and indifference never yet paved the way to any great enterprise.

Let us watch the work of the Association with a friendly eye, but let us never lose sight for an instant of the largeness and nobleness of its mission and the validity and urgency of its claims. It is the executive arm of liberal Christianity to us, and ought to be as warmly espoused by every one of us as is the Council by Roman Catholics, or the conclave of bishops by Episcopalians, or the Methodist Conference by Wesleyans, or the National Assembly by Presbyterians. If we desire to do anything toward the maintenance and diffusion of the faith which is so dear to us and to our families, it has to be done through this agency, and no other.

It has been the custom of my parishioners to cherish a warm personal interest in the Association, and to maintain that interest, no matter what happens, so long as the constitution of that body is unchanged. We may at times have our conflicting opinions and our fears; but, when the time comes round for expressing our confidence in the Association in a substantial way, there is no division of sentiment. The people have been well schooled in loyalty and generosity. Individual members of the church decide every year what they will subscribe to the Association; and, when their help is called for, they give it without any further trouble, and as if it were a privilege they would not willingly forego. The same sum with little variation is given by each man or woman every year; and, if members of the church are away from home when the collection is taken, they send their checks at the right time, no matter how far they have wandered. Contributions come, whether from San Francisco, Alaska, Florence, or the banks of the Nile. The usual annual notice of the collection is sent round by mail to every parishioner early in March, with the announcement that the money will be received on the following Sunday or at any time that is convenient, and everybody responds. There is a feeling of responsibility in every heart for the union and growth of struggling churches in the denomination, which is as persistent as it is creditable. The money is given, whether in the form of donations or legacies, with the utmost confidence that the best use will be made of it by the men and women intrusted with its distribution. The donors are abundantly satisfied that in setting apart a certain portion of their wealth to the cause of liberal Christianity they are bestowing it where it will bear rich fruit in humble and consecrated ministries, and in elevating and strengthening the moral and social life of the community. And to what diviner use could it be put?

The spread of Christianity and the growth of the best civilization are identical. They go together, they stand or fall in company; and anything that helps or hinders the one helps or hinders both. Their diffusion in every great city or hamlet in the Union increases the forces which endure and operate unspent through many generations. Education in the shape of schools and colleges has its legitimate claims upon public benevolence: philanthropy in all its forms may justly plead for help. But, in my humble judgment, the Christian Church and its agencies overtop them all in importance and durable good. Touch the religious life of men for its strength and betterment, and you touch all the secret springs of character, and mould the entire life of a community, a State, a nation; but allow that to languish, and no success in any direction will atone for failure there. A weak church is

infinitely better than no church at all; and a strong and active church breaking the bread of life to hungry souls is the peer of any institution in the land as the creator of character and the right arm of God.

One word more, and I have done. No association, however well organized and powerful, can do much without popular enthusiasm behind it. And there is one need which the American Unitarian Association cannot meet, let its resources be as large as your benevolence can make them; and that is the demand for a capable and consecrated ministry. There was a time, and not very distant either, when the most successful preachers were neither imported nor drawn from other denominations, but came from the best families in our own churches. Parents were once not only willing, but eager, to bias their sons in favor of the pulpit. It is, I trust, no disparagement of the services of ministers who, as converts, have found their way into our churches and are doing excellent work there, to say that it is a matter of deep regret that so few clergymen are drawn in these days from Unitarian homes, which once supplied the best of them. The fashion runs to-day toward business or the medical college or the law school. And yet, in my humble judgment, the attractions of the divinity school and the pulpit were never stronger or more tempting and persuasive than they are to-day to the right sort of men. It is true they offer no inducement and no satisfaction to the idler or the lover of ease or the man of the world; but for the student, the religious enthusiast, the man of resources and character, blest with a wholesome sanity and free from sensationalism, who is not afraid of hard work, and is swayed by a passion for serving men in all modest and helpful ways, there never was so large or so noble an opportunity.

After nearly thirty years of arduous labor in the profession, in all sorts of positions, and despite anxieties and cares and sore disappointments which fall to the lot of ministers as to that of laymen, I know of no calling so independent and honorable, no toil so productive, and no rewards so sweet as those which belong to the Christian ministry. There is abundant freedom and scope in the pulpit for ability, learning, and active usefulness on the higher levels of thought and experience; and no calling in this age offers so many points at which a wise and tactful man may touch human life for its benefit and blessing. Given sound sense, prudent judgment, a thorough knowledge of men and affairs, an ample scholastic equipment, and the faculty of reaching the average human heart for its inspiration and quickening, and there is no work so enviable, or that grows so much upon a man, and becomes so increasingly interesting and absorbing, as the care of one of those city or rural parishes whose interest and prosperity it is the function of this Association to safeguard and augment.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Eternal Love.

I look to thee in every need,
And never look in vain;
I feel thy touch, Eternal Love,
And all is well again!
The thought of thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road.
But let me only think of thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows thy quickening life,
To nerve my faltering will:
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in thy dear love,
Held in thy law, I stand;
Thy hand in all things I behold,
And all things in thy hand.
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

—*Samuel Longfellow.*

MONDAY.

Introspection.

O heart of mine, for shame! to ache and ache,
Because a few things thou didst love are lost!
What if some treasures, yielded up, have cost
Thee dear? Is that a sign that thou need'st break?

Millions of hearts did ache ere thou didst feel
One stab of pain; for any heart can break,
But few can play the game of give and take,
And come out whole from under life's hard heel.

So, heart, brace up, and twang thy quivering strings
Into new strength. Ask no more tears of me,
Nor beg of me to voice thy grief for thee.
Poor heart! thou and thy kind are weakling things.

—*Carrie Blake Morgan.*

TUESDAY.

Time.

Do you wish me then away?
You should rather bid me stay;
Though I seem so dull and slow,
Think before you let me go!

Whether you entreat or spurn,
I can never more return;
Times shall come and times shall be,
But no other time like me.

Though I move with leaden feet,
Light itself is not so fleet;
And, before you know me gone,
Eternity and I are one.

—*W. D. Howells, in Harper's.*

WEDNESDAY.

Service.

Fret not that the day is gone,
And thy task is still undone.
'Twas not thine, it seems, at all:
Near to thee it chanced to fall,
Close enough to stir thy brain,
And to vex thy heart in vain.

Somewhere, in a nook forlorn,
Yesterday a babe was born:
He shall do thy waiting task;
All thy questions he shall ask,
And the answers will be given,
Whispered lightly out of heaven.

His shall be no stumbling feet,
Falling where they should be fleet;
He shall hold no broken clew;
Friends shall unto him be true;
Men shall love him; falsehood's aim
Shall not shatter his good name;

Day shall nerve his arm with light,
Slumber soothe him all the night;
Summer's peace and winter's storm
Help him all his will perform.
'Tis enough of joy for thee
His high service to foresee.

—*E. R. Sill.*

THURSDAY.

A Spring Song.

Blow, northern winds,—
To brace my fibres, knit my cords,
To gird my soul, to fire my words,
To do my work—for 'tis the Lord's—
To fashion minds.

Come, tonic blasts,—
Arouse my courage, stir my thought,
Give nerve and spring, that, as I ought,
I give my strength to what is wrought
While duty lasts.

Glow, arctic light,—
And let my heart with burnished steel
That bright, magnetic flame reveal,
Which kindles purpose, faith, and zeal
For truth and right.

Shine, winter skies,—
That, when each brave day's work is done,
I wait in peace, from sun to sun,
To meet, unshamed, through victory won,
Your starry eyes.

—*Louisa Parsons Hopkins.*

FRIDAY.

The Way of Salvation.

If a man himself would save,
Then he will be lost, we say:
Nay, he is already lost,
Selfishness is damned to-day.

But if he his life would lose
For another's sake, we say,
Then, though dying, he shall live,
Such a soul is saved to-day.

—*Hattie Tyng Griswold.*

SATURDAY.

Bravest Battle ever Fought.

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not:
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen,
Nay, not with eloquent word or thought
From mouths of wonderful men,

But deep in a walled-up woman's heart,—
Of woman that would not yield,
But bravely, silently, bore her part,—
Lo! there is that battlefield.

No marshalling troops, no bivouac songs,
No banner to gleam and wave;
But, oh! these battles, they last so long,—
From babyhood to the grave.

O spotless woman in a world of shame!
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born!

—*Joaquin Miller.*

EDITORIAL.

Anniversaries. In our "News from the Field" department will be found condensed reports of the successful and encouraging anniversary meetings held by the Western Conference in Chicago, the Southern Conference in Louisville, Ky., and by the American Unitarian Association in Boston. Inspiring, noble utterances prevailed largely in each gathering. Rev. H. M. Simmons at the Western Conference, in his address upon "The Altar Higher than the Church," moved every heart to feel the real indwelling of the holy spirit, and certainly threw a radiance as of great joy over the opening of the conference.

At Louisville Rev. J. H. Heywood, the much beloved pastor emeritus of our church there, spoke with clear and spiritual insight in words that will henceforth be a deep part of his contribution to our cause.

At Boston Rev. Samuel R. Calthrop, speaking upon a subject dear to his own heart, "The Evolution of the Kingdom of God," lifted his hearers to great heights of vision, and foretold the greatness yet unrevealed of the gospel of love.

The important practical results of the conferences can hardly be stated in a few words; but the plan of co-operation between the A. U. A. and the West, so heartily approved, will undoubtedly lead to very valuable progress in the immediate future. While the organization of "The National Union" of our young people at the Boston meeting is a step of great significance.

Strength in the West. Referring to the outlook for our Western work, we called attention a month ago to the proposed plan of closer and more thoroughly organized co-operation between the local State conferences, the Western Conference, and the American Unitarian Association as offering a most satisfactory basis for the future development of the Unitarian cause.

Rev. A. W. Gould, Secretary of the Western Conference, takes the same view in his report to the annual meeting of the conference, part of which will be found in our News Department, under the heading "Western Conference." Mr. Gould says: "The most important event of the year has been the cordial reception of the plan of co-operation between the Western Conference, the State conferences of the Central West, and the American Unitarian Association. When the plan can go into operation, it will mark an epoch in our missionary work."

The way to build with strength is to build together. Let us organize a thoroughly representative body such as is proposed under this plan, and then every individual and every church forget local isolation in the one cause, and support and encourage the governing body to work.

The Unavoidable God. Christian Endeavorers and many other earnest people are just now making the mistake of regarding the Constitution of the United States through a very small pinhole. By this method they think they can discover the absence of God. But, surely, we must believe they only declare themselves to have shared the fate of the proverbial astronomer.

In preaching a noble sermon upon this theme recently, Rev. Jenkin Ll. Jones wisely said and aptly quoted as follows: —

"A god that can be 'put in' or 'taken out' of the printed document is no god upon which the soul may rest with a sense that it is cradled in infinity. Well does Bishop Trench say: —

"'If there had anywhere appeared in space
Another place of refuge, where to flee,
Our hearts had taken refuge in that place,
And not with thee.

"'For we against creation's bars had beat
Like prisoned eagles, through great worlds had sought,
Though but a foot of ground to plant our feet,
Where thou wert not.

"'And only when we found in earth and air,
In heaven or hell, that such might nowhere be,
That we could not flee from thee anywhere,
We fled to thee.'"

Intolerant Education. The proposed Education Bill now before the British House of Commons appears to be an anomaly. In the name of education it proposes superstition and bigotry. Our contemporary, the *Inquirer*, thinks the bill will arouse the sense

of justice of every voter in the country. In an editorial the *Inquirer* says: —

Non-conformists have fought too many hard battles to be disheartened by the present unfavorable aspect of affairs; and the meeting on Wednesday showed that Liberationists in particular are in good fighting trim. The successor to Dr. Dale, Rev. J. H. Jowett, spoke nothing but sober truth when he said they had to complete the work of the Reformation. It is a cause which should thrive by opposition; and we are particularly thankful to our sacerdotal friends for coming out into the open on the education question. If Sir John Gorst really meant what he said on Tuesday, and Gace's Catechism may be taught in the Board Schools, the tempers of dissenters will be stirred more than ever. They will not tamely submit to the intolerant "religious" teaching presented in that catechism, which declares dissent to be "a great sin," and that it is "wicked to enter a meeting-house at all."

The dominant note of the meeting was indignant defiance of the "new church rate" which is sought to be imposed by the Education Bill.

Hampton, Va. NOTHING in an educational way is more directly benefiting the "great South" than the noble work of Hampton Normal School. Mr. Frissell, in his published report, makes the following statement: —

Nine-tenths of our 832 Negro graduates, besides many undergraduates, have done good work in teaching; and about three-fourths have made it their life-work, working also in the Sunday-school and temperance causes. Not less than 35,000 children were under their instruction last year. Since 1870 they report having taught over 135,000 children. The 20,000 free Negro schools of the South need nothing so much as well-trained teachers. Virginia's two thousand free colored schools are not nearly supplied. Many of the Negro preachers and teachers of the South are "blind leaders of the blind." No harvest field in the land or in the world is more hopeful or more urgent than this: it is vital to the country.

The Heretic Acquitted. WE summed up the result of the trial for heresy of Rev. William T. Brown, pastor of the Congregational church of Madison, Conn., in an editorial note last month. We have since received from Mr. Brown a full report in detail of the whole proceedings, including his carefully prepared defence. From our knowledge of the popular views of the average member of an Orthodox Congregational church the charges preferred against Mr. Brown seem very natural; that is to say, it seems to us most likely indeed that his average parishioner would be astonished to hear from the old pulpit Mr. Brown's interpretations of atonement, of incarnation, of trinity, of Bible authority, and would consider such teaching heretical. Let us quote from Mr. Brown's sermons the following sentences referring to the above doctrines: —

ATONEMENT.

Jesus Christ is the Saviour of the world, not because by his death he released men from some debt or made it possible in some way for God to forgive sins. Jesus is the Saviour of the world in many ways, but they all ultimately mean the giving of his life to the world. Jesus saves you and me, not when he releases us from fear of death or judgment to come, but when he makes us over into his own image,—when and so far as he lives in us, thinks in us, works in us, loves in us,—in the measure in which we have his spirit and are moulded by it. No man is ever saved by Christ until he becomes like Christ.

INCARNATION.

Over eighteen hundred years ago a babe was born in the home of Joseph and Mary in far-away Palestine. With the birth of that babe, we say, God came into our humanity. I do not dispute it. I am reverently glad, my brothers and sisters, to affirm my belief in that blessed truth. I rejoice to think that the birth of that babe was a revealing of God to men. But I dare not believe that, without believing that every birthday the world has ever seen was filled with a solemnity and divinity before which I must bow in deepest reverence. I must believe that every babe that comes into the world ought to be a possible evangel of gladness unspeakable to men.

TRINITY.

I believe that the highest manifestation of God is to the individual in personal experience; that this manifestation is threefold; that God as Father, as Saviour, and Holy Spirit is the divine fulfilment of universal human need,—the need to know that the invisible Spirit who is supreme over all is good; the need to know that God has sought and found man, and is touched with the feeling of our infirmities,—in a word,

that God is supremely human; and the need to know God as the inner witness and guide to all truth.

AUTHORITY OF THE BIBLE.

This is what I am contending for, that the Church shall not limit the inspiration of the Holy Spirit to any time or place,—that men everywhere shall deal at first hand with God. Jesus Christ dwells in no book. We may feel our hearts burn within us, while we read how he spoke and lived in other days; but our eyes will not be opened to see him and know him until, in the intimacy of simple living with him, and of service in his name, he shall reveal himself to us in new and unexpected ways. I am not pleading for the abandonment of the Bible. I am pleading for the freer, fuller, juster use of the Bible. I am asking that it be taken for what it is, and not for what it is not and never can be. I am insisting that we shall become a part of that prophetic, apostolic succession in which this Bible was produced, and by which alone its purpose is to broaden out toward fulfilment.

Who can doubt that to many good members of orthodox churches such teaching seems genuinely heretical? Of course, for our own part, we rejoice that there can be found preachers progressive enough to declare the enlightened views here set forth, and most heartily congratulate the members of the learned council that, with the evidence of these passages before them, they can yet declare the charges of heresy against Mr. Brown not proven; for, if these interpretations are accepted as justifiable, it is pretty good evidence that the Congregational body is hurrying off the old camping-ground as rapidly as decency will permit, and that the Unitarian wing will soon be on both sides of the advancing forces.

Jesus not a Socialist. COMMENTING upon the term "Christian Socialist," and considering the actual position of Jesus in regard to questions of social economics, Prof. Shailer Mathews, in an article for the *American Journal of Sociology*, says: —

Jesus was not an economist, and had little interest in abstract questions. His position, at bottom, was practical. The search for wealth is a moral matter. Its use is also a moral matter. If one cannot be faithful in the unrighteous mammon, he is unfit to be intrusted with the true riches. *Wealth is a public trust.* The application of this principle to the various problems of any age must be left to the age itself. As in the teaching of Jesus in regard to the State, the first point to be settled is as to whether an existing economic institution or custom or effort tends to the establishment of fraternity. If it does not, the face of Christ is against it, and the only escape from his woe is to abolish whatever keeps its possessor from using it or producing it to the advantage of society.

Jesus was neither a sycophant nor a demagogue. He neither forbids trusts nor advises them; he is neither a champion nor an opponent of *laissez faire;* he neither forbids trades-unions, strikes, and lock-outs, nor advises them; he was neither socialist nor individualist. Jesus was a friend neither of the workingman nor the rich man as such. He calls the poor man to sacrifice as well as the rich man. He was the Son of Man, not the son of a class of men. But his denunciation is unsparing of those men who make wealth at the expense of souls, who find in capital no incentive to further fraternity, who endeavor so to use wealth as to make themselves independent of social obligations, and to grow fat with that which should be shared with society.

A Tribute to the A. U. A. NOT every one appreciates the vital help rendered to our cause by the continued progressiveness of the American Unitarian Association. In a recent speech before the Pacific Coast Conference President Davis said: —

The American Unitarian Association, now seventy-one years old, had extended its beneficence over all the land. To California it had been especially generous. Every church on the Pacific Coast had been planted and nurtured by it. It had given, on an average, $8,000 a year, while our own contributions had never been more than $800. Its bounty ought to be appreciated, and its service suitably acknowledged.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

Anniversary Week in Boston brings together about one-half of the Unitarian ministers in the United States and Canada, together with hundreds of laymen and women,—a few from far, many from near. After a long and intimate acquaintance with Unitarianism in various parts of the country, it is safe to say that, while here and there there are waves of depression and

some lack of confidence, on the whole never was there such steadiness of purpose, such full, sustained interest, and so hearty a desire to co-operate for the common good. It will be the purpose of the directors of the American Unitarian Association, during the year now beginning, to bring all the resources of our churches to bear upon one common end. Believing that the Unitarian Church in America is charged with the message which it is of great importance to convey to the hearts and consciences of the people, they will endeavor to see to it that the message does carry. He who calls this sectarianism or denominationalism shows thereby his inability to understand the meaning of such a high purpose put into practical relations with common life.

The directors have again voted to sustain the Japanese Mission, although with a much reduced appropriation. The only possible excuse for this expenditure of money is that in no other way are so many human beings reached and helped by the good news which our message conveys.

The question of denominational publications is exciting great interest in all parts of the country. Compared with the great churches, we are at a singular disadvantage. Our people read the literature of the world. It is difficult to induce them to concentrate their attention upon any particular form of religious literature. Our churches are so few and so widely scattered that it is very difficult to furnish promptly, to each section of the country, any journal which shall combine matters of general interest and at the same time appeal to the local constituency. Long experience has shown the impossibility of the permanent establishment of a local self-supporting journal. Many plans have been offered. The *Christian Register* ought to appeal to cultivated Unitarians everywhere. Plans are making to increase its circulation and to extend its influence.

The final settlement of the business transactions of the American Unitarian Association with All Souls' Church, Chicago, is at hand. According to the original agreement the church pays $2,500 for the land owned by the American Unitarian Association: and of the subscriptions for the church building, amounting to $4,214.38, after reference to the original donors, $2,178.38 will be returned to All Souls' Church.

The directors of the American Unitarian Association begin to see their way clear to such a readjustment of the relations between outgo and income that very soon they will balance. The salaries and fixed charges of maintenance will be provided for by funds invested, and all money received from individuals and churches will go directly into the field.

Nearly all the work of destruction that could be caused by financial disaster has been done, and the enterprises which now survive give promise of increased vitality.

Almost insensibly, the older churches have begun to claim a new relation to the Association. Formerly it was understood that the Association would deal almost exclusively with new churches and those that needed assistance. But latterly the pressure which comes upon all independent, liberal institutions has made itself felt in such a way that the Association is called upon through its officers to come into more direct relations with all our churches.

The National Conference to some extent does this work once in two years; and, partly because it has discharged the function of sympathy, and has wrought for the unification of our scattered forces, the need is felt all the more at other times. We are surrounded by great ecclesiastical organizations, compactly organized, trained to give their money for strictly denominational purposes, intent upon publishing their creeds and extending their power. All loosely organized religious bodies are at a disadvantage among churches that exercise authority and submit to authority.

The inhabitants of the large cities on the main routes of travel are somewhat like the dwellers on the mountain-tops. The sun rises there while the valleys are still dark. In a few cities, mostly scattered along the transcontinental railroads, are a few ministers and a few churches who accept liberal ideas. Unitarians in these cities jump to the conclusion that all the world is becoming liberal. Whereas it often happens that not twenty-five miles away from the railroad men still believe in a literal hell of fire and brimstone, and a devil who is still wandering up and down the face of the earth and liable to appear at any time.

If one who has taken many observations, at many times, in many places, can read the signs of the times, liberal ideas within the fold of illiberal churches are at present a source of weakness. With the dominant ideas of their respective churches, and the rule of discipline which is steadily being enforced more and more, liberal congregations must soon "fall in" or "fall out." If they fall in, all the more shall we who stand outside need to strengthen our ranks. If they fall out, all the more shall we be called upon to furnish them some kind of fellowship and a standing place within the Church Universal.

GEORGE BATCHELOR, *Sec'y.*

Continuous, patient effort, guided by wise deliberation, is the true means of spiritual progress.—*Channing.*

SUNDAY-SCHOOLS.

A visit to Chicago and an attendance on the sessions of the Western Unitarian Conference furnished me with many valuable suggestions as well as pleasant memories. Our friends held meetings during the day and evening from May 11th to the 15th. A spirit of harmony pervaded all; and the exercises were deemed, on the whole, most satisfactory. The clerical representatives were out in force, supplemented by associates from the loyal laity. Although the weather was extremely hot most of the time, yet the attendance was sturdily maintained. Rev. Jenkin Lloyd Jones and his parishioners entertained the conference in royal fashion. Nothing was left undone to make delegates comfortable. It was a compliment well deserved by which Hon. D. L. Shorey was re-elected president of the conference after nearly twenty-five years of service, and in the face of his earnest request to retire. Judge Shorey is not only a valuable citizen of Chicago, but he embodies a great deal of intelligent, earnest allegiance to the Unitarian cause. He is trusted by all elements. I found myself feeling very much at home for three reasons: —

First, because I was once more with old friends and classmates. Second, because I found Eastern men present lately transferred to the West, such as Bulkeley, Lord, and others. And the third reason would have been sufficient in itself, that everybody seemed to extend a hearty welcome. There is not so much difference between the Eastern and Western Unitarianism. It is easy to exaggerate the dissimilarities, but on close examination we find that they are chiefly in methods and surface phases. The essentials of Unitarianism are applicable in the West; and the same force that sends them home in the East is the one wanted in the West,—namely, individual leadership and personal enthusiasm.

It falls to me, as representing the Sunday-school interest, to speak more particularly of the day which was assigned to the young people. The Western workers have always maintained a good proportion in their estimate of means to ends. That is to say, they have always given due place to the consideration of Sunday-school interests. We may work around this truth as much as we please, but the inevitable at last falls upon us. If we fail properly to cultivate the rising generation and train it toward Unitarianism, it will be sure to be lacking when the roll-call of maturity is made up. The names will not appear, the voices will not respond. On Wednesday the programme was carried out as published in this department last month, with a few changes. It would be invidious to single out any special address as rising above the others. I may mention, however, two or three features of the day with perfect propriety. A lady Sunday-school worker from Quincy, Ill., though not on the programme, gave a most spicy and instructive address of fifteen or twenty minutes, when called upon. The reports from the Sunday-schools revealed intelligent vigor, and a conscientious desire to deal thoroughly with the work in hand. Many of the schools have adopted the six years' course, prepared and published by the Western Sunday School Society. There seemed to be a strong enthusiasm for this course of lessons. Rev. A. W. Gould, president of the Western Sunday School Society, came in for no little commendation, to which he was certainly entitled. Mr. Gould has a great aptitude for Sunday-school affairs. I was happy to carry the greetings of the Unitarian Sunday School Society; and it seemed to me that, if there ever had been any rivalry, that spirit had passed away. The idea of co-operation entirely prevails.

An interesting paper was read on the succeeding day, left over by special arrangement, by Prof. Brown, on the six years' course, which proved a stimulus for remarks from the floor. The afternoon session of Wednesday was greatly given to the larger subject of religion and the young people. This brought forward the project of the Young People's Union, which was introduced by Rev. Mr. Bulkeley and elaborated by Rev. Mr. Van Ness of Boston. A hearty interest was disclosed by this subject and its discussion in the welfare of our Unitarian young people. Rev. Jenkin Lloyd Jones doubted somewhat the practical wisdom of organizing young people away from the elders. He thought there had been too much of this in other denominations. He contended that young and old ought to work together. This view is certainly correct; but, as I understand it, the movement for the new organization is not intended to create any divisions. Rather does it seek to put fresh energy into the young people, that they may combine more completely and satisfactorily with their elders. It is planned to unite the various little organizations in one large body, from which ought to issue larger and stronger alliances with the older people. There are certain things that young people do not feel like doing with the elders, such as speaking, taking part, and assuming responsibility. There must always be opportunities provided in church life where the young people can be trained somewhat by themselves to these important duties. A vote was passed indorsing the new movement.

I give space to this matter of the Young People's Union rather than to some other topics that were before the conference, be-

cause it has so much to do with Sunday-school work and the growing children of our denomination. I see a splendid possibility ahead for the strengthening of Sunday-school interest and work in this new movement, provided that steps are taken wisely to perfect the organization.

No one can visit the West, as I have done several times, and catch the earnest spirit which animates the little groups of Unitarians here and there gathered over that region without increased appreciation of our principles. There are many obstacles in the Middle West to the progress of our cause and the growth of our denomination. In the face of these difficulties our ministers are faithfully contending. All credit and honor to them and to their loyal followers who stand so firmly for progress and freedom in religion!

The programme of the Unitarian Sunday School Society for its Anniversary Week meeting in Boston was as follows: Opening remarks by the president of the society, Rev. Edward A. Horton, followed by twenty-minute addresses by:—

Rev. William H. Lyon, Brookline, Mass. Subject, "The Relations of the Sunday-school and the Church."

Mrs. James A. Beatley, superintendent of Sunday-school, Church of the Disciples, Boston. Subject, "Reverence: How cultivated in the Sunday-school."

Rev. Allen W. Gould, president of Western Sunday School Society, Chicago. Subject, "Teaching Religion to the Young."

Rev. William W. Fenn, Chicago. Subject, "The Use of Symbols in Religious Instruction."

Rev. Stephen H. Camp, Brooklyn, N.Y. Subject, "Loyalty to the Sunday-school."

The Boston Unitarian Sunday School Union held its annual meeting on Monday evening, May 18, and elected officers for the following year, as follows: president, Mr. Robert C. Metcalf; vice-president, Mr. Frank A. Drew; treasurer, Mr. Julius H. Tuttle; secretary, Miss Louisa P. Parker, 41 Langdon Street, Cambridge, Mass.; directors, Rev. Edward A. Horton, Mr. Dudley R. Child, Miss Helen Pettes, Miss L. M. Gardner, and Mr. John O. Hall, Jr. It is the hope and plan of our Sunday-school workers in Chicago to organize a Union there the coming season. I am sure that it will be one of the most helpful measures they can take to put new energy into that department of church life.

The Channing Hall "Talks" ended Saturday, May 23. Rev. W. Hanson Pulsford has carried these on continuously to the edification of a goodly number of teachers and ministers. The lesson papers in the current series are now out for June: these finish the course for 1895–96. The subjects are "Shipwreck on the Way to Rome," "A Prisoner at Rome," "How the New Testament was Made," and "Revision and Summary."

Every Other Sunday will end this present volume, No. XI., with the issue of June 21, making twenty-two numbers as usual for the current year. Publication is suspended through July and August. This paper for home and Sunday-school has been well sustained the past year by subscriptions, and from various testimonies received it has met the approbation of its readers in the character and variety of its reading matter.

EDWARD A. HORTON.

GUILDS.

WHAT IS EDUCATION?

By a Member of the Winkley Guild, Boston.

We all believe in education: every one of us is striving for it all the time; but what is it that we call education? A few years at school, at the end of which time one can read and write, has a knowledge of history and arithmetic, possibly one of the languages or a little science,—this is what is commonly called one's education; but this is only one part of it. From its derivation it means to draw out, lead forth. Hence, in its true meaning, it is the developing of all man's faculties, the unfolding of the whole human nature. It is the growing up in all things to man's highest possibility. It is a process by which he is lifted out of his original into his ideal state. It enlarges him in thought, in feeling, and in action.

Spencer says: "Education is the preparation for complete living. Thus its function is to fit human beings for the duties of life and the achievement of a worthy destiny." Locke said, "The duty of education is to form noble men, well equipped for the duties of practical life." Thus education aims at developing a noble type of manhood. This is a life-work, one in which all the experiences of this life are our teachers.

The various faculties or capacities which are to be developed are classed as physical, mental, and moral. In order to live completely, the body must grow, the mind be developed, and the moral nature trained. These powers contain large possibilities, and the development of them may be thwarted by neglect or promoted by wise care.

There are two elements which enter into education. These are development and acquisition of knowledge. Without development an individual lacks strength to deal with the problems of life; and, without knowledge, he is as nothing in society. The great law underlying all development

is self-activity. Man's various faculties must be called into frequent exercise, in order to become active and strong. Just as the different parts of the body are developed by regular and systematic exercises, so the mind must be used and must be active for its development. Knowledge is the basis of this activity; and, as food is necessary for physical growth, so knowledge is necessary for mental growth. All moral development, too, is dependent on self-activity; for it is only through the use of any virtue that added strength comes.

All of man's faculties must be developed. Cultivate the physical powers alone, and the result is an athlete or a savage; the moral alone, and you have a zealot or a maniac; the intellectual, and you have morbid oddity.

The ancients laid great stress on physical training, and a sound mind in a sound body was the end at which they aimed. In our day physical exercises have been neglected, and education has become more exclusively mental. Though this cultivation may be overestimated, yet it is important that every one should be trained to a free use of body and limbs. It often happens, however, that many leave school with a knowledge of the Greeks and Romans, but who, as regards the use of their own hands, are most helpless. The Israelites, long before the time of Christ, saw the value of this physical training; and they had this saying: "He who bringeth not his child to any trade maketh of him a robber." It is to them, then, that we owe our manual schools, and no doubt the establishment of these will be a great step toward reducing the number of criminals; for it is claimed that the greater portion of these have not been taught a good use of their hands in a single way. So some training in the use of tools is beneficial; for it is only by means of these that the painter, the sculptor, the inventor, the musician, have accomplished what they have.

It must be observed that diligent application is the inevitable price that must be paid for all physical development, as well as mental acquisitions of all sorts; and it is as useless to expect them without it as to look for a harvest where the seed has not been sown. The road to knowledge is free to all; and, though the path is often difficult, yet the student of firm purpose may overcome the difficulties. Energy is the great thing in study. It is astonishing to see how much may be accomplished in education by the persevering, who avail themselves of opportunities, and use up the bits of spare time that some let run to waste. Thus it was that Froebel obtained his knowledge of minerals; for on his way home from battles, when all the other soldiers were trying to lighten their knapsacks in every way, he would fill his full of specimens for study when he reached the camp. So it is by using up odds and ends of time that men have sometimes reached high culture.

There is no lack of desire on the part of most persons for education, yet there is a dislike to pay its inevitable price; for, though bitter the roots, yet sweet is its fruit. Knowledge conquered by labor becomes a possession, an inward possession, a property entirely our own. Thus the higher one advances in literature, art, science, music, or any line, the more he will own, the greater his possession. It will be his joy which no man taketh away.

A great deal of knowledge, however, may be accumulated; but it is not that that makes the man. It is what one becomes through it. Knowledge is often said to be power; but it must be embodied in upright character, else it is nothing. Pestalozzi even held intellectual training by itself to be harmful, insisting that the roots of all knowledge must strike and feed in the soil of the religious, rightly governed will. It is because knowledge is not fortified by sound principles that we find instances in life of men who are well informed in intellect, yet utterly deformed in character, thus offering examples of warning rather than imitation. Rousseau was a good example of this. He offered the singular combination of grandeur in his works and baseness in his conduct. He defended the principles of justice with fine eloquence, yet he committed most shameful acts. No one, however, can doubt the value of knowledge if right use is made of it; for it not only enlarges one's own world, but is a source of wealth and power to any community.

The value of knowledge, then, is first and foremost for its bearing on life. It should improve character, render us better and happier and more efficient in the pursuit of every high purpose in life. We must ourselves be and do, and not rest satisfied merely with reading and meditating what other men have written. Our best light must be made life, and our best thought action. Guided by the lives and works of others, we must rely on our own efforts and build upon our own foundations.

God has placed us here to develop, just as he has the trees and plants. Trees grow by taking in food and water, and then making it over into their various parts. So man, by effort, can acquire knowledge, develop his powers, purify his nature, and strengthen his character. This, then, is a power given man; and it is his duty to use it. This duty of education—that is, development—was taught by Jesus in his parable of the talents. It teaches that we must add something by our own industry to what has

been given us. We must make good use of our talent, in order to keep it. Hence, the more talents one has, the more he is bound to do, and, the more he uses them and gains, the more he shall receive; but, if not used, they will be taken away. For, as Jesus said, "Unto him that hath shall be given, and unto him that hath not shall be taken away even that which he hath."

Every one of us was made to be something noble and good. The seed that is in each one we may unfold or leave it to be forever only a stunted, half-grown stalk. We may become or not become what God intended us to be. One may be as pure as the lily, another as beautiful as a rose, another as upright as a pine-tree. Man cannot make of himself anything he wishes any more than the sunflower can become a rose; but he can carry out God's intentions concerning him if he makes use of all circumstances, whether favorable or not. "We grow only when we become more and more our truest selves, our best selves." The daisy grows only when it unfolds into a daisy, not when it tries to become anything else.

Therefore, the end of education is an all-round, complete, human development. This is attained by leading all the parts of man's nature to a realization of their highest possibility. So let us cultivate all the powers of body, mind, and soul, and use them as talents in God's service; and, with perfection as our ideal, let us unfold into the most beautiful and most perfect flower in his garden that we are able, and thus attain that noble manhood whose highest exemplification, the ideal of all culture, is Christ.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The New York League held its May meeting this year in the Unitarian church of Plainfield, N.J.

After the secretary's and treasurer's reports had been approved, a letter was read from Rev. Mr. Morehouse, gratefully acknowledging in behalf of the Gouverneur Unitarian church the receipt of $60 sent by the League. A greeting from the women of the Southern Alliance in conference at Louisville to the New York League was also presented, and the secretary authorized to return the courtesy.

Mrs. Florence Howe Hall of Plainfield, on behalf of the ladies of the church, gave an address of welcome to the visiting league.

The subject for the day was, as is customary for the May meeting of the league, of a denominational character,—"The Service which Rational Religion demands."

Mrs. William I. Nichols of Brooklyn gave the main paper of the day. In a word, she held that our demands are rather *commands* for the worship of God and service of man, that the age needed an awakening, a renaissance of religious thought. We are quick to demand that our minister shall give us his best thought. Let us not forget that it is our duty to co-operate. A regular attendance is our duty.

She advocated a free-pew system as being much more consistent with our belief in the brotherhood of man.

The new appreciation of the duties and pleasures of Sunday brings another service. We must use our influence to see that public libraries, museums, and art galleries are open on Sunday, and that the ignorant and poor are taught to use them.

A rational sociology is another service. We must study the needs of our fellow-men, and let them know they have our sympathy, that we are their best friends. The oppressed laborer thinks the agitator, who inflames his sense of justice, is his only friend. Let us use our influence to further all good reforms, knowing that to improve the sanitary condition of a community is better than to build hospitals, that a kindergarten is worth more than a prison, that to teach a class in cooking is easier than to reform one poor cook. We are our brother's keeper.

Mrs. Sarah E. Barton of New York was then introduced, and spoke feelingly of the service our rational religion demands, of the duty of individual thought to satisfy one's conscience and to decide what we believe and why we do so. And with this larger liberty come greater responsibilities. What is our relation to the Infinite and our duty to our fellow-creatures?

Again, a rational religion demands of us a joyous personal service to our church. This, offered in the right spirit, is worth vastly more than a well-filled purse, necessary as that may be. But more than all of these is demanded of us, purity of life.

In the discussion which followed Mrs. Chadwick urged her hearers to clear thinking on religious matters, and not to be afraid of proselyting when an opportunity presented itself.

Mrs. Edward Rawson from the Society of Friends spoke of the similarity between her church and ours, in that both lay the main stress on the individual working out his own salvation.

Mrs. Hall, Miss Reeve, and Mrs. Dix also joined in the discussion, after which the society united in singing a hymn and repeating the Lord's Prayer.

ALICE P. JACKSON, *Rec. Sec.*

Give not grudgingly, nor of necessity; for the Lord loveth a cheerful giver.

CHILDREN'S CORNER.

A LESSON FROM THE BIRDS.

BY REV. ROBERT C. DOUTHIT.

Perhaps some of you have seen a picture of Saint Francis preaching to the birds. It happened, so the old story runs, that Saint Francis while on a journey heard a great number of birds chirping and twittering from the bushes and trees at the roadside. He said to those who were with him,—

"Wait for me while I preach to my little sisters."

The birds did not fly away when he came to them with a sermon, as we might suppose they would. Instead they gathered around the old saint, and really seemed to find his sermon to them quite interesting. As he spoke, they opened their beaks, stretched out their necks, and bowed their heads to the earth as if listening eagerly to what the good man had to say to them.

After the sermon was over, the birds began their song again, and then flew away to tell the glad news to all the world.

I have wondered sometimes whether these birds Saint Francis talked to could not give us a sermon worth hearing if they could make us understand. They might take a text from the words of Jesus, and preach something after this manner:—

THE BIRDS' SERMON TO BOYS AND GIRLS.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—MATT. vi. 26.

You may learn from the birds (1) a lesson of industry,—of hard work.

Jesus said that we sow not, neither do we reap, nor gather into barns; and yet our heavenly Father feedeth us. He did not mean that all we have to do is to open our mouths, and the food drops in from the clouds. The bees are no more busy than we birds are.

Birdlings have big appetites; and the father and mother are kept busy picking and scratching from dawn till dusk, in order that the children may be fed. One of your bird-lovers says that she once kept two boys at work for several days, digging worms for one young bird; but, in spite of all, it starved to death. Yet every season many of us have three or four broods of bird children that we not only must feed, but must see through the dangers of cats, hawks, boys, and learning to fly.

We birds do not sow nor reap, but we help the sowers and reapers by our hard work in destroying worms and bugs.

We do not go at our work grumbling, as if we had to do it! We go at it cheerfully, and that (2) is a good lesson for you all to learn.

Robin Redbreast speaks quite plainly, and says, "Be cheery, be cheery," and sets you the example by laughing merrily, while at his daily task,—"he-he-he-he-he!" His good spirits seem always to be uppermost. No rain is wet enough to dampen his spirits. He will sometimes sit on a tree stump in a storm; and it seems as if, the harder it rains, the more jubilantly he sings.

Emerson met a chickadee in the woods one winter day, and the cheerful cry "out of sound heart and merry throat" gave the sage a lesson of courage and cheer in spite of the coldness of the world.

Cannot you learn the same lesson?

Then, too, you may learn a lesson of love. Where can you find more devoted mothers than among the "little sisters of the air,"—not only willing to work hard for the family, but willing to die, if need be, in order to defend the home?

Perhaps you have seen a picture of a snake crawling toward a thrush's nest. One of the parents was lying dead near the nest, killed by the snake, while the other was still fighting bravely to keep the robber from their home.

That is every bit true. Not only the thrush, but the robin, the wren, the oriole, and a great many others are not afraid to attack birds or beasts many times their size, when the little ones are in danger.

And not only is love shown in the family, but outside.

There was once a family of robins. The mother bird was killed, and soon afterward the father bird became the victim of a boy's

good aim. Some friends who were watching the little family wondered what would become of these orphan birds. But God heard the cry of the young nestlings; and a neighboring cedar-bird came before day closed, and adopted them. She fed them and took care of them as if they were her own until they were able to take care of themselves. Which do you think showed more of the love of God in the heart, that cedar-bird or the boy who threw the stone?

Of course, all birds are not models in behavior. Like children, they are sometimes saucy, quarrelsome, mischievous, greedy, and selfish.

But we can teach you lessons of neatness in dress, and cleanliness and neatness in the home, as well as set you an example of early rising.

We still teach you, too, that deeper lesson that Christ drew from our lives,—a lesson of trust. We are fed from the bounty of our heavenly Father's table, and we work to pay for it. We go ahead and do the work that God has fitted us for without murmuring, singing blithely as we go, without fear of what to-morrow may bring.

"Are ye not much better than they?" asked Jesus. If you are of more importance than the birds, you should do your part better, or at least as well.

Remember that God who teaches us birds to work and sing, to be loving and trustful, will help all his children if they try to serve him as well.

And, when you have done the best you can to be of some use in making this a better world to live in, by being a cheerful, loving helper in the home or wherever you are, trust him for the rest,—trust the unknown morrow to bring with it only that which is for your good.

Now our sermon is ended. When you take your next walk into the fields or woods, think on these things, and try to make friends with your brothers and sisters of the air.

WYNKEN, BLYNKEN, AND NOD.

Wynken, Blynken, and Nod one night
  Sailed off in a wooden shoe,—
Sailed on a river of misty light
  Into a sea of dew.
"Where are you going and what do you wish?"
  The old man asked the three.
"We have come to fish for the herring fish
  That live in the beautiful sea:
  Nets of silver and gold have we,"
                Said Wynken,
                Blynken,
                And Nod.

The old moon laughed and sang a song
  As they rocked in the wooden shoe,
And the wind that sped them all night long
  Ruffled the waves of dew.
The little stars were the herring fish
  That lived in that beautiful sea.
"Now cast your nets wherever you wish,
  But never afeared are we."
  So cried the stars to the fishermen three,
                Wynken,
                Blynken,
                And Nod.

All night long their nets they threw
  For the fish in the twinkling foam.
Then down from the sky came the wooden shoe,
  Bringing the fishermen home.
'Twas all so pretty a sail, it seemed
  As if it could not be;
And some folks thought 'twas a dream they'd dreamed
  Of sailing that beautiful sea.
  But I shall name you the fishermen three,—
                Wynken,
                Blynken,
                And Nod.

Wynken and Blynken are two little eyes,
  And Nod is a little head,
And the wooden shoe that sailed the skies
  Is a wee one's trundle-bed.
So shut your eyes while mother sings
  Of the wonderful sights that be,
And you shall see the beautiful things
  As you rock in the misty sea
  Where the old shoe rocked the fishermen three,—
                Wynken,
                Blynken,
                And Nod.

—*Eugene Field.*

ILL TEMPER.

When Ill Temper comes to our house,
  With an army of Scowls at his back,
We call up good General Smile,
  And bid him repel the attack.

Quickly the battle is won
  By our leader's courage and art,
For Ill Temper's disorderly crew
  Are every one cowards at heart.

—*Mary F. Butts.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

ANNOUNCEMENTS.

The Ministers' Institute.—Will hold its next meeting at Concord, Mass. The opening meeting will be held Tuesday evening, September 29. The last meeting will be held Friday, October 2. Rev. John W. Chadwick will act as president *pro tem.* Albert Walkley, Secretary.

Ladies' Commission.—The annual lists of the Ladies' Commission on Sunday-school Books are ready, and may be obtained by application to the Sunday School Society, 25 Beacon Street. Supplementary lists will be published from time to time in this paper. The commission is making a special effort to increase the usefulness of its work, and it earnestly requests the co-operation of the ministers and Sunday-school superintendents in placing the lists.

Athol, Mass.—The annual May party of the Second Unitarian Church was the largest in the history of the Sunday-school. Unity Hall was fairly crowded with little ones, and the sight was one of delight and charm. Several very pretty exhibitions were given on the stage by the little girls, including a beautiful scarf dance by seven little girls, with colored light effects; and their marching and posturing were very graceful. The night-gown brigade, with eight young girls in night-gowns and night-caps and bearing candles and dolls, was another feature of unique attraction, and cleverly given. The May-pole dance by sixteen girls and the weaving of the May pole with many-hued ribbons won special admiration. The performances by the older girls included a beautiful minuet by sixteen maidens, which was very effectively given, and a most charming flower drill by the same, the girls being decorated with wreaths and festoons, which were brought into play with graceful and pretty effect. The whole entertainment was a remarkable success.

The Second Church during the last year has made these contributions: American Unitarian Association, $40; Unitarian Sunday School Society, $10; Worcester Conference of Unitarian Churches, $5; The Athol Country Week, $121.19; The Children's Mission in Boston, $10.

Thanks to our pastor, Rev. Mr. Horst, the people of Athol understand thoroughly now the attitude of the Young Men's Christian Association toward Unitarians and Universalists. A few Sundays ago he said he had been asked why the Unitarians of Athol did not take more interest in the Young Men's Christian Association. He replied that it was not because they did not wish to, but because they were not allowed to. The Young Men's Christian Association was a strictly so-called evangelical society, which did not admit to membership Universalists or Unitarians, and that as an American citizen he did not believe in "taxation without representation."

Ayer, Mass.—The ladies of the Ayer Branch of Women's Alliance were guests of Mrs. Charles Sherwin May 1. It was one of the most enjoyable meetings of the year and the largest attendance. A very delightful paper, "What of a Day," by Rev. Caroline J. Bartlett, was read by the president.

Boston, Mass.—In clearness of purpose and practical result the recent Anniversary meetings, May 25–28, were as conspicuous as for their profusion of noble utterances and inspiring speeches.

There was a very large attendance at every meeting; and most noticeably at the meetings in Tremont Temple on Tuesday, in spite of a thoroughly wet day, not only were delegates early in their appropriated seats in the body of the hall, but the large gallery, seating six hundred, was overcrowded with interested listeners, who came not as delegates, but out of individual earnestness and desire to take part in the forward movement of Unitarianism.

The most generally expressed thought, so frequently uttered that it was evidently the common property of the majority, was the belief that the Unitarian Church, having passed the period of uncertainty as to the permanency of its mission, having settled its theological basis, and having overcome the recent financial depression, is now at the dawning day of its greatest usefulness. The spirit that has long brooded seems to spread its wings, and there is a gathering whisper of great expectancy in all hearts.

Rev. S. R. Calthrop revealed the great hope in his strong address upon "The Evolution of the Kingdom of God" before the Ministerial Union, which was the first

meeting of the week. At the invitation of Dr. E. E. Hale and Rev. Minot J. Savage a reception to all visiting clergymen was held on Monday afternoon in the parlors of Unity Church. Dr. C. C. Everett delivered an address on "Harvard Divinity School."

The Unitarian Temperance Society held its annual meeting in King's Chapel Monday evening. Admirable addresses were made by Rev. C. R. Eliot, Mr. J. J. Myers, Rev. S. H. Camp, and others. Rev. George H. Hosmer was elected president for the coming year.

The Women's Alliance met at the First Church, and held a crowded and enthusiastic session, listening to Miss E. P. Channing, Mrs. Catlin, Mrs. Stone, Mrs. Andrews, Mrs. Ames, and many more in a series of effective, stirring addresses.

The annual meeting of the American Unitarian Association was held Tuesday morning in the new Tremont Temple, and was business-like and formal. The secretary's clear statement of the Unitarian position to-day, given in his report, is so admirable we print it in full on another page. The question of life membership came up once more; and, after the usual wide divergence of opinion as to the wisdom of limiting such membership was well aired, the whole matter was again indefinitely postponed.

The address of the morning was by Rev. John Cuckson; and we print it on page 260, under the heading "The Claims of Unitarianism."

The afternoon session was given to ten-minute speeches, from some of the younger ministers, upon "The Forward Movement of Unitarianism." The speakers were Rev. S. W. Brooke, G. C. Cressey, A. M. Lord, Frederick B. Mott, Frank L. Phalen, H. T. Secrist, and C. E. St. John.

The evening session was devoted to a mass meeting on the general subject of "The Relation of Young People to Unitarianism"; and brilliant speeches were made by Rev. Messrs. Wendte, Camp, Van Ness, Horton, and Ames.

The Berry Street Conference of Ministers on Wednesday morning listened to an address on "Pessimism," by Rev. George Batchelor, followed by a bright discussion.

The Meadville Theological School Alumni held a dinner and an important business meeting, at which matters of great moment to the future of the school were discussed and acted upon.

The public anniversary reception of the Young Men's Christian Union was very largely attended, and a most pleasant informal social event it proved.

On Thursday Dr. E. E. Hale conducted the communion service in King's Chapel in the early morning. A representative meeting of Young People's Guilds, etc., was held at the Second Church, and a national union organized under the name "Young People's Religious Union," with Rev. T. Van Ness president.

The usual public meeting of the Unitarian Sunday School Society was held in King's Chapel on Thursday afternoon, and was a large gathering. Addresses were made by the president, Rev. E. A. Horton, and by Rev. W. H. Lyon, Mrs. J. A. Beatley, Rev. A. W. Gould, W. W. Fenn, and S. H. Camp.

In the evening there was a great gathering at the Festival in Music Hall. Mayor Quincy presided; while Gov. Wolcott, Representative J. J. Myers, Dr. E. E. Hale, Mrs. Emily Fifield, and Rev. Messrs. Calthrop, Savage, Ames, Wendte, and others were guests and speakers.

Of the many other meetings held during the week it is impossible to speak; but from all an earnest, hearty, inspiring impulse has gone forth. May it grow and quicken in the hearts of the returning delegates, till it spreads from shore to shore!

Brookline, Mass.—The installation of Rev. William H. Lyon as minister of the First Parish took place on the evening of Friday, May 8. The church was filled, many ministers and delegates from invited churches being present, including those of Congregationalist, Methodist, Episcopal, and Presbyterian churches in the town. A double quartette furnished the music, and the chancel was finely decorated with flowers. The invocation was by Rev. John Cuckson, and the reading of Scripture by Rev. James De Normandie. The hymns were read by Rev. William O. White and Rev. Francis C. Williams, both members of the congregation. The sermon was given by Rev. Edward Everett Hale, D.D., from the text "Whosoever would be chief among you, let him be your servant." It enforced the principle that the liberal church is the servant of the community, devoted not merely to its own welfare, but to the best interests of the whole town. It does this by being under its own control alone, subject to no ecclesiastical head. The preacher exhorted the congregation to remember that they, and not the minister alone, are the church. All must join in the work. Hon. John Lowell gave the welcome of the church to the minister, referring to the fact that the latter was not a stranger to the congregation, since he was once the superintendent of the Sunday-school, and hoping for a long pastorate. Mr. Lyon replied that he had come rather because of the hearty and united confidence which the church had shown in him than because of any confidence of his own, and expecting much from the co-operation of the parish. The prayer of installation was offered by Rev. Charles G. Ames. The right hand of fellowship was given by Rev. Charles F. Dole, who dwelt upon the difficulty of the post which was now to be taken, but hoped much from one who had shown himself already capa-

ble of so much loyalty. The late pastor, Rev. Howard N. Brown, gave the address to the people, speaking of the happy relations he had and continued to have with them, and urging them to renewed confidence in themselves and the work before them. On Tuesday evening a large reception was given the new minister and his wife at Pierce Hall, and on Sunday the church was filled at his first service.

Burlington, Vt.—Unity Club held its annual meeting on April 17, and elected Mrs. C. A. Murray president for the fifth year, with but few changes in other officers. Our work for the season has been on the whole successful, although we always wish we could interest a larger number of the young people, and are hoping for some help from the new Young People's Union. Our course has been a very interesting and instructive one, taking the form of lectures by professors of the University of Vermont on "The Relation of Theories of Evolution to Modern Thought," "The Evolution of a Loaf of Bread," "The Germ Theory of Disease," and "Electricity," and one on "Astronomy" by the pastor, Rev. J. H. Metcalf, the four last illustrated, two evenings devoted to the "Electricians of the Past and Present," one evening on "Psychic Phenomena," taking hypnotism and telepathy, one on "Geology and Agassiz," one on "Life and Works of Eugene Field." Two evenings were given to entertainments to raise the necessary funds to carry on the work,—a chicken pie supper and a dramatic effort, a farce by our own members mostly, both of which netted a goodly sum.

A part of one evening, November 29, was given to a memorial service for Miss Kate W. Lowrey, whose death has made a large vacancy in our ranks; for her influence was always for the right, and we cherish many pleasant memories of her companionship and quiet, unassuming life among us. Her faith and her character is a benediction to all her associates.

Our musical friends have helped us with their talents on several occasions, and the little social meetings after the study hour have served to draw us together in closer bonds of unity.

Castine, Me.—Rev. William Brunton has received a call at Castine, Me., for six months, the society hoping that it will be continued, as new life and prosperity have come to it with his labors.

Chelsea, Mass.— The Chelsea Branch of the National Women's Alliance held its annual meeting on Thursday, May 7. Miss Margaret B. Barnard, president, and Mrs. R. K. Wilcox, secretary, resigned. The Branch, though small in numbers, has, under the direction of Miss Barnard, done stalwart work for the church. Her standard of work has been high, her zeal and loyalty to the cause unflagging. It is to be lamented that arduous duties in another direction make it necessary for her to leave this field of labor. With the meetings of the month of May the Unity Club season of 1895–96 comes to an end. Its social season closed with the annual supper on Wednesday evening, May 13, and was a most *recherché* affair. The dramatic entertainment given with such success on March 18 that it was by special request repeated on April 23 showed a high order of amateur art, and the annual ball given by the club was in points of management and elegance an event of the season. The study classes in social evolution, French Revolution, and Shakspere, closed with the week of May 20–27. Acknowledgments are due the president, Mr. G. E. Alley, for his wise administration of two seasons. The Social Circle held its annual meeting on April 21, and elected an executive board. It is the vanguard of financial assistance to the church; and the Sunday-school, still superintended by Miss Barnard and Miss Dockham, with a strong ally in Miss Gerrish, holds its own in high excellence.

Chicago, Ill.—First Church: On May 10 the Sunday-school was closed for the summer with what was called a "nature Sunday." Each child brought some little nature story or poem of his own selection, and nature songs were sung and talked about. Mr. Learned, who has acted as superintendent since the beginning of the year, and Mr. Fenn also read poems; and in closing Mr. Fenn told the children something of the plan for work next year. Since the last report the Alliance and its various sections have adjourned till next fall. Though many of the meetings have been small, the work has been interesting; and, looking over the whole year, we can at least say it has not been unsuccessful. Mr. Fenn went East in May to attend the celebration of the one hundredth anniversary of Mr. May's church in Philadelphia. During his absence Rev. E. A. Horton of Boston occupied the pulpit on May 17, and Rev. Allen W. Gould on the succeeding Sunday. On June 29 the First Church and the new church in Hyde Park will hold exercises at the laying of the corner-stone of the Memorial Church and in celebration also of the sixtieth anniversary of the First Church.

—Unity Church: On Sunday, April 26, the members of Unity Church had the pleasure of listening again to Robert Collyer, who spoke to a large audience, made up, to great extent, of old friends and parishioners. Dr. Collyer was accorded the usual hearty welcome, though all regretted deeply the sad occasion which called him to Chicago. This was the death of Mrs. Nathan Mears, one of the founders and stanch supporters of Unity Church. Closely following Mrs. Mears's death occurred that of

Mr. Porter P. Heywood, another of the old-time members of Unity, whose interest in the church remained unabated up to the time of his death. Mr. Bulkeley is keeping the work of the church well in hand, and is doing considerable outside in the way of preaching and lecturing. On Saturdays he meets with the young ladies' sewing society, known as the Saturdays, and frequently adds interest to the session by a brief, informal talk on some subject connected with the church work or the religious life. On Sunday evening, May 10, he spoke in the People's Church of Sterling, Ill., taking as his subject "The Trial of our Work," and on Monday evening, April 27, lectured in the Universalist church of Elgin on Concord, Mass. On the evening of May 21 he spoke before a liberal organization at Westville, Ind., on "Positive and Practical Religion."

Concord, N.H.—The thirty-seventh annual May Festival, given under the direction of the Parish Fund Society, was held in White's Opera House on the afternoon and evening of May 1, and was a most successful affair. As usual, the opera house was crowded with people; and visitors were present from several of our neighboring cities. The festival was opened at 4.30 o'clock with the children's dances. The first event was the grand march by one hundred boys and girls, after which the May-pole and several other fancy dances were given by the children. Supper was served in the banquet hall. At eight o'clock an excellent entertainment was given, one of the most pleasing features of which was a parasol drill "In the Sunshine," by eight young ladies in dainty costumes of pink and white. Around the hall were arranged various booths and tables, under the charge of efficient committees, and at which flowers, home-made candy, lemonade, ice-cream, and fancy articles were offered for sale.

Rev. F. L. Phalen is to be the Memorial Day orator at Ashland, N.H.; and he is to lecture before the scholars of the Dover high school early in June. Two of Mr. Phalen's recent sermons have appeared in pamphlet form, "Jesus, the Healer, and our Modern Messiahs," published by members of the parish, and "Mary, the Mother of Jesus, and Thoughts about Womanhood," published by the Women's Alliance.

Connecticut Valley Conference.—The semi-annual meeting of the Connecticut Valley Conference of Unitarian-Congregational and Other Christian Churches was held in the Unitarian church at Bernardston, Mass., on Wednesday and Thursday, May 20 and 21. On Wednesday evening at eight o'clock the sermon to the conference was preached by Rev. Charles Brown Elder of Keene, N.H. On Thursday morning the conference assembled at 9.30 o'clock for the reception of delegates and the transaction of business. At ten o'clock there was a platform meeting. The speakers, limited to fifteen minutes each, discussed the following theme: "Unitarianism in its Relations" (*a*) "To Theology," Rev. Samuel R. Free of Willimantic, Conn.; (*b*) "To Sociology," Rev. Bradley Gilman of Springfield, Mass.; (*c*) "To Personal Religion," Rev. E. B. Leavitt of Brattleboro, Vt.; (*d*) "To Other Forms of Liberalism in Religion," Rev. Arthur Anderson Brooks of Greenfield, Mass.; (*e*) "To Traditionalism," Rev. George Fisk Piper of Northfield, Mass.; (*f*) "To People outside Religious Organizations," Mr. E. L. Staples of Shelton, Conn. A general discussion followed. At 2 P.M. an address was delivered by Rev. George Croswell Cressey, Ph.D., of Salem, Mass. Subject, "Our Authority for Truth." At three o'clock Mr. George W. Stone of Boston delivered an address on "Our Missionary Work."

England.—MANCHESTER: Oldham Road: The bazaar and floral fête in connection with the redemption of the mortgage fund held last week raised about £300. This amount, together with subscriptions, will, when expenses are deducted, enable the church to pay off the mortgage of £500, but will not leave sufficient balance to provide for the renovation of the buildings. Enough goods, however, remain on hand to form a foundation for a good sale of work later on in the year.

NORTH CHESHIRE UNITARIAN SUNDAY SCHOOL UNION: The annual conversazione was held at Stalybridge on Saturday, April 18. About one hundred and thirty persons sat down to tea. The after proceedings were presided over by Rev. H. E. Dowson, B.A., whose opening speech was one of great interest to all members of the Union. Rev. Messrs. N. Green, G. Evans, M.A., T. R. Elliott, G. H. Smith, H. S. Tayler, M.A., and W. Harrison spoke during the evening. A most interesting musical and dramatic entertainment was given by the Stalybridge friends, and numerous objects of interest were laid on the tables.

Ithaca, N.Y.—The spring meeting of the Unitarian Conference of the Middle States and Canada met here on May 18 and 19. The dedication services were held at the Unitarian church on Tuesday evening, May 19. A report of these meetings will be given next month. The ethical section of the Unity Club holds most helpful meetings after the morning service every Sunday.

Lowell, Mass.—Rev. Charles T. Billings of Hingham, Mass., has been called to the pulpit of the First Church here; and it is understood he will accept. This church has been without a settled pastor since the

resignation of Rev. George Batchelor, who was called to the position of secretary of the American Unitarian Association. Mr. Billings has been pastor of the Third Church in Hingham for the past six years, where he is much beloved.

Milford, N.H.—The Unity Club closed its very successful course of entertainments May Day evening by giving a musicale in the church auditorium before a large audience. The artists were all local talent, twenty-five in number. The concert was said to have been the finest ever given in the place, and netted a good sum of money. Most of the entertainments have been literaries,—a lecture or address on travels, as "A Trip to the Bermudas," "A Visit to the Yellowstone Park," "Rome and its Churches," and the like,—the same preceded and followed by a brief entertainment, music and readings, closing with ice-cream and cake and a social half-hour. Admission to all, ten cents. All the papers and lectures have been from members and friends of the Unity Club.

The Popular Lecture Course closed on Wednesday evening, May 6, with a lecture by Prof. A. E. Dolbear on "The Future Developments of Electricity." There were seven first-class lectures for $1, as follows: organ and vocal concert, Mr. Fred H. Young of Lynn, organist, and Miss Powell of Nashua, contralto and reader; "A Knapsack Journey from New York to Central India," by Rev. T. F. Clarke of Brooklyn, N.Y.; "The Canadian Rockies" and "The Passion Play of Oberammergau" (this last special), by Rev. J. J. Lewis of Boston; "Charles Dickens," by Rev. James Kay Applebee of Boston; "John Stark," by Rev. W. H. Morrison of Manchester; "The Great Moral Power of the World," by Rev. J. M. Pullman, D.D., of Lynn. The net profits of this course (the fifth year) was above $100, and was a great thing for the community.

The Sunday Evening Citizens' Course of free lectures by laymen of marked ability and high official position attracted much interest, and were patronized by the leading citizens of the town and outside of the town. Some of the speakers were Messrs. Hon. Clarke, Lyford, and Gowing of New Hampshire, their subjects being "Good Citizenship," "Christian Unity," and "The Mutual Obligations of the Town and the People toward our Schools." This, too, is a regular institution, this being the fourth season. These three courses of lectures and entertainments have furnished high intellectual and social delight to the people of Milford, since they interest the best people of the town, and are an education to the public, and indicate an important work for the church to do. Besides these lectures the pastor lectured and preached Sunday evenings for six months.

The church does not have a Unitarian Club, its men are so few; but it has held two meetings, which are to be resumed in October, of the nature of Unitarian clubs. The ladies get up a supper at a small price, invite the public to come at 6.30 o'clock, to be followed by a half-hour's sociable, and at eight o'clock adjourn from the chapel into the auditorium for a half-hour's musical or other entertainment, and then for an address by such men as William H. Baldwin and George W. Stone of Boston on some such topic as "The Duties of Laymen" and "The Church as a Social Factor in the Community." Into these meetings others besides our own people come, getting a supper, a sociable, a lecture, and an entertainment for fifteen cents, which small fee pays all expenses and something besides.

The Sunday-school is not large; but it is blessed with three Bible classes of adults, who can be depended upon for workers and stand-bys. The new Sunday-school Service Book has been introduced the past year. Four concerts are annually held with success; namely, Easter, Flower Sunday, Harvest, and Christmas, also a temperance concert and concert for Society for Prevention of Cruelty to Animals, or Pillsbury Band of Mercy. The Ladies' Christian Union stands for financial interests and the general social well-being of the church. It meets weekly for ten months for work and literary exercises, holds two sales annually and several dinners and suppers, as is the custom with all the churches in this section of the State. Several hundred dollars are thus raised toward parish expenses, which are always met promptly, no debt being allowed to accumulate in any department. The society is small; but it stands for public spirit, and is in several ways a model country church. This report must suffice for a whole six months.

Milton, Mass.—The funeral services for Rev. John Hopkins Morison, D.D., who died in Boston on Sunday, April 26, were held in the church of the First Parish, Milton, of which he was "Pastor Emeritus," on Tuesday afternoon, April 28, at quarter-past three. The day was calm and beautiful. The tolling of the bell, which began as the funeral procession entered Milton, was very solemn and impressive; and Milton flags were at half mast. A large number of friends and parishioners assembled in the church. The pulpit and chancel were covered with flowers; and the casket was borne up the aisle by Prof. A. V. G. Allen, D.D., of Cambridge, Rev. H. N. Brown, Rev. P. R. Frothingham, Rev. S. J. Barrows, Rev. W. H. Lyon, and Mr. George B. Morison, preceded by Rev. Roderick Stebbins, who read, "I am the resurrection and the life," while the organ sounded in a soft undertone. The casket was laid among the flowers in front of the pulpit, where for thirty years of his

ministry Dr. Morison had preached to his people. Dr. Teele, who was the minister of the neighboring church and a personal friend of Dr. Morison during his Milton life, sat in the pulpit through the interesting service. The Bible reading, the prayer, and the memorial address were conducted entirely by Mr. Stebbins. Several musical selections and hymns were sung.

Missouri Valley Unitarian Conference.—The first union liberal Christian conference ever held in this section was held under the auspices of the Missouri Valley Unitarian Conference at Unity Church, Topeka, May 5 and 6. All the Universalist ministers in this vicinity within a radius of one hundred and fifty miles that we could learn of were invited. Two out of the five invited were present; and those who could not be here expressed their sympathy with such a liberal union meeting, and their regret that they were unable to come. A Methodist brother, Rev. R. T. Kerlin of Jamesport, Mo., who was at the Harvard Divinity School last year, was also among those who attended and took part.

It was a source of great regret to us that one who had been coming among us for so long was here for the last time, Rev. T. B. Forbush. No one who does not know the condition of the churches and the general conditions in this part of the West, as well as Mr. Forbush's peculiar fitness for the work and his thorough understanding of it, can realize how keenly we regret his loss, and how much we wish he could have still kept up his work in the Central West. At the close of the conference, through Rev. J. E. Roberts of Kansas City, those present expressed their high appreciation of him as a man, and of the worth of his work and regret at his departure.

Below is given the programme of what, in the opinion of those who have attended all its sessions, is the most successful meeting of the conference since its organization. It seems to be the general wish that these union conferences so happily begun may be continued. Programme: Tuesday, May 5: address of welcome, Mr. F. H. Foster, president Missouri Valley Unitarian Conference; response, Mr. H. B. Pierce for Mr. A. P. Wilder, president Universalist State Convention; sermon, Rev. C. G. Howland, Lawrence; discussion, "How Liberals may co-operate,"—from the standpoint of a Universalist, Rev. Charles R. East, Kansas City, from the standpoint of a Unitarian, Rev. T. B. Forbush, superintendent of the American Unitarian Association for the Central West; "Liberalism in England," Rev. Prof. James Black, Topeka. In the evening conference sermon, "The Old and the New Functions of Religion," Rev. John E. Roberts, Kansas City. Wednesday, May 6: five-minute reports from the various churches as to the condition of their societies; paper, "The Relation of the New Psychology to Theology and Religion," Rev. W. G. Todd, Kansas City, Kan.; "The Ideal Minister," Prof. W. H. Carruth, Lawrence; "The Ideal Layman," Rev. F. M. Bennett, Carthage, Mo.; platform meeting, "What I want to preach, and What the People want to hear,"—Rev. Clarence L. Ball (Universalist), Junction City, Rev. R. T. Kerlin (Methodist), Jamesport, Mo., Rev. T. B. Forbush (Unitarian), Chicago.

New England Associate Branch Alliance.—The meeting in Taunton on Wednesday, May 6, proved a very interesting one. The day was gloomy, and the doubtful skies probably prevented the larger attendance which sunshine might have given; but there were ladies from Maine, New Hampshire, and Rhode Island, and from twenty-four of the Branches in Massachusetts. It was a great pleasure to see such a beautiful church in its charming grounds. Mrs. Wells presided; and Mrs. Forbes gave an address of welcome, stating some interesting historical facts connected with the early history of the town and church, which is one of the oldest in the State, going back to the very early days of the Plymouth Colony. Papers were read by Miss A. M. Talbot, "A Right and its Obligation," and by Miss H. S. Tolman, "Should Rich Women work for Money?" Perhaps the most striking thing in these papers was the very broad view taken by both speakers. Neither advanced a cut-and-dried opinion, which she endeavored to support; but each treated with fairness both sides of the question. This very catholicity of view makes it hard to give a summary of the papers. The word "rich" was qualified, as rich is a very comparative term. We might rather say women who do not need the money for actual living expenses. Later Mrs. Forbes well presented the points under the three heads, the economical, the ethical, and the social. The animated discussion which followed showed how great was the interest roused by the treatment of the subject. The speakers were Mrs. Peterson of Jamaica Plain, Mrs. Frothingham of New Bedford, Mrs. Goodwin of Cambridge, Mrs. Rounds of Dighton, Miss Hall of Dorchester, Mrs. Holmes, Mrs. Wells, and Mrs. Hale of Boston, and one or two others whose names the secretary did not catch. It was hoped that Mr. Milton Reed of Fall River would speak, but he was unable to be present. Miss S. B. Williams of Taunton read the following letter from him:—

"Is it possible that there can be two canons of living, one for men and one for women? If it is honorable for a wealthy man to engage in active life and strive after results, why not for a woman? Wealth is a most uncertain and fugitive commodity. Every woman should know how to earn her

living, and in some way should follow the advice which Mr. Lowell gave to his noble nephew, 'to pay his way through life by making himself useful.' The idea of displacement is a narrow one. There is usually plenty of opportunity for work for the industrious. A rich girl can use her income in a noble or a selfish way; but she ought to have a chance to work,—indeed, ought to work in some way commensurate with her health and ability. I have little more respect for a female than a male trifler and idler. 'Without haste, without rest,' is nature's law, and it must be that of mankind; that is, we should always be employed."

The principal paper in the afternoon was from Mrs. Emily A. Fifield, on "Alliance Work." One of the Taunton ladies writes: "It is a mystery to me how Mrs. Fifield can clothe the same ideas in a new dress as she does. I should not have dreamed that I had ever heard it before." Mrs. Fifield quoted Miss May's prophecy of the future open to this work. She would have rejoiced in the fulfilment. The Alliance has broadened the fellowship of Unitarians from Maine to California, and has carried the banner of our faith into States and Territories where our cause was unknown. No money can measure the opportunity and influence offered by our Post-office Mission and our Cheerful Letter Exchange. Rev. Miss Leggett spoke of the spiritual power exerted through the Alliance work and the sympathy of Alliance members with each other. Mrs. Drew of Westerly gave an account of the formation of the Branch there, and spoke cordially of the aid and sympathy extended by other Branches. Mrs. Patten of Bangor, Mrs. Cleveland of the Channing Conference, Mrs. Holmes of Boston, and Mrs. Thayer of Brockton all spoke briefly. The meeting adjourned with a vote of thanks to the Taunton ladies for their hospitable entertainment. Ellen S. Hale, Secretary.

Newburyport, Mass.— There are in Newburyport at least one hundred families who, while in sympathy with the Unitarian Church, and while always looking to its ministers for service in time of need, have no seats in church and sustain no membership in any way. All these people would be more than welcome, and their presence would help the religious cause they profess to believe in. The hospitality of our church is unbounded, and there is warmth and good cheer for all who come. Those who can contribute little or nothing financially are as cordially desired as the wealthy, and they can always find regular seats to call their own for the asking. Let all liberal Christians rally about the old First Religious Society!

North Middlesex Conference.— The officers and Prudential Committee of the North Middlesex Congregational Conference of Unitarian and Other Christian Churches met in Lowell in the office of J. Tyler Stevens on Thursday last to arrange the forthcoming conference in Lowell in June. The invitation of the First Unitarian Church of Lowell was accepted, and the date of the conference fixed for Thursday, June 11. There will be addresses by distinguished speakers, and these will be announced later. George C. Wright, Secretary.

Oakland, Cal.—We had a most delightful Easter service. The floral decorations were particularly fine. Over twelve hundred double Henrietta roses, sprigs of orange blossoms, calla and Easter lilies, were employed, besides plants and ferns. A beautiful rose or spray of orange blossoms was affixed to every one of the six hundred seats, a welcome to the occupant. The hard-working president of the Floral Committee, Mrs. E. A. Kluegel, deserves our especial thanks, together with Mrs. Josiah Stanford, who was so generous with her floral offerings. An elaborate printed order of service, voicing in Scripture, prayer, poem, and song the varied and beautiful sentiments attaching themselves to the festival, was rendered by the pastor, choir, and congregation. A special "In Memoriam" paid loving tribute to fourteen friends who had passed away during the year.

Pacific Unitarian Conference.— The twelfth session of this conference was held at Alameda, Cal., April 22-24. Some admirable addresses were given; and the following interesting reports made:—

Rev. C. W. Wendte, as superintendent of the American Unitarian Association, referred to the condition of Unitarian church life ten years ago, when he first came to the Pacific Coast to undertake the systematic conduct of the missionary work of the American Unitarian Association. There were at that time only seven organizations, four church buildings, six ministers, and church property valued at $150,000. Only two of these churches were self-supporting. The others were little more than missionary stations of the American Unitarian Association. To-day there are thirty church organizations and eight missionary stations, eighteen church buildings and four church sites, property valued at $600,000, with $75,000 indebtedness, twenty-three ministers actively employed and ten others ready for at least occasional service. The spirit of our ministers and churches, though dimmed with financial cares, is unbroken. We have temporarily suspended services in a few towns, but new movements have sprung up in other places. We have lost no church edifices, but have actually added to our property during these financially hard times. The American Unitarian Association has withdrawn more or less mis-

sionary aid during the past year, but new societies have sprung up spontaneously. The latest born are churches at Palo Alto, Visalia, and Lemoore, Cal., and a missionary station at Eugene, Ore.

Mr. Wendte announced that he had resigned his superintendency, to take effect June 1, in order to devote himself more fully to his church in Oakland.

The Northern Pacific Conference reported through Rev. E. M. Wilbur of Portland, Ore. No session had been held during the past year, owing to the hard times making it impossible to secure an attendance of its widely scattered constituency.

Rev. Mrs. E. T. Wilkes reported for the Southern California Conference in a very cheerful and happy way, dwelling on the encouraging features of the work in that region, especially at Los Angeles, Ontario, Santa Ana, San Diego, and Santa Barbara.

Reports from Churches.—Alameda: Mr. Baurhyte read what the chairman called a model report, showing a flourishing state of affairs.

Berkeley (Charles A. Keeler): The ladies raised over $800 toward a building.

The church site is put on a satisfactory basis. It is hoped to build a modest little church next year. The society was never in so good a condition.

Hanford: Rev N. Shultz gave an interesting report of the churches in Hanford, Lemoore, and Visalia. The encouraging account was much appreciated. A tribute was paid to Mrs. Sarah Pratt Carr's efficiency as a preacher and organizer.

Oakland: Mr. Wendte reported the church in a better financial and moral condition than for years past.

First Church, San Francisco, was reported for by Dr. Horatio Stebbins.

San José sent in a most encouraging report through Mrs. A. A. Stowe. The former depression had given place to a most hopeful feeling since Mr. Haskell had returned to his former pulpit. Thanks were due especially to the American Unitarian Association for its timely help, by which the continuance of the society had been assured.

Rev. Nicholas Boyd reported interestingly for his work as chaplain of the Sailors' Home.

Rev. Mrs. Wilkes spoke of her work at Palo Alto in her usual happy vein. Mr. Wendte expressed the conviction that the two San Francisco churches should make this Palo Alto movement their peculiar care, aiding it by ministerial service, money contributions, and general supervision and help.

Santa Maria was reported for by Rev. G. T. Weaver. The experimental stage had passed.

The lunch hour intervening, a cheerful company sat down to a tempting spread, and enjoyed an hour's conversation. Reassembling, with Mr. Simeon Holland of San José in the chair, the reports from the churches were continued.

Plymouth and Bay Conference.—The twenty-ninth annual meeting of the Plymouth and Bay Conference was held in Norwell Thursday, May 7, about three hundred delegates being present.

Pomona, Cal.—The Unitarian church here is in a healthy condition. The pastor, Rev. U. G. B. Pierce, is a live, up-to-date man; and the church is gradually increasing in membership in response to his efforts. Seven new members were admitted on Easter Sunday.

Mr. Pierce preaches at Ontario, six miles east of Pomona, every Sunday afternoon. Consequently, we have no evening service, which is to be deplored, as a great many young people particularly who would attend our church go elsewhere.

The Sunday-school is in a flourishing condition. Our pastor's wife is the superintendent, and is devoting a great deal of her time and energy to this branch of the church work.

A Young People's Class for the Study of Religion is another new feature. The "Evolution of Religion" has been the subject under discussion recently, and is becoming very interesting.

The Ladies' Aid has a membership of about thirty of our brightest women. They are ever on the alert, devising ways of increasing our finances.

Reading, Mass.—The following was the order of services for the installation of Rev. Frederic J. Gauld as minister of the Christian Union Church Thursday, April 23: organ voluntary; anthem; invocation, Rev. Leslie W. Sprague; selections from Scripture, Rev. Minot Osgood Simons; anthem; sermon, Rev. Edward A. Horton; hymn; prayer of installation, Rev. Leslie W. Sprague; response; charge to the minister, Rev. Christopher R. Eliot; right hand of fellowship, Rev. Henry C. De Long; anthem; charge to the people, Rev. C. J. Staples; anthem; welcome to the town, Hon. Horace G. Wadlin; closing prayer, Rev. Henry C. Parker; hymn; benediction, by the pastor.

Salem, Mass.—The First Church Alliance has recently entertained the Alliances of the other Unitarian churches of Salem at a pleasant meeting in the East Church parish house. Rev. James De Normandie addressed the meeting on "A Visit to our English Unitarian Friends."

—Dr. Francis Lamb has addressed the East Church Alliance on "The Calhoun School."

—Rev. George D. Latimer has been formally established as pastor of the North Church. He expects to visit Europe during the summer vacation.

—Rev. George C. Cressey, Ph.D., of the First Church will give the opening address,

on the subject "What can we do to assure and increase the Life of our Church?" at the summer "basket" meeting of the Essex Conference at Danvers, June 3.

—For the first time in the history of the Barton Square Church a woman has occupied the pulpit, Miss Margaret B. Barnard of Chelsea having preached there with great acceptance on a recent Sunday morning.

Salt Lake City, Utah.—Our Western superintendent, Rev. T. B. Forbush, returned with our minister from the Rocky Mountain Conference, and preached a strong and helpful sermon last Sunday on "Why do We pray?"

On Monday evening he addressed the Men's Unitarian Club at their regular monthly meeting, setting forth the value of the Church in the cultivation of ideal life in the community and the necessity of meeting existing conditions in such a way as to build up and strengthen the influence of the Church among all classes, and especially in such a way as to win the respect, confidence, and co-operation of the active, practical business men of the community.

On Tuesday evening Mr. Forbush attended the monthly social entertainment of the different Branches of the church, at which committees were present from the Sunday-school, Unity Circle, the Men's Unitarian Club, and the Young People, to welcome and introduce all who came. He expressed great delight in the evidence of substantial growth made since his last visit, not only in numbers and in the excellent appointments of the new hall, but also in the development of the social life of the church.

Mr. Forbush, as Western superintendent, has been an invaluable aid in the life of our church. In fact, as hopeful and promising as is the condition of our society, it is openly recognized by its leaders that it would not be in existence to-day but for the wise oversight, counsel, and assistance of our Western superintendent. It is, therefore, a matter of very great regret to the members and friends of the society to know that this will be the last visit of Mr. Forbush in his official capacity.

The Sunday-school has received another valuable contribution of books this month from the Mission Committee of the Arlington Street Church, and another from an unknown friend. The library is becoming a very useful factor in our church work.

Generous and timely contributions of money, also, have been received by the church from the Arlington Street Church, the Jamaica Plain Branch of the National Alliance, and Prof. Francis G. Peabody of Harvard. These contributions have been made to assist in fitting up and furnishing the new hall, and have aided us not only directly in meeting this unusual expense, but also indirectly in giving hope and courage to our faithful workers, who have been doing such excellent work in spite of the discouragement of hard times.

San Francisco, Cal.—First Church: We have had a month of peace and moderate prosperity. Rev. A. J. Wells exchanged with Dr. Stebbins on the morning of the 19th, and preached a remarkably strong sermon on faith. On the 26th our share of the "Forward Movement" was the presence of Rev. E. B. Payne in the morning and Rev. A. J. Wells in the evening.

We always feel a sense of dread in view of our contribution to the American Unitarian Association, knowing how hard it is to raise what we would like to. Dr. Stebbins and Mr. Eliot took the matter in hand on the 12th, and made a strong personal appeal that both that and our contribution to the Pacific Unitarian Conference be disposed of at once. The result was gratifying, if not wholly satisfactory. We raised $250 for the American Unitarian Association and $150 for our conference.

Somerville, Mass.—Rev. Mary T. Whitney has resigned her pastorate of the Unitarian church.

Southern Conference.— The eleventh annual session of the Southern Conference of Unitarian and Other Christian Churches was held in Louisville, Ky., April 28–30. The work was well arranged at the meeting of the officers and directors on Tuesday evening; and the key-note of the occasion was nobly struck on Wednesday morning by Rev. J. H. Heywood, the veteran pastor *emeritus* of the Louisville church.

Wednesday afternoon was devoted to the annual meeting of the Southern Associate Alliance. Mrs. George L. Chaney, president of that Alliance, presided; and addresses were made by Mrs. R. H. Davis of New York, Mrs. Theodore Stanwood and Miss Field of Cincinnati, Mrs. Charles T. Catlin of Brooklyn, and Mrs. Priscilla C. Goodwyn of Montgomery. At the close of the meeting, on motion of Mrs. Bowser of Louisville, a new Branch of the Women's Alliance was formed; and thirty-two members were at once enrolled. This completes the roster of the active Southern societies, each one of which is now provided with a local alliance of its women. The meeting was deeply interesting from beginning to end, full of earnestness and evident proficiency in administration, an object-lesson indeed to us all in the difficult problem how to do it, or how to so conduct our church-extension work as to secure the benefits of executive concentration and legislative representation. The same evening very suggestive addresses were given by Rev. Messrs. Weld on "The Duty of the Church to itself and the World," Thayer on "How to increase the Influence of our Churches in the Community in which they are placed," and W. C. Peirce on "Week-day Ministries of the Church." In the ab-

sence of Mr. Snyder, Mrs. P. C. Goodwyn of Alabama repeated by general request her address on "The Calling of Unitarian Christianity to the Scattered Believers or Unbelievers of the South." Of these addresses the Louisville papers, which reported all the meetings at generous length and in appreciative style, gave excellent reports.

On Thursday forenoon the following subjects were debated in a meeting open to the participation of all: "Circuit Work from Present Church Centres," "Our Church Organs and Literature," "Co-operation with the American Unitarian Association," "Conference Consolidation and Efficiency," "New Methods of Church Work."

The following resolution was passed: "The Southern Conference of Unitarian Churches hereby puts upon record its regret that it is to lose the services of its most competent and devoted superintendent of missions, Rev. George L. Chaney. He has been the organizing head and the inspiring energy of the conference gatherings; and in the performance of the more specific duties of his office he has borne the message of our larger hope to the waiting communities of the New South with a wisdom whose best fruits, like all seed meant for enduring beauty and use, will appear to his successors in the harvest field. Since he is not one, but two, in sharing the counsel of a cultivated and judicious woman, his wife, the debt of such successors may be grammatically as well as sentimentally expressed in the Scripture, 'Others have labored, and ye have entered into their labors.'"

Springfield, Mass.— Sunday, May 10, our Sunday-school had the pleasure of listening to Edward A. Horton, superintendent of the Unitarian Sunday School Society. The Sunday-school has nearly finished a course of lessons on the Life of St. Paul. The new "Song and Service Book" has already proved its worth. A number went from our church to the Connecticut Valley Conference at Bernardston, and were inspired by the topics discussed and the addresses given. The Women's Alliance held its last meeting of the year May 20, with Mrs. John McDuffie. A paper was read by Mrs. McDuffie on the duty of Unitarians. Miss Annie Bailey and Mrs. Frank E. Tuttle of Chicopee were appointed as delegates to the Alliance meeting to be held the 25th in Boston. The money in the treasury was devoted to the Post-office Mission and the American Unitarian Association. A programme was adopted for the meetings of the next season. There will be two evening meetings, open to men, with an address given by some prominent Unitarian minister. Papers are pledged by various members of the Alliance for each of the monthly afternoon meetings, each paper to be followed by a discussion. The next meeting will be October 14.

St. Louis, Mo.—The literary branches of the Church of the Messiah will finish their programmes this month. At the last meeting of the Unitarian Club, May 19, several short papers were read, followed by the annual election of officers for next year. The Eliot Society closed with a social meeting May 21. Mr. Hosmer of Unity and his society will join the Messiah in a river picnic Saturday, June 6. The plan is to go up the river. At Alton we hope Mr. Backus and his society will join us; and then we will go to one of the islands, and have lunch. We take music, and have dancing on the boat.

Wellesley Hills, Mass.— The twenty-fifth anniversary of the settlement of Rev. A. B. Vorse over the Unitarian church was celebrated May 5. All possible care was taken to make the evening a memorable occasion, and the large audience which gathered in the little church was by no means confined to its members. After the singing of a hymn, composed especially for this occasion by Mrs. Mary Clark Smith, Col. Albert Clarke spoke of the long and faithful services of the beloved pastor, Mr. Vorse, of the growth of the church and the good which had been accomplished by it since it was established. Rev. B. F. McDaniel of Newton Centre, Rev. L. W. Hicks of the Wellesley Congregational church, Rev. Mr. Hussey, Rev. Charles G. Ames, Rev. Mr. Farwell, and Rev. Mr. Horton also addressed the society; and letters were read from absent friends, after which a purse containing $400 was presented to Mr. Vorse, who thanked the people for their gift and the ministers for their presence and participation in the service in a few earnest words. A reception was held later.

West Dedham, Mass.—At a meeting of the Third Parish held April 29 a unanimous call was extended to Rev. T. E. Allen of Grafton to become pastor of this society. Mr. Allen has accepted, and the installation is to be held upon the 14th at 7.30 o'clock. Rev. Charles G. Ames will deliver the sermon; and Rev. Messrs. S. H. Winkley, E. C. Butler, Charles F. Dole, W. H. Fish, Jr., J. A. Savage, and William B. Eddy, pastor of the Universalist society at Norwood, have been invited to take part.

Western Unitarian Conference.—At All Souls' Church, Chicago, at ten o'clock on Tuesday morning, May 12, the conference was opened by the president, Hon. D. L. Shorey, with a brief address. J. R. Effinger, F. L. Hosmer, W. R. Lord, F. C. Southworth, and Mary A. Safford were named by the chair as a Committee on Business. H. T. Secrist, R. C. Douthit, and Mary Jones were appointed Committee on Credentials.• The secretary, A. W. Gould, reported a dozen

conferences and thirty-nine places visited during the year, the delivery of over ninety sermons and addresses, some sixteen hundred letters written, and over twenty thousand miles travelled. As chairman of the Liberal Congress Missionary Committee, his duties had not been exacting. There were fifteen new places applying for service through the Liberal Congress in 1894–95, and but one such place this year. The most important event had been the cordial reception of the plan of co-operation between the Western Conference, the State conferences of the Central West, and the American Unitarian Association. When the plan can go into operation, it will mark an epoch in our missionary work in the West; and its adoption will devolve graver responsibilities than ever upon the Western and State conferences. We need: first, money; second, a conference paper. The purposes of the conference should be more largely advanced, either in some of the existing papers or in a paper established by the conference. It is interesting to note, however, in this connection that, "without a line of paid advertising during two years past, our Sunday-school sales have been far larger than ever before and far more widely distributed."

The secretary has devoted much of his time and thought to the preparation of a series of lessons called "Nature Studies" and to further the organization of religious societies for the young. In concluding, the secretary expressed his faith in the future of the conference and its work, especially under the new methods of co-operation about to be adopted.

The treasurer's report was read by the secretary, showing a balance of $2,400 on the debit side of the conference accounts. The Financial Committee, Rev. A. M. Judy, chairman, reported later a plan for the liquidation of the indebtedness without encroaching upon invested funds, and received pledges for funds sufficient to meet the expenses of the coming year within a few hundred dollars, which amount, it was believed, could be raised from churches and friends not represented in the conference.

Reports of State conference work in Illinois, Iowa, Wisconsin, Michigan, and Minnesota, were received. The Committee on Credentials reported thirty-two churches, represented by ninety-five delegates. All the Chicago churches were represented by delegates and contributions.

The following officers for 1896–97 were unanimously elected: president, Hon. D. L. Shorey; secretary, Rev. A. W. Gould; treasurer, H. W. Brough; directors for three years, Rev. B. R. Bulkeley, Chicago, Rev. F. C. Southworth, Duluth, Minn., Rev. W. W. Fenn, Chicago, Hon. D. L. Shorey, Chicago, Rev. Charles F. Elliott, Hinsdale, Ill., Rev. Leon A. Harvey, Des Moines, Ia., Rev. T. P. Byrnes, Manistee, Mich.

Worcester, Mass.—The annual meeting of the Worcester League of Unitarian Women was held on April 15 in the parlors of the First Unitarian Church, the president, Mrs. Calvin Stebbins, in the chair. The reports of the secretary and the treasurer gave a most favorable account of the past year. The attendance at the seven regular meetings has aggregated 995, the average has been 124, and the number of those from the county towns 174. An increasing number of visitors has been attracted to the League, whose strength as an organization the secretary attributed to the fact that its work was done wholly by members. The treasurer's report gave the membership as 97. With the exception of Mrs. A. B. R. Sprague, recording secretary, and Mrs. W. M. Freeman, corresponding secretary, who declined to serve again, greatly to the disappointment of all, the former board of officers was re-elected: president, Mrs. Calvin Stebbins; vice-presidents, Mrs. L. H. Davis, Mrs. G. W. Kent; recording secretary, Mrs. G. A. Slocomb; corresponding secretary, Mrs. S. W. Martine; treasurer, Mrs. W. H. Hackett; auditor, Mrs. G. D. Gifford; chairman of Executive Committee, Mrs. G. E. Francis; chairman of Fellowship Committee, Miss C. A. Burbank; chairman of Religious and Philanthropic News Committee, Mrs. Sarah Theo. Brown; chairman of Current Events Committee, Mrs. G. C. Whiting. The members of these committees were practically those of last year. Short but interesting accounts of work done were read by members of the different Lend a Hand Clubs in the city. The afternoon was devoted to the discussion of the subject of "Immortality," the following papers being presented: "The Psychological View of Immortality," Miss Helen A. Ball; "The Religious View of Immortality," Mrs. Fisher; "The Belief in Immortality as a Moral Stimulus," Mrs. G. E. Whiting.

Yonkers, N.Y.—The Unitarian church, after having contented itself for twenty-five years with congregational singing, has organized a choir. Over twenty ladies and gentlemen have joined, all the parts being represented. Frederick R. Burton of Warburton Avenue is the musical director; and James Pearce, Jr., is the organist. Mr. Burton is a finely trained musician, having studied under Prof. J. K. Paine of Cambridge, and graduated with honors in the department of musical harmony at Harvard College. Mr. Burton is not only a composer of fresh and original music, who has achieved repute, but a skilful teacher and leader. Those who have joined the choir look forward to giving the church services a new attractiveness, to much pleasure from the work, and great personal profit in the line of musical culture. The choir has already begun to produce some delightful anthems.

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IS THIS A GOOD WORLD?

BY REV. ALBERT WALKLEY OF BRIGHTON, MASS.

"His Lord said unto him: Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things. Enter thou into the joy of thy Lord."—MATT. XXV. 21.

In the first chapter of Genesis we read that God pronounced all that he had made as good, very good.

But we may ask, "Good for what?" So far as we know, there is no such thing as general goodness. Air is good for the lungs, but is not food for the stomach. The sun's heat is needed to make grass and trees grow and bud, but is no help to an aching head. The lathe is the masterpiece in mechanics, but it is no use as a mower of grain. This world is good; but it is no good as a place of ease, of idleness, or of cowardice. It is not so made that men can admire selfishness or envy or hate or malice, however much they may indulge in them.

This world is good for one thing. And what is that? To develop and test what is in us. It is a school and a testing-place. If there are possibilities to us, this world of discipline will either bring them into light or make them into realities. This is a great good. And, if the world is good for this definite thing, that is all we have a right to ask of it. It is enough for one life and one world to do. We have no right to go wandering up and down metaphysics, hunting for an abstract indefinite goodness, when, right under our eyes, is a definite good thing. The world is good for one thing. That is enough. And we have no more right to ask for aught else than we have to ask that a telescope be a good sewing machine.

In some of our thinking on this subject we run into a groove of thought where we think a good world would be one in which we should have strength of body independent of any exercise of the muscles, vigor of mind without the diligent use of the intellectual faculties. We make happiness negative, and so confound it with idleness. We think blessedness is the absence of struggle, a glorious vacancy. We are not rid of the old Eden from which God's goodness and wisdom banished us, and at whose gate, in mercy, he has put Cherubim with flaming swords, so that we may never get back again.

Almost any day, when you are on the street where children are at play, you may see a couple of them, who are about six years of age, running away from another child about four years old. This four-year-old child feels himself wronged. He is running with all his might, and yelling also with all his might. You, perhaps, would stop the two runaways, and have them wait for their brother. God lets them run. If you should stop them, you would only injure the little fellow behind. Or you might pick up the running brother, and run with him until you caught up with the other children. God would say to you: "Put him down. Let him run, and let him yell. It is good for his soft muscles and his developing lungs. Out of that struggle will come to him, in

time, the sense of self-reliance. And, when it does come, it will be worth to him all he now pays for it. Let him be faithful in that little struggle, and I will make him master over many other and greater things. And out of these things will again grow still greater self-reliance." No negative thing this, but a positive gain.

And here is the turning-point. Our characters, our happiness, our blessedness, is to be positive, not negative. Ours is not to be mere ease, idleness, unearned possession. No! for we are not protoplasmic beings. We are men, related to that Spirit which is at work in all,—the active, creative, self-reliant, positive Spirit.

Character is developed by experience. Character is accumulated experience added to the original gift. It is not possible to have the result of experience without having had experience itself. God, if he wished, could have made steam engines, built factories, and made cotton cloth and silk garments. Or he could have made these grow up as does the grass. God could have built our bridges or our railways, and equipped them with all the needed locomotives and rolling stock. God could have built us houses, with all the conveniences of water, light, and electricity, with books, pictures, statuary, pianos, music. God could have done all this. But, if he had, what earthly use should we have been? We should have been negative creatures, automatons, masses of flesh, gatherings of brain cells and fibres, —this, and nothing more. No ray of positive joy, no throb of victory, no sense of self-reliance, not a spark of enthusiasm could be ours. We could know nothing of sacrifice. We should be untouched by love, the origin and offspring of sacrifice. We should have had things, but have been without character.

It is infinitely better that God should put the iron in the mountain, and the wood in the forest, and the cotton on the herb, and the silk in the worm, and the stone in the quarry, and the color in mineral and vegetable, and at the same time put the idea in us and put the power in us to conquer and use all these things. "There," says the wise God, "are all these things in mountain and forest, in vegetable, mineral, and animal; and here in you I put an idea, and I give you hands and brain, and I will dwell in you myself to push you on,—a propelling power to victory, to reliance, to sacrifice, to love, to creative likeness, to myself."

Better, infinitely better, we admit, that Mozart give us music, that Raphael paint for us, that Angelo make stone live, that we build our own bridges and railways and our homes, than that God should do it, even were his a great deal better than we have yet done. But all this means struggle, then victory, then real possession.

The title-deeds of men are writ on paper, and often the man with one of these paper deeds does not really own what the deed calls for. The title-deeds of God are writ in the spirit, and he who holds one of these owns all the face of it gives. He owns the forest whose soul is touched by the trees; he owns heaven to whom the stars speak. When man conquers the world, makes its forces serve him, he owns it. This is not negative, but positive possession, positive victory. It is happiness and blessedness so far as these lie in the material world.

But let us turn to life, to our characters. It is very possible that God could have made us like the lily of the valley, beautiful, like the bird, joyous. It is possible he could have taken all the struggle out of life. He might have made a world without sighs or moans or tears. He might have made us so that no wave of sorrow should have touched the quiet life of the soul. Life might have been like an emerald sea, whose waves only add to its beauty, and upon whose bosom fall the cheering rays of light and warmth. Peace might have rested over all in Godlike glory, the air itself filled with gentlest music, and man in the midst, a child of the same quiet, a stranger to all that now makes up life. His imagination could not have even pictured our life, with its tears and sorrows and accumulated woes. The struggling man of our world may well turn to God, and ask, "O gentle, pitying God, why did you not so make our world, instead of this world of sorrow, tears, and death?" God answers: "For the same reason that I did not make your pictures or your music, your railways or your factories. I let you make them for yourselves, and thus they become yours. You will now make your own characters, that they, too, may be yours. All my blessings to you are to be positive blessings. The heaven you are to win is no

negative ease, but it is a spiritual triumph. Your heads are to be crowned with the laurels of victors. Your joy is to be your own eternal possession,—yours because you know its cost.

Had God made for us the world I have fancied, then should we have never known this world. Now, we know two worlds,—a world of peace of which we get glimpses through the ever-widening avenues of imagination, and this world of struggle in which we live and which we are subduing.

Here are obstacles: we overcome them, and in the overcoming comes the feeling of strength, the sense of self-reliance. Here are things to fear: we rise above this fear, and the sense of courage is ours. Here are things sure to conquer us, or at least it seems that way. One of our number now steps forth, and offers himself a possible victim. We look on. He is victorious. He is our hero. Heroic virtues spring up in him and in us. Or here there is no doubt. A victim is demanded. Some one is to perish. The stake, the cross, arise in sight. Who will go? "Take me," says one from out our ranks. He dies. He shows us what is sacrifice. And we are not without his blessing. We, too, from him learn sacrifice and pity as well.

Oh, this old earth is a stern mother. She brought forth her children in agony. She is going to teach them virtues that only can come of struggle. She teaches the lesson in birth, and in the whole of life, until we all become possessed of highest virtues, even of that highest one, sacrifice, wrapped in all motherhood, and in the agony of fatherhood when the strong man bows over his dead child. No pansy blossom is to be our crown. When this whole thing has ended, we shall kneel and cry out: "O Father God! O mother earth! Can ye say, 'Well done?'" We shall be crowned with the oak leaf. It is victory. It is a sublime victory.

But in all this we have been doing two things,—subduing a world and developing man. The world of the emerald sea, of peace and of rest, is ever coming nearer through our victory over this world's forces. When it is reached, the man made ready for it will be the man of this world of struggle, who will be possessed of the virtues that come alone of struggle,—self-reliance, courage, heroism, pity, mercy, love, hope, trust, resignation,—thy will be done,—virtues that could never become the possession of the man born and reared in the world of peace and rest. Add to this the consciousness of having changed a world, improved a world, and what virtue and honor rest on us! Two worlds are for our race,—the world of imagination, with a glory beyond our highest thinking, and this present world of struggle where heroes are made and which we are lifting up to the world of our holiest visions. Find fault, if you will, with the school buildings,—they may be poor things,—find fault with the furniture inside, find fault with the text-books and scientific apparatus, find fault with the curriculum and the teachers; yet, when all is said and done, this school, this testing-place, makes men of those who will. It does not profess to do more. It cannot do more, for will is an essential element in manhood. And this is true, should you and I forever perish; but its truth is multiplied a hundred-fold, should we be immortal, as we believe we are. Genesis said: "It was good. It was very good." We say, "*It is the best.*"

OUR CHURCHES.

I. ARLINGTON STREET, BOSTON.

BY CHARLES C. SMITH.

The Arlington Street Church is not one of the oldest religious organizations in Boston, but it has had an interesting and instructive history. It was originally "congregated" in 1729 by a small company of Scotch-Irish immigrants, who arrived here not long before that time. Their first minister, Rev. John Moorhead, was born near Belfast, in the north of Ireland, where he received his early education, and graduated with honor at the University of Edinburgh, in Scotland. When he began to preach to his little congregation of "Presbyterian strangers," he was about twenty-six years of age; and he remained their pastor until his death, Dec. 2, 1773, a period of about forty-four years. Their first meeting-house was a barn at the corner of Long Lane and Bury Street, as it was then called and spelled. This was remodelled

and enlarged; and in it they worshipped until 1744, when it was replaced by a more commodious structure, in order to furnish adequate accommodation for their greatly increased numbers.

Mr. Moorhead appears to have been a faithful and devoted minister, a liberal friend to the poor, and a strict Calvinist in his theological opinions. It is stated in an obituary notice in the Boston *Evening Post*, a few days after his death, that in all his discourses he dwelt much on the importance of the doctrine of a vicarious atonement "as the only well-grounded hope of salvation and happiness in a future state." The notice adds that "nature had blessed him with a hale constitution, which he assiduously cultivated and preserved until two or three years since, when a disorder, cruel in its nature, seized him, and, although it did not confine him for any great space of time, yet its repeated attacks wasted and destroyed his health, and finally put a period to his usefulness and life. On the Lord's day preceding his death he preached twice, seemingly in better health than he had been long time before; but upon his return home from divine service in the afternoon his disease returned with greater violence than ever, and continued till Thursday, the day of his death." Mr. Moorhead's portrait was painted and engraved in 1751 by Peter Pelham, the earliest known painter and engraver in New England. Another portrait, painted by John Greenwood in 1749, was bought by Rev. Dr. Gannett many years ago, and given by him to the society. It now hangs in the lower room of the chapel on Boylston Street.

In the ten years following Mr. Moorhead's death, which cover the period of the War of Independence, the society languished; and during a part of the time religious services were suspended. Finally, in September, 1783, Rev. Robert Annan, who was probably born in Scotland, and came to America at an early age, was installed as their minister. Contemporary notices of him show that he was of narrow views and an unbending temper, and that he was fond of controversy. With these disqualifications he failed to harmonize the differences which grew up in the society; and in February, 1786, he was dismissed at his own request. He then went to Philadelphia, and thence to Baltimore, and afterward to the interior of Pennsylvania. Beyond these facts little or nothing has been ascertained of his personal history.

A few months after his dismissal, in August, 1786, it was "voted unanimously that the church and congregation do embrace the Congregational mode of government, and that all difficulties in the church hereafter be settled by the minister or male members of the church." This vote terminated forever all connection between the church in Long Lane and the Presbyterian body.

On the 28th of January in the following year it was voted unanimously to extend a call to Rev. Jeremy Belknap, a native of Boston, then settled at Dover, N.H. His salary was to be "two pounds eight shillings lawful money per week, or quarterly if he chooses it, during the whole time of his ministry amongst us; and in case our Society shall increase, and the pews be all occupied, the salary shall then be increased to a comfortable support." The salary amounted to about $416 a year. Mr. Belknap was installed April 4, 1787, and died of apoplexy June 20, 1798, at the age of fifty-four. By his own people he was beloved and honored; and he enjoyed also the respect and affection of his brother ministers. In the sermon at his funeral Mr. Kirkland, afterward President of Harvard College, who knew him well, said to the bereaved congregation: "If a judicious and seasonable choice of subjects, pertinency of thoughts, clearness of method, and warmth of application; if language plain and perspicuous, polished and nervous; if striking illustrations; if evangelical doctrines and motives; if a seriousness and fervor evincing that the preacher's own mind was affected; if a pronunciation free and natural, distinct and emphatical,—are excellences in public teaching, you, my brethren of this Society, have possessed them in your deceased pastor. Your attention was never drawn from the great practical views of the gospel by the needless introduction of controversial subjects, nor your minds perplexed, nor your devotional feelings damped by the cold subtleties of metaphysick. His preaching was designed to make you good and happy, and not to gain your applause. Whilst the manner as

well as matter was suited to affect the heart, no attempt was made to overbear your imaginations and excite your passions by clamorous and affected tones." In the library of the Massachusetts Historical Society are thirty-six volumes of manuscript sermons by Dr. Belknap, extending from 1762 to 1798, to attest the justice of this eulogy. But Dr. Belknap's contemporary reputation as a Christian minister has been not unnaturally overshadowed by his far greater reputation as a man of letters. He was the founder of the oldest historical society in America, the Massachusetts Historical Society; the author of a History of New Hampshire, of which it has been said, by the most learned and variously accomplished of the historians of New England, that it needed little besides a better theme to give it a high place among works of its class, and which has but one rival among historical writings produced on this side of the Atlantic in the last century. He was also the author of two volumes of American Biography, of a humorous account of the settlement of New England, entitled "The Foresters," and of other publications; and the compiler of a Collection of Psalms and Hymns, which continued to be used in this and other societies for nearly fifty years.

It was in the meeting-house in Long Lane, and during Dr. Belknap's ministry, that the Massachusetts Convention met, which ratified the Constitution of the United States; and it was from this circumstance that the name of Long Lane was changed to Federal Street by a singular but appropriate act of popular enthusiasm.

On the 10th of July, 1799, Rev. John Snelling Popkin, also a native of Boston, and the first scholar in his class at the neighboring college, was ordained as the successor of Dr. Belknap. But ill-health and a morbid self-distrust interfered with his usefulness and success here; and in November, 1802, he was dismissed at his own request. Subsequently he went to Newbury, where he remained until 1815, when he was appointed professor of Greek in Harvard College. This office he held until 1833. After resigning his professorship, he lived in retirement until his death at Cambridge, March 2, 1852. He was never married, and his harmless eccentricities were the occasion of much not unfriendly mirth among the students and graduates. A memoir of him, with selections from his sermons and other writings, was published by his personal friend and successor, Professor, afterward President, Felton.

The pulpit did not remain long vacant; and on the 1st of June, 1803, William Ellery Channing, then in his twenty-fourth year, became the minister. His preaching at once attracted the attention of the most thoughtful and cultivated persons in the community; and it was soon necessary to build a new meeting-house. This was of brick with a wooden spire, of the Gothic style, but with little ornamentation, from the plans of Charles Bulfinch, the architect of the State House on Beacon Hill. It was dedicated Nov. 23, 1809, and was occupied as a church edifice for a little less than fifty years, when it was sold for business purposes on account of its inconvenient location, owing to the drift of population away from that neighborhood.

Mr. Channing's reputation and influence steadily increased, until, on the delivery of the sermon at the ordination of Rev. Jared Sparks in Baltimore, he became the acknowledged head of the Liberal Movement in America. He had no ambition for leadership and little inclination for controversy; but the early death of Joseph Stevens Buckminster, the able and brilliant minister of the Brattle Street Society, and the circumstances of the time, forced him into a prominence which he did not seek. His life thus became identified with the history of American Unitarianism; and, with the exception of Jonathan Edwards, no man has so largely influenced the religious thought of America. Slender in figure, of a delicate constitution, with studious habits, and having little taste for general society, he was more than once obliged to seek a respite from his ministerial duties, and lived always in comparative seclusion, though he never shunned any labor to which he thought duty called him. After the ordination of Rev. Ezra Stiles Gannett as his colleague, June 30, 1824, he appeared less frequently in the pulpit, and the larger share of the parish work fell on Mr. Gannett. Dr. Channing died Oct. 2, 1842, in the sixty-third year of his age, leaving a name which is the property not of this society only, but of the whole religious

body of which he was the most conspicuous ornament and defender. Of his preaching in the latest years of his ministry, one of his parishioners, George S. Hillard, gave a graphic account in an address at the memorial services in this church twenty-five years after his death: "His person was not commanding, his manner was not dramatic, his voice, though sweet and flexible, was never powerful, and sometimes showed the feebleness of ill-health; and there was nothing in the style or delivery of his sermons that courted popular applause. Nor was his range of topics wide or various. The nature of God, the character of Christ, the future life, the powers and capacities of the human soul, the evil and degradation of sin, the obligation of the moral law,—these were the grand and simple themes on which he loved to dwell. And there was no point, no glitter, no epigram, no paradox, in his style. There were no sudden turns or startling surprises in his sermons. His opening sentences were simple and direct, and generally spoken in a natural and almost conversational tone. His manner was grave and earnest, marked by a deep sense of the importance of his trust as a religious teacher. The hearer could not fail to be impressed with a combination in him of profound religious feeling with a philosophical understanding and a poetical imagination. Whatever might be the subject of his discourse, it was suffused with a rich ideal light, like that of the sun upon a vernal landscape. His taste was instinctive and unerring. The beauty of his style was the natural expression of the beauty of his soul. As he went on, as the stream of thought widened and deepened, his manner underwent a corresponding change. His countenance glowed with deep feeling, his delicate and fragile form seemed to expand, and his voice rose and swelled till it filled with its rich music every part of the building." The affection in which his memory has been held by this society has been attested by the erection of a monument at Mount Auburn immediately after his death, the perpetual care of which was assumed by the society, and by placing a mural tablet in the church thirty years afterward.

For twenty-nine years after Dr. Channing's death Mr., afterward Dr., Gannett continued the sole minister of the society. Coming to it at the age of twenty-three, as the colleague of the most eminent preacher in New England, he more than fulfilled the expectations of his early years. He was himself a pulpit orator of rare power and eloquence, and as an extemporaneous speaker in the pulpit he had no superior. In unwritten sermon or speech he was at his greatest and best. The thoughts flowed from his lips with logical sequence and in a form which needed no revision for the printed page. Two courses of Sunday evening lectures, given without notes, in the middle part of his ministry, were listened to by crowds, who filled all the seats and stood in the aisles through the whole of a long service. In his relations to the society he realized the highest ideal of the New England minister of his time, and he lived with his people in a personal intimacy no longer possible in our larger community and under the more exacting social conditions which now exist. But his supreme devotion to a sense of duty was not confined to the limits of his own society; and he labored with tireless activity and sound judgment, by pen and by voice, to extend as far as possible a knowledge of the truths which he cherished. For more than a quarter of a century he was a foremost leader in the denomination, and he will always be remembered as one of the founders and the first secretary of both the American Unitarian Association and the Benevolent Fraternity of Churches.

Two events of much importance in the history of the society occurred during the latter part of Dr. Gannett's long ministry. In the hundred and twenty years which had passed since the formation of the society its real estate had risen greatly in value; and this circumstance led to an attempt to wrest the property from its actual owners, and to divert it to another religious organization claiming to hold unchanged the theological opinions of the original proprietors. In 1849 a formal demand was made, in behalf of "the First Associated Reformed Presbyterian Church and Society of Boston," for the surrender of the church. As this demand was disregarded, a suit was brought in the Supreme Judical Court of Massachusetts by the attorney-general, "at the relation of the Associated Reformed Presbyterian Synod of New York, the First Associ-

ated Reformed Presbyterian Church and Society of Boston, the Rev. Alexander Blaikie," its minister, and others, including one person who had bought a pew for the purpose of the suit, in which it was alleged that the property was held under "a trust or charitable estate of a very high character,"—namely, the support of a Presbyterian church,—"which trust had been wholly perverted and abused, and misapplied" by the action of the society in adopting the Congregational mode of government and afterward becoming a Unitarian society. After considerable delay a hearing was had before Judge Bigelow, afterward chief justice, by whom the case was reported to the full court. At the November term, 1854, it was argued before Chief Justice Shaw and Associate Justices Dewey, Metcalf, and Bigelow, by Rufus Choate and Richard H. Dana, Jr., for the relators, and by Sidney Bartlett and George S. Hillard for the respondents. The opinion, which was an exhaustive discussion of all the questions raised, was given at the March term, 1855, by the learned and venerated chief justice, and decided all the points at issue in favor of the respondents. Referring to certain transactions between a committee of the society and their agent, of whom the land was bought, the court held that by these transactions, on which the whole case for the relators rested, the founders of the society "did not intend to form, and did not in fact form, or found, any public charity, or any charitable foundation whatever; that it was their intention to establish, and they did establish, a parish and religious society for themselves and their families, their associates, successors and assigns, and had full right and lawful authority under the laws of Massachusetts to adopt such Christian doctrines, form of worship, and church discipline as were consistent with the dictates of their own consciences, and sense of duty and propriety, and to change the same from time to time." From this decision the relators appealed to the Supreme Court of the United States, alleging that an act of the legislature incorporating "the Proprietors of the Meeting-house in Federal Street in the Town of Boston" was repugnant to the Constitution of the United States, and seeking therefore for a reversal of the decree of the Massachusetts Supreme Court. The case was argued at the December term, 1861, by Caleb Cushing for the claimants and by Sidney Bartlett for the defendants. The decision of the court was rendered by Justice Grier in the following January, dismissing the appeal. Not quieted by these two failures, Mr. Blaikie, who was a man of great pertinacity, next petitioned the legislature, in 1870, for the repeal of two acts of the legislature, one passed in 1805, incorporating the proprietors of the meeting-house, and the other passed in 1855, authorizing a sale of the land and buildings in Federal Street and the purchase of other real estate for a place of public worship. After a hearing before the Committee on the Judiciary the legislature accepted their report, and gave the petitioner leave to withdraw. Since that time no further attempt has been made to gain possession of the church property. It is not without significance in the development of Christian thought in this community that the First Church established by the Puritans, the First Church established by the Episcopalians, and the First Church established by the Presbyterians, each became by its own volition, and continues to be, a Unitarian church.

In the middle of the century now drawing to a close the meeting-house in Federal Street was surrounded within a short circuit by eight or ten Protestant churches, not one of which remains on the site it then occupied. The insatiate demands of business and the consequent removal of the neighboring residents to other and more quiet parts of the city threatened these churches with extinction or serious loss of members. This society was not the least to suffer from migrations; but it was not until October, 1858, that the final decision was reached to sell the estate and to purchase land elsewhere. This was painful to all; but to nearly all it seemed a necessary change, and it was effected with an approach to unanimity rare in such cases. The land at the corner of Boylston Street and "a new marginal street," now called Arlington Street, having been bought, the corner-stone of the present church was laid May 28, 1860. The building is from the plans of Gridley J. F. Bryant and Arthur Gilman, and was dedicated Dec. 11, 1861. The last services in the old church were held March 12, 1859,

when Dr. Gannett preached a memorial sermon in the forenoon; and in the afternoon the exercises were conducted by nine younger men who had been brought up in the society, and afterward entered the Christian ministry. By an act of the legislature passed in 1862 the corporate name of the society was changed from "The Proprietors of the Meeting-house in Federal Street in the Town of Boston" to "The Proprietors of Arlington Street Church."

With its removal to a new location the threatened decline of the church was arrested, and a new career of usefulness and influence opened. But Dr. Gannett had reached a period of life when he thought that a younger minister could do more for his beloved charge than it was possible for him then to do. Twice—in December, 1868, and at the close of the following year—he tendered his resignation; but in neither instance was it accepted. In deference, however, to this repeated expression of a wish to retire, it was voted that he should be relieved from the active duties and responsibilities of his position, and should be asked to remain as senior minister, with the full salary heretofore voted to him, "in order that the church may continue to enjoy the benediction of his presence, and the members of the society, whose steps he has so long and faithfully guided in the Christian way, may have him among them during the remainder of his earthly life, to encourage, comfort, and inspire them." He persistently refused, however, as he had long done, to receive the full amount of salary which the society had voted to him.

On the 2d of January, 1870, he delivered a sermon appropriate to the changed relations which he was henceforth to bear to the society; but he occasionally preached afterward in his own and other pulpits as opportunity offered. It was while on the way to fulfil an engagement to preach at Lynn that death came to him, Aug. 26, 1871, in a railroad collision at Revere, in his seventy-first year. On the reopening of the church in the following October a commemorative sermon was delivered by Rev. Frederic H. Hedge, D.D.; and by vote of the proprietors a mural tablet to Dr. Gannett's memory was placed on the wall of the church, which records with gratitude his services to this church, to the denomination, and to the community. Nothing need be added here to what is there said.

Dr. Gannett's successor was Rev. John F. W. Ware, who was born in Boston, Aug. 31, 1818, installed over this society Nov. 3, 1872, and died at Milton, Feb. 26, 1881. Previously to his settlement in Boston he had been a minister at Fall River, Cambridgeport, and Baltimore, Md. Descended from an honored ancestry, he brought to his work here powers of no ordinary character and a large experience. During the Civil War his tracts for the soldiers, in whose spiritual needs he felt a special interest, had a wide circulation. He was the author of several other publications, which enjoyed much popularity; and at one time he was a frequent contributor to the religious periodicals. His preaching was direct, practical, and forceful; and he dwelt much on Christian manliness and its kindred virtues. But the later years of his ministry were clouded by ill-health; and during his last months he was a severe sufferer from an organic disease of the heart, which prevented him from preaching or discharging any of the active duties of a pastor.

The pulpit remained vacant for about a year after Mr. Ware's death; but in the spring of 1882 Rev. Brooke Herford, then of Chicago, was invited to become the minister. The invitation was accepted, and he entered on his new duties on the 1st of October. Mr. Herford was born in England, where he had a successful ministry for several years, and came to this country not long after the great fire in Chicago. His preaching there attracted much notice, and he was settled over the Church of the Messiah in that city in 1876. His sermons were characterized by great freshness of thought, and he had a very attractive personality. His call to the Arlington Street Church was a fortunate circumstance for the society, which greatly increased in numbers under his ministry. The regular afternoon service had been given up many years before; but the church was now reopened in the afternoon for a special service, at which all the seats were free. This service was largely attended, and it is still continued with gratifying results. In the latter part of 1891 Mr., then Dr., Herford received urgent solicitations to return to England, which he did

in the winter of 1892, his last sermon as minister of the Arlington Street Church having been preached January 17.

Shortly after the resignation of Dr. Herford Rev. John Cuckson of Springfield, who was also born in England, was invited to the vacant pulpit, and was installed according to the customary usages of New England, April 11, 1892.

The political and social changes, and the intellectual emancipation from outgrown theories and traditions, which have characterized the progress of the community in the last one hundred and fifty years have been well symbolized in the history of this church. Throwing off the Presbyterian form of church government when the colonies had achieved their independence and were struggling to become a nation, and afterward heartily joining in the Liberal Movement in religion, it has always kept in harmony with the spirit of the age, while reverently cherishing what was best in the past.

REALITIES.

Were life a dream, ah! who but would prepare
Some fragrant drug to soothe the fancied pain,
And all the beauteous, phantom loves detain
A little longer on the cheated air?
But since the things we suffer, do, and dare,
In sacred order pass, and since a chain
Of solid yesterdays, for bliss or bane,
Fetters to-day, so must we strive or bear
With what life brings us, knowing none can shirk,
By trick or subterfuge or wizard spell,
One fragment of his soul's appointed work,
But instantly his dreams begin to pale,
And forthwith o'er his foolish thoughts prevail
The inexorable facts of Heaven and Hell.

THEODORE C. WILLIAMS.

FRIENDSHIP.

It has been said that once in old Rome, so great and fond was the intimacy between Tiberius Cæsar and Elius Sejanus, they were reckoned "a pair of friends." The emperor raised the knight to an equality with himself, had every bosom secret in common with him, and was inseparable from him.

In recognition of their excelling attachment the Senate by a unanimous decree dedicated an altar to "Friendship," personified as a goddess; and, while that altar remained, amid the immense array of shrines that decked and hallowed the floor of the Pantheon, we may believe that sincerer prayers were nowhere else breathed, purer libations nowhere else poured out, choicer garlands nowhere else hung, than at that shrine.

Two thousand years have passed, and that guarded altar, revered and loved by many a heart, the witness of so many smiles, so many tears, of happy and unhappy votaries, has mouldered into dust ages since. Not a vestige remains.

Pausing here for a moment, let us consider if this should be the end of such a noble tribute to what we all hold so dear, or, rather, should we not, taking a brief respite from the toils and cares and hurry and worry which make up so much of our lives, build for ourselves another altar to the beautiful goddess (the personification of the still lovelier virtue), round which we, too, may gather, to render our tribute to the beneficent Being who scatters along the ages so much real happiness, under the form of true friendship,—a form whose presence with them is always a benediction to earth's tried and often weary children? For realize it we must, however much at times in the turmoil of life the knowledge may be ignored or obscured: it is this same virtue, or grace, or goddess, of friendship, which lightens our burdens, shares our cares, broadens our characters, and brightens, and sometimes even lengthens, our days. What subject is better fitted, then, than this for our consideration?

It is holy, it belongs to every man, woman, and child in what should interest them most.

The instances in which friendship between men rises to a controlling motive power seem few, as we look around us in this century.

The English-speaking nations are, in the mass, an undemonstrative people. The understanding, the intellect, is exhibited; the heart, the affections, concealed. Hard, cast-iron common sense lords it over modest sentiment. Morality, with its iron gauntlet, thrusts all the graces aside. Business and gossip are garrulous, drowning the sweet voices of friendship and poetry.

Yet what enchanted friendships float before us in the golden vista of the past! See its rudiments appearing in the book of Samuel, where the son of Saul puts his own clothing on the son of Jesse. But its perfection is seen in the knightly orders of the mediæval times. Two knights, plighting their mutual faith, exchanged armor and watchwords, and henceforth were each to the other as his own soul. They were stimulated by each other's presence to superhuman strength and valor. In each other's service the face of danger grew lovely, impossibilities were sport. They stormed up bristling parapets, broke through forests of lances, and after the fight were found side by side in the van of victory or clasped in one another's arms where the dead lay thickest.

"For Lancelot loved Arthur more than fame,
And Arthur more than life loved Lancelot."

The ancients valued friendship, and thought more of its lofty privileges than we do to-day.

The sentiment which Crito expressed to Socrates after offering him his fortune, "What character can be more disgraceful than this, to value one's riches more than one's friends?" would be of a tenor too lofty for the business man or society woman of New York or London of to-day to comprehend.

The Hebrews had their David and Jonathan. "And it came to pass that the soul of Jonathan was knit with the soul of David; and he made a covenant with him, because he loved him as his own soul."

Again, the famous friendships of antiquity, that of Achilles and Patroclus. Friends in life, in death their ashes were mingled, and, after passing the limits of the earth, were seen, as the legend goes, "by Ulysses walking, in close friendship still, over the fields of Elysium."

The view of Socrates upon this subject, as preserved for us by Plato, is "that, while some valued fine horses, dogs, wealth, or honors most, he prized an intimate friend higher than all the gold of the Persian treasury, more even than the monarch's throne itself."

Aristotle has written two entire books, besides several passages in his other works, on this subject; and Plutarch, Virgil, Cicero, all offer the heartfelt tribute of their genius on the shrine of our goddess.

In later times the judgment of Lord Bacon as to the uses of friendship is that it is "peace in the affections, support in the judgment, and to bear a part in all the actions and occasions of life."

The last of Bacon's points, that of friends as helpers on all occasions, does not bring itself home to us, or have its full weight, until we learn that hard, and often late lesson, that man is not equal to life alone, that there is more to do than he can do without the strength or judgment of another.

It is an old saying, "that a friend is another self." "If," says Munger, "as a mere matter of strength and resource, I were to face life with the choice of either a fortune or friends, I should be wiser to choose the latter as the more useful."

Emerson's splendid essay on this theme sparkles with costly jewels on every page. "Delicious," he says, "is a just and firm encounter of two, in a thought, in a feeling." Again, "Every man passes his life in the search after friendship"; and, again, "Friendship, like the immortality of the soul, is too good to be believed." He also says, "In spite of all the selfishness which chills the world like east winds, the whole human family is bathed with an element of love, like a fine ether."

Happy is he who has friends. He has fortresses to flee into when his own are dismantled by evil fortune. In difficulty he does not turn in vain to the cold world for counsel, in danger he wears a shield, in sadness has a comforter, and in joy another heart to throb with his.

One of the costliest offerings ever laid on the shrine of friendship is that placed by the late English laureate on the newly made grave of Arthur Hallam. It has been said that the "In Memoriam" will read in a "thousand years from now as though it had been written in star fire and immortal tears."

And in the "Le Lac" of the French poet Lamartine we have running through its exquisite descriptions of nature a most tenderly beautiful yet melancholy and plaintive strain of grief for a lost friend.

All nations, all ages, are represented by their tributes to friendship; and yet friend-

ship of itself is of such delicate texture that it is difficult to name rules for it. It is its own law and method. So ethereal a thing cannot be brought under choice or rule. It is, in one sense, a matter of destiny. If one is born to have friends (that is to say, with the disposition to win them), he will have them. Emerson says, "One need not seek for friends: they come of themselves." But Solomon goes deeper, and says "that a man who has friends must show himself friendly."

Let any one offer to the world a large, true, generous, sympathetic nature, and, rich or poor, he will have friends. Shakspere, in addition to a hundred graphic touches scattered up and down throughout his plays, has drawn two memorable pictures of friendship,—the intimacy between Hamlet and Horatio and that between Helena and Hermia. Polonius, in "Hamlet," advises his son: —

"The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel."

Of course, in all I have said on this subject, I have had in mind only the friendship which is a real and abiding fact,—an entity, as it were, not that ephemeral, ghostly thing which sometimes goes by the name, and which comes and goes with fortune, even if it were permissible to call such a mock virtue by such a hallowed name. Alluding to this form of friendship, Monckton Milnes has a poem in his work called "Poems of Many Years," of which I will quote a stanza. It is addressed "To a Fair-weather Friend" (apparently a frivolous and feather-headed man, who cannot sympathize with the serious moods of a gifted nature). The stanza begins: —

"See, I am careful to attune
My spirit's voice to thine.
My talk shall be of mirth alone,
Of music, flowers, and wine.
I will not breathe an earnest breath,
I will not think of life or death,
I will not dream of any end,
While thou art here, fair-weather friend!"

This matter of friendship is often regarded nowadays slightingly, as a mere accessory of life, a happy chance, if one falls upon it, but not as entering into life's real substance and tissue and web. No mistake could be greater. It is not, as Emerson says, "a thing of glass threads or fretwork, but the solidest thing we know."

However it may be neglected in public, there is nothing so generally admired and coveted in secret as a disinterested friendship; and yet this valuable ingredient of life, this exquisite gift of nature, is not reserved exclusively for a few. Its privileges are free to all who are worthy of them.

It knits the poor together, and lightens their labors. It outshines mirrors and jewels in the halls of the rich and proud; and, annihilating all felicitous distinctions, it makes the prince and peasant one.

It perfumes life, consecrates field, shop, and street, and makes the "mill round of our fate a sun path through its worth." And, further, while friendship is valuable for its offices, let us never forget that it is invaluable for itself. It is the choicest exercise of our best powers; for, after all is said, "a friend is the masterpiece of nature," and enjoyment of a friend the chief ingredient in the purest happiness this world can offer.

Friendship inspires those who are possessed of it. It is a perpetual fire, kindling kind thoughts and noble deeds. To increase our friend's affection for us, we strive to heighten our merits and multiply our virtues; and, in so doing, our characters are developed and glorified.

Friendship, then, is of endless use and joy in our lives; for, as some one has said in criticism of Zimmermann, "Even in those peculiar seasons when solitude is sweet, still let me have a friend to whom I may say, 'Solitude is sweet.'"

BLANCHE P. BAGLEY.

"THE SAME YESTERDAY, TO-DAY, AND FOREVER."

In the silence of the soul
Speaks the Father as of old.
On the mountain heights of thought
Still his messages are caught.
Walking silent by the sea,
Christ can yet teach you and me.
In the fields of waving corn,
Precious truths to-day are born.
Hungry souls can now be fed,
God will give us each our bread.

CARRIE M. HAWLEY.

THE RELIGIOUS SITUATION IN INDIA.*

BY REV. J. T. SUNDERLAND.

The people of India number about 287,000,000. If we divide these according to their religions, we shall find them standing approximately as follows: Hindus, 208,000,000; Mohammedans, 57,000,000; all others together, 23,000,000; in other words, more than nine-tenths of the population of India are either Hindus or Mohammedans. Thus we see that the adherents of these two forms of faith so far outnumber all the rest that for practical purposes we may say that theirs are the two religions of India.

First in importance stands *Hinduism.* This is the old historic religion of the land. If we would look for its beginning, we must go back to a thousand years beyond the Christian era; and even then we shall not find it. When it first emerges from the dawn, and appears upon the historic stage, it is the remarkable religion of a great and proud race. It early created for that race a great literature. The oldest religion of the world, its career has been as remarkable as it has been extended. It has fought great battles, it has overcome great rivals, it has survived dangers that threatened its life, it has passed through great transformations, alas! it has suffered great corruptions; but through all it has preserved a vigor and vitality that are nothing less than an amazement to the student of its long history. No religion is more venerable or imposing. At the same time none is more subtle, none is more pervasive of the whole life, or more deeply ingrained into the very intellectual and spiritual blood and fibre of its adherents. No religion ever adapted itself more completely to every class and condition of men,—not, however, that it may elevate all, but that it may get and hold all within its power.

The sacred scriptures of a religion are likely to be a pretty just measure of the religion itself. As comprised within the wide limits of the sacred scriptures of Hinduism, we must reckon, not only the Vedas, with their high poetical nature-worship, and the Upanishads, with their profound religious philosophy and noble theism, but the great popular epics and the later Puranas and Tantras; and this means that its teachings range all the way from the highest wisdom and the loftiest spirituality down to the wildest vagaries, the most tyrannical ritualism, and the crudest and most debasing superstitions. With such scriptures—so good and so bad, so lofty and so low, so wise and so puerile—we cannot wonder that Hinduism is a net that sweeps in everything. No religion is so many-sided, none is so elastic, none is so contradictory. It is a market that offers food for all appetites, as well the vitiated and depraved as the healthy and the sound. It is a singer that sings for all tastes, the purest and the vilest alike. It cares little to elevate men, but much to subjugate and hold them. No religion ever more systematically or persistently made ignorance, superstition, and fear the instruments of its mastery. The great central evils of Hinduism, inherent in the very system, are three.

1. The first is *Caste.* Caste means the ignorance of all men except the Brahmins, or priest-class. It means the subserviency and obedience of all other classes to the priests. The Brahmin, or priest, holds the keys of life and death, of this world and of the next. He does not want the people educated, for then his power over them will be less. His thought is to rule, not to serve; to be ministered unto, not to minister. By means of the caste system he is able to hold the people every day and every hour of their lives under a yoke of intellectual and spiritual bondage, the severity of which we of the Western world can scarcely conceive.

2. The second inherent evil of Hinduism lies in *the degradation of its women.* Think of a religious system that deprives woman of education, even to the extent of reading and writing; that shuts her up within certain narrow apartments of her home, as in a prison, allowing her no contact with men except in her own family, and none with the great world outside; that compels the betrothal of babes and the marriage of little half-grown girls; and that makes girls mothers at eleven or twelve, thus mercilessly robbing them of their childhood and making them old before their time; and then,

* An extract from address before the British and Foreign Unitarian Association in London, England, May 26.

if they have the misfortune to become widows (and many do become widows while yet only mere children), condemns them to lives of privation, hardship, neglect, and contumely, beside which the condition of the galley slave or the prisoner in the chain-gang is enviable.

Nor does this degradation of woman stop with her: it reacts upon man. The home suffers, her children suffer, society suffers, every interest connected with her life suffers. Compelled to bear children and assume the duties of maternity when she is so immature, how can her children fail to be puny and weak? The people of India inquire, "Why are not our men as large of stature and physically as strong as the Europeans?" The wisest students of the matter tell us that a large part of the explanation lies here. A race of strong men cannot spring from immature child-mothers. Thus does Hinduism, by the degradation of its women, lay the foundation for the physical decay of its whole people. But not physical alone. All other forms of decay follow. What kind of training can a twelve-year-old mother, who has always been kept in ignorance, give to her children? What kind of a companion can she be to her husband? What kind of a place can she fill in society? What development can her own moral or spiritual life be expected to reach? What can she be expected to do for philanthropies, charities, religion,—those movements for the moral regeneration of the world upon which the hope of the future so largely depends, and which in Western lands are receiving from our educated and queenly women such splendid support? No: the degradation of woman means degradation and decay everywhere. In consenting to such degradation, India fosters a cancer within her breast that is destroying her life. There is no hope for her except in its removal.

3. The third evil of the Hindu religion is its debasing *Idolatry*. Idolatry is of many grades and classes. Some forms are much worse than others. Its intellectual and moral influence upon the worshipper, of course, depends largely upon the nature of the idols worshipped. If the idols are themselves beautiful, and symbolize to their worshippers powers of beneficence and justice, or supposed divine beings whose characters are pure and noble, then the idol loses much of its power to harm the one who employs it. But, if the idols are ugly and symbolize powers of cruelty, or represent supposed divine beings whose characters are base and unworthy, then the idolatry drags down the worshipper, and inflicts upon him serious intellectual and moral injury. In ancient Greece the gods were generally portrayed as at least physically beautiful. In India they are generally physically ugly,—beings with distorted countenances, or with many heads, many arms, many legs, combinations of men and lower animals, and the like. Hinduism numbers its gods by the million. All the powers of nature, all the passions of man, are deified and worshipped. There is nothing so high, there is nothing so low, nothing so pure, nothing so impure, nothing so elevating, nothing so degrading, that it does not find a place in the Hindu pantheon. In great Benares, the most sacred city of Hinduism, there is no more popular worship than that of the goddess Durga, or Kalea, with her necklace of human skulls, her countenance of inexpressible horror, and her tongue red with blood. One wide-spread form of Hinduism is Saktism, or the worship of force personified as a goddess. It is impossible to conceive of teachings more vile or practices more debasing than are common in connection with this form of worship. There are hundreds and thousands of religious temples in India, some of them among the richest and most influential to be found in the land, a part of whose regular equipment is a band of prostitutes. To the Hindu people cobras and other poisonous snakes are sacred: every kind of loathsome reptile is bowed before as a god. Of course, all this is only one side of Hindu worship; but it is the side most closely connected with idolatry, and fostered by it. If Hinduism has a side of purity and beauty, it is in spite of its idolatry. The influence of its idolatry everywhere is intellectually to fetter, spiritually to deaden, morally to degrade.

Turning now from Hinduism to *Mohammedanism*, what do we find? We discover a condition of things as regards religion in many important respects changed, and yet, in other respects not less important hardly changed at all, from that which I have just described in connection with Hinduism.

We should remember that India contains the largest Mohammedan population of any country in the world. These Mohammedans came to India as conquerors. For centuries they ruled there as conquerors. They are a proud people, who cannot easily forget their past. They do not readily yield to external influences. They believe intensely in their own religion, and do not doubt that it will some time conquer the world. Their religion has certain affinities with Christianity, especially with Unitarianism. It teaches reverence for the Bible, for many of the Old Testament characters, and especially for Jesus. It is strictly monotheistic, rejecting the doctrine of the Trinity, and regarding Jesus as a great prophet and a man, not as a deity. The evils of Mohammedanism are primarily two.

First, its rigidity, its stereotyped character, its unprogressiveness, and, therefore, its materialism and unspirituality. Mohammedanism in India, as everywhere else, has its face turned to the past. It is hard and fixed. It has no wings. It is so wholly a religion of the letter that it cannot be a religion of the spirit, or of ideals. It measures and tests everything by the Koran, finding there its standard, not only of religion and ethics, but also of law, literature, government, diplomacy, all life. Hence, of course, it cannot progress, cannot find new fountains of inspiration, cannot appreciate the higher side of life, cannot keep abreast of a new age. It can remember: it cannot create. It holds on to what has been, but is blind and dead to what ought to be, must be, shall be.

It is what Christianity would be if Christendom really believed, as it so largely professes, the literal and absolute infallibility of the Bible, and thus really made a book of the far past the standard and measure of our modern thought and civilization. With us our profession is little more than a profession. While we retain it in our creeds, we take care to keep for our actual lives that liberty to think, to accept new truth, to revise our standards, upon which all progress of men and nations, and all genuine intellectual, moral, and spiritual life for the world depend. But with the Mohammedan it is not so. His acceptance of the infallibility of his sacred book is real: hence the fettering and blighting influence of it upon him is also real. It makes Mohammedan civilizations dead civilizations. It keeps Mohammedan peoples outside the great currents of the world's advance. It means to all with whom it has to do spiritual stagnation and decay.

The second evil of Mohammedanism is the degradation of woman,—a degradation quite as great and terrible as that which we found in Hinduism. The wide-reaching significance of such debasement I have already sufficiently pointed out. Hence I need not consider it again any further than to note how doubly serious a matter it is that both the great religions of India should unite in fostering this degradation, in nursing this cancer in the bosom of Indian life and civilization. Such, then, very briefly and imperfectly portrayed is the religious situation in India to-day as I see it, so far as her own leading religions are concerned.

This great and remarkable land, one of the earliest in the world to rise to civilization and enlightenment, having a past containing much that is glorious, eager to-day for education, possessed of a not insignificant modern literature and the creator of an ancient literature larger than the combined preserved literary treasures of both Greece and Rome, and in many respects as rich,—this India that ought to-day to be the glorious leader of thought and enlightenment and progress in the Eastern world, so far as religion is concerned, lies prostrate and in bonds to an extent that we in the West can scarcely understand. As we have seen, her two great historical religious systems overshadow literally her whole life. She is dominated by them. She is bound hand and foot by them. There is good in both these religions, and there would be hope for her if only she were free to accept the good and reject the evil. But she is not. Her religions are her master: she is their slave. They chain her to the ground, and will not let her rise. They chain her to the past,—not to her great past, the past of her glorious earlier ages when she was spiritually free, not that past when she created her great literature, and was in culture the peer of any land in the West, but to her later mediæval past of darkness, of fear, of ignorance, of superstition, of slavery, —of slavery not only to political tyrants, but, worse still, to supposed infallible books,

and to an ignorant, selfish, corrupt, and tyrannical priesthood which has lived by her prostration and fattened on her spiritual blood.

At last she hears, at least faintly, the call of a new age sounding in her ears, bidding her rise and go forward to a larger life and a new and nobler destiny. But, alas! how can she? Her great religions, whose chains are about her neck, about her limbs, her whole body, her whole soul, bind her to her past degradation and slavery, and will not let her move. *Whence is to come the power that is to break her chains?* If deliverance and new life are to come to her, it is plain that she must have help, and help from outside herself. From what direction is it to appear? Who will lend her the hand of aid which she so sorely needs?

There are those who believe that the seeds of India's regeneration are already planted in her soil, and that all that is now needed is to let them grow and come to fruitage. What is it claimed that these seeds are? Several different varieties are mentioned.

As, perhaps, most important, at least as most relied on by certain classes of observers, I may refer to three; namely, first, those political, educational, and industrial forces which are being introduced into India through her contact with Western civilization, and especially through the occupancy of her land by the British government; second, Christian missions,—I mean the missions of so-called orthodox Christianity, for, as I have already said, there is hardly one of the denominations claiming the orthodox name that has not established missionary operations in this great and interesting land; third, that native religious movement of India in which we as Unitarians are so much interested, the Brahmo-Somaj. To what degree may we rely, for the moral and spiritual regeneration of India, upon any or all of these agencies? And is the reliance to be placed upon them of such a nature as to relieve us?

Let us briefly look at each of these.

1. As to the influence of *the contact of the Western world* upon India through commerce, and the occupancy of India by Great Britain, there can be no question that it is very great. India already possesses one of the most extensive and best organized railway systems in the world. The same is true of its telegraph and postal systems. The whole land being under British government means that there is no part in which the people do not come into more or less contact with English magistrates and courts of justice, English civil servants of one kind and another, and English business men. Moreover, ever since the British have been in power, they have done more or less to establish schools and to promote education,—much less than it seems to some of us they ought to have done, and yet enough so that the educational institutions of all grades, from the primary school up to the university, that are found in the land, form one of the important factors to be taken into consideration in studying the India of to-day. Finally, and perhaps most important of all, the English language is coming into use in all parts of India with a rapidity that is astonishing. The government tongue is English, the courts use English, the most influential and widely circulated newspapers are, many of them, printed in English. English books and periodicals are kept on sale at all the more important railway stations. The language of travel and the language of commerce is more coming to be English.

Now, it is easy to see that all these facts have a profound significance. It is impossible but that contact with the civilization of the West through all these channels should have an influence upon Hindu thought, and sooner or later upon Hindu religion. True, such influence is much more slow to operate in the East than in the West; yet it is silently working,—working in all the cities and larger towns, working in a thousand unnoticed places, especially working among the young, and in all the colleges and schools, —and it will go on working. Nothing can stop it. And it will have its effect,—first in other matters, but at last, sooner or later, in religion, too. Indeed, that effect is beginning already to appear. What is the effect? The answer that has to be given reveals the weakness of the position of those who rely upon such agencies, to more than a limited extent, for the regeneration of religion. The effect of all this contact of India with Western thought and life, and the intellectual ferment that it creates, so far as it touches religious beliefs at all, is seldom

other than to bewilder, to stun, to create doubt, uncertainty, apprehension, fear,—well if it do not end in permanent scepticism and despair. Nor is this strange. It is only the result that follows from like causes everywhere,—on the European continent, in America, in England. The disturbance of the old religious faith is always and everywhere a serious matter, unless it be accompanied by agencies looking to the establishing of a better new. But railways and telegraphs and commerce cannot give men a new religious faith. Even schools and colleges of themselves are helpless to do it. And so what do we see in India to-day, among her educated men, among the young men of her colleges, among those generally who have been affected most by Western influences? Just what I have said,—almost universal religious bewilderment, and in the case of multitudes a deep and awful suspicion, not only that the old religion, but that all religion, is a superstition and a delusion. Their enlightenment has gone far enough to overturn the old foundations, but, alas! not far enough to lay for them those new foundations—deep, immovable, secure, as real as the soul, as firm as truth, as broad as love, as eternal as God—which are the profoundest need of India and the world.

2. This brings me to the question, May not India's religious regeneration be entrusted to the missions of so-called orthodox Christianity?

Among the questions that I paid most attention to, while travelling up and down India, was that of the condition, results, and prospects of *Christian Missions*. What did I find? The answer is quickly given. Protestantism, after nearly two centuries of missionary effort in that great land,—effort in which nearly every important denomination in the world has earnestly joined,—numbers to-day about 700,000 adherents; and Catholicism, after a career many centuries more extended, with such missionaries in the field as the great St. Francis Xavier, numbers about 1,500,000 adherents. Catholicism seems to be increasing a little faster than Protestantism, but the growth of neither seems to be encouraging. Nothing strikes the student of Indian mission more than the great disproportion between expenditures and results. Nearly everywhere progress is slow, and the number of converts few. The most discouraging thing of all, however, is not this. Rather it is the fact that these missions, in all their forms, are so absolutely powerless to touch thinking and influential minds among either Mohammedans or Hindus, or to help those who are losing their old faith, and who, therefore, so deeply need help. Everywhere in India I was told that the converts made to Christianity, both by the Catholic and the Protestant missions, are almost wholly of the lowest and most ignorant class, and that it is one of the rarest of events for a Hindu or Mohammedan of education or rank, or who has grown sceptical concerning his old faith, to be reached. In those very rare cases where such conversions do occur, great pains is taken to proclaim them far and wide, both in India and in Christian lands; but the very eagerness with which they are seized upon by the missionaries, and heralded, shows the great rareness of such occurrences. The missionaries themselves feel, and feel deeply, this failure of theirs to make converts among the thinking and influential classes of the Hindu people, or to cope with the growing scepticism caused by contact with the thought of the West.

But their failure is not strange. Nothing is easier than an explanation of it. It simply means that the thinking classes in India do not care to exchange one superstition for another, one credulity for another, one spiritual tyranny for another. We must remember that the average orthodox missionary, while a good and sincere man, is a narrow man, who preaches his Orthodoxy, not in those mild and honeyed homœopathic dilutions which are coming to be so popular in many pulpits of enlightened London, Manchester, and Boston, but in the pure form taught him in the theological school, and in the good strong doses which he believes to be necessary to save the heathen. I say this is something that we must not forget,—the kind of Orthodoxy usually preached by the missionaries. Now and then we find a missionary who is theologically broad, but it is very rare. The home churches are afraid to send such. Above all else they want for their missionaries sound men. And sound men means men who believe and preach the old dogmatic

theology which is repulsive to the Hindu mind.

We see the reasons why orthodox Christianity has so little power to reach the intelligent classes in India or to counteract the scepticism which is being produced there by the coming in of Western thought. And it can never get any more power than it has now, unless it grows broader and more rational; and that means, unless it becomes something else than Orthodoxy.

3. We thus see that the power needed for the regeneration of India must be sought from some source not only outside of her railroads, her industrial developments, and her secular education, but outside of the missions of so-called orthodox Christianity. What is that source?

Can it be any other than *that rational, that ethical, that self-evidencing religion of the spirit* which is slowly rising in influence and power in many parts of the world, which is silently gathering into its wide unwalled fold the purest and sincerest souls of every land, which is designated by many religious names, and is often found doing its divine work without a name at all, but which is perhaps best known in the West as Unitarianism, or Liberal Christianity, and in the East as the Brahmo-Somaj?

That this religion is adapted to the wants of India, surely the history of the Brahmo-Somaj abundantly proves. That it is India's hope I do not see how any intelligent and unbiassed investigator can for a moment doubt. It appeals to all classes, not only the simple and unlettered, but the trained and the cultured. It reaches the young men of the colleges and universities. Many of the finest minds of India have given in their adhesion to it. No other religious movement has shown half so much power to save from scepticism in the thinking and inquiring minds of India.

It has the immense advantage of being at once native and foreign, and native even more than foreign. It comes to its own; and its own hear its voice, as they will not hear the voice of the stranger or the orthodox Christian missionary. Helped by many influences from without, in close sympathy with the best, the freest, and the most advanced religious thought of Europe and America, it is yet fresh from the mould of India's brain, warm with India's spiritual blood, throbbing with India's fervent piety. It is the old religion of India at its purest, budding and blossoming and coming to new and nobler fruitage under the influences of Western culture and knowledge.

It is the Christianity of Christ, loosed from its bonds, purified from the corruptions of the ages, and born again on Eastern soil in the simplicity of its great founder.

I have said it is India's hope. Are not the reasons plain? It is her hope, because it meets her deepest, most urgent, and most abiding needs.

This, then, is the religious situation in India, as I see it. And here is the door of opportunity that opens for us as Unitarian Christians in the West, to put forth a helping hand to a people in the East that needs us, and for whom, as I believe, we have responsibility.

Not that we are to become Brahmos. Not that we are to identify our religious movement with that of the Brahmo-Somaj. They are Hindus: we are Christians. By all their traditions, inheritances, experiences, affiliations, they are what they are. By virtue of all the forces, physical, mental, and moral, that are around us, above us, within us, and behind us for thousands of years, we are what we are. Neither of us can become other than what God has intended us to be; nor should we try. But, though our homes are on different sides of the globe, we have discovered a strange spiritual kinship between us. They, by digging down in their soil to the deeper deeps, and we by doing the same in ours, have both come upon the same Fountain of Eternal Love and Life. They have found our Jesus, and loved him. Their gospel is exactly our gospel,—God's fatherhood, man's brotherhood, eternal hope for all.

Why, then, should we not extend fraternal hands to each other? And why should we not co-operate in all ways within our power for the promotion of those great ends which we have in common?

It is no doubt true that in a certain very real sense our Brahmo brethren have a greater responsibility for India than we. And for this reason some may thoughtlessly say, "Let us do nothing: let us leave all to them." But are we at liberty to do nothing? Have we a right to leave all to them? Does not England owe a duty to India

which she cannot roll upon any other shoulders? England is primarily responsible for shaking India's old faith. Does not that mean that she is responsible to give her a better?

ROBERT BURNS.*

The years go by, a century ends,
  His native fame new beauty earns.
Like golden stars we count his friends.
The years go by, a century ends,
While all the world heart-greeting sends,
  To strew with flowers the grave of Burns.
The years go by, a century ends,
  His native fame new beauty earns.

Could he have seen, adown the years,
  His pathway blossoming with flowers,
All brightened by his dewdrop tears,—
Could he have seen, adown the years,
The tenderness his poesy wears,
  It would have sweetened bitter hours,
Could he have seen, adown the years,
  His pathway blossoming with flowers.

WILLIAM BRUNTON.

USE YOUR EYES.

Just one hundred years ago an artist and engraver walked the streets of Munich supperless, breakfastless, and too poor to buy the metal plates on which to reproduce the work of his pencil. He paused a moment on the threshold of his dwelling. It was early autumn, and there had been a storm over night. The morning sun glittered upon the yet undried puddles in the street, and the leaves shorn from the old lindens were scattered upon the sidewalks. One large leaf lay upon the stone step at the artist's feet. Mechanically, he stooped and picked it up. Where it had reposed he beheld its perfect outline, with every rib and vein, drawn upon the smooth surface of the stone in the rain-dissolved dust.

For a moment he stood twirling the leaf in his fingers, studying the impression on the stone with eyes in which the light of a new hope glowed and deepened. Then he turned about, and hurriedly re-entered the house. He had conceived an idea. It was simply to use smooth slabs of cheap stone similar to the doorstep, in place of the costly metal plates. Thus was born the art of lithography, by which process all our finest color printing is done. Thousands of persons before this day had seen leaf impressions on wet pavements, and many had admired their beauty; but he was the first with powers of observation sufficiently trained to make use of the discovery.

A workman one day set a basin of water, the interior of which was covered with plaster of Paris, upon a red-hot stove. His purpose was to warm the water with which he wished to wash his hands; but, when he lifted the vessel from the fiery stove, he found its contents almost as cold as when placed there. The majority of persons would have been satisfied with an exclamation, "How odd!" but this man was an observer. He perceived that the plaster of Paris was so perfect a non-conductor of heat that it preserved the water's temperature against the effects of the glowing stove; and he at once applied his observation in the construction of fireproof safes. Hitherto the safe made of iron, lined with wood, became, in a conflagration, as hot within as without; and the contents were always scorched and often burned to a crisp.

Anthony Trollope, the novelist, was for many years a post-office official; and his efficiency was largely due to his trained habit of observation. He once visited the office of a certain postmaster in Ireland, formed an unfavorable opinion of the man, and observed him, in the course of the interview, carefully lock a large desk in the office. Two days afterward there came from headquarters an urgent inquiry about a lost letter, the contents of which were of considerable value. It was late in the night; but Trollope hired a horse, and, riding hard, knocked up the postmaster whom he had interviewed a few days before. He walked straight into the office, and said, "Open that desk." The key, he was told, was lost. With one kick he smashed the desk, and there found the stolen letter.

When President Washington visited Harvard College, he was observed to "fix his eye" upon a framed drawing on the museum wall. It was a copy of the Dighton inscription, hitherto supposed by historical students to be the work of the ancient Phœnicians, and to establish the fact of early voyages by that people to America. Wash-

* Robert Burns died July 21, 1796.

ington smiled at the information thus given him, and said he believed that the learned gentlemen were mistaken. His early life had taken him much into the wilderness, and given him the opportunity to become acquainted with the customs of the Indians. He had often seen them strip off the inner bark of a tree, and on the smooth surface leave some record of their rude inscriptions, and could not fail to notice the resemblance of the characters to these copied from the rock. The President's accuracy of observation thus first suggested what has since been abundantly proved.

Prof. Palmer once told a class of young ladies that, in order to make their future life interesting, the first rule was not to look only, but to observe; to put themselves into their situation, and understand it on all sides. "Observe, observe in every direction," he urged, "keep your eyes open. Go forward, understanding that the world was made for your knowledge, that you are to enter in and possess it."—*L. E. Keeler, in Congregationalist.*

KNOWLEDGE THAT TRUSTETH.

"They that know thy name will put their trust in thee; for thou, Lord, hath not forsaken them that seek thee."—PSALM ix. 10.

God's name when I know it
  Makes trusting him light
As down when winds blow it.
  His name when I know it
Makes faith a delight,
  And faithfulness show it.
Love! Love! is that name.
  'Tis my love doth bestow it,—
Name of perfect delight
  When my heart's fervors glow it!
His love, my life's flame,
  Burning tender and bright,
Makes trusting him light
  As down when winds blow it.

Master in love and in life, thy name to us is Father!

Thou who art always with us, thought within our thinking, love within our loving, life within our living, being within our being, art our refuge from every storm of this world. Hiding in thee, we have the quiet of peace when the storm beats. When the storms are over, out of our hidings in thee we come forth, renewed as little children when they awaken out of sleep. Thou art unto us the shadow of a great rock in a weary land. In the wasting ways of this world's deserts thou art a spring of pure water for our thirst, and bread thou art for our hunger. From the dreariness of ourselves thou, O gracious, friendly One, art a refuge of refreshing, all things thrilling into a new interest, love and life transfigured.

Thou art holiness! Trusting in thee, that holiness dawns upon our own hearts with its newer, diviner day. Thou art life! Trusting in thee, fulness of life is ours as when the trees are full of saps to blow into blossoms and deepen into fruits. Thou art the truth! Trusting in thee, that truth clears in our vision, enters our hearts with its light. Thou art love! Trusting in thee, our hearts grow gentle as the summer winds which birds glorify with themselves and their songs. Thou art goodness! Trusting in thee, our hearts gentle into every kindness as the autumn mellows into the fruits. Thou art unselfishness! Trusting in thee, we grow like thee, the joy of our being in thinking and doing for others. Ever the trust we repose in thee fulfils itself in the truth of experience. Thou art a lover who keepeth every tryst thou makest with a human heart.

Thou art the one everlasting Being! In thee life laughs and sings, and, missing its fulness, weeps and moans, but only to again break forth in joy as the face of a child for a little while in the shadow of grief and tears. Because thou art, each living thing is at the tasks of its being with joy inexpressible and full of glory. From thy joy birds take their flight, and cannot help but sing. From thy beauty flowers take their loveliness, and cannot help but blossom. From thy light stars take their brightness, and cannot help but shine. From thy love the sun takes its burnings, and cannot help but be this glory of every growing thing. In the bosom of thy goodness the earth lies, and cannot but grow generous in its autumns. The hills laugh, and the outgoings of their joy sing in the rills and flash in the streams; for in thy joyous strength they abide.

When so we know thee, whom nature manifests, not by the hearing of what words others have said, but by the experience of our own living, our central heart witnessing to thee as all thy earth becomes joy and beauty in us, we sing our psalms of praise,

we utter our hymns of trust. When we feel thee as our very life, when we know thee as the sacredness of everything that is, then our trust sings as the birds some melody in the storms, some breaking forth of night-dreams into a gentle aria. Our trust becomes as the flowers, making storm winds fragrant, and the very air of darkest nights sweetening with the gentle bravery of their truth. Our trust in thee shines as the stars, taking in their serenity the unquiet fears of the night, making the darkness have its own glory. Our trust in thee is like the streams that murmur their music among the hills, that rugged, opposing ways but break into singing, the spray weaving into a rainbow aureole as for the sainthood that is born in sorrow. Our trust is the spiritual answer to all moving, living, beautiful things in thy world.

And so ever we seek thee, and thou turnest never away from us. Indeed, thou art seeking us with thy whole heart; and our seeking of thee is but the far-away echo of thy voice calling to thy children, earnestly desiring to satisfy them with thy loving kindness, and bless them with thy tender mercy. We come unto thee, and a light shines in our darkness. We feel thy hand at work in the midst of these mysteries of life and being, intent upon high and holy tasks. Thy peace takes the heart of our trouble, and stills it as a mother quieteth her babe. In the shadow of death burns the sun of thy life; and we are assured that, experiencing death, we are experiencing some new fulness of life, some happier, holier day at its dawning. Ever is thy gentleness making us great. Ever with all loving cords thou art drawing us to thine own truest heart, the home for which we are homesick.

So are we learning to love thee and trust thee, and to know thy name, that we may be called by it, realizing the fulness of our childhood to thine own loving and everlasting Fatherhood; for thou receivest them that put their trust in thee, and hast not forsaken them that seek thee.

Birds sing because
  They cannot help but sing
Thy love's sweet laws.
  Birds sing because
Thy joys do spring
  Up in their wing,
And, in their song,
  When they so throng
The happy springtime's blossoming.
  As sweet as theirs, as true, divine,
My praise on all the winds would be,
  Because thy love o'erflows in mine,
Because my life lives true in thee.

PASTOR QUIET.

A PROPHET OF FREEDOM.

The following extract is from an inspiring article in the June *Arena* by its editor, B. O. Flower:—

For five years after entering public life Whittier practically refrained from casting in his lot with the despised band of Abolitionists, who were then the recipients of all the epithets of abuse which unreasoning prejudice and easy-going conventionalism employ so prodigally when seeking to clothe with ignominy those who insist on arousing the sleeping conscience of society by demanding a higher regard for the demands of justice and morality. The facts involved seem to clearly indicate that it was Garrison's influence which at last turned the scales, leading Whittier after his five years of waiting to boldly embrace the cause of Abolition. Not that his sympathies had at any time been other than with the cause of freedom, but he was a Quaker: he loved peace; and his intuitive mind quickly perceived, what many less far-seeing men failed to appreciate, that the onward movement of the Abolition cause meant riots, mobs, and bloodshed,—perhaps it meant war and the severance of the Union. He hoped to see the cause triumph peaceably, even if so it should be longer in the process of settlement. Then again he had political and literary ambitions, which he well knew would be blasted if he espoused the unpopular cause. He shrank from the contempt of his fellow-men, and he dreaded the savage conflict which he felt would follow an aggressive campaign for unconditional abolition. He cherished as long as possible the hope that justice would triumph over greed; but the time came when he could not answer Garrison's arguments to his own satisfaction, for he could not close his eyes to the fact that the trend of politics and the commercial demands and requirements of

the time were distinctly opposed to his vision of gradual emancipation. In order to win electoral votes from the South, the two great parties throughout the North were vying with each other in disciplining those members who pleaded for freedom and justice to all men. The cotton-gin and the increase of rice culture made the dream of gradual emancipation thoroughly visionary. At least, it seemed so to Whittier, who had carefully studied the question with an earnest desire to be convinced that the theory of gradual emancipation was probable, if the facts at all warranted such a conclusion. His hope, however, grew less and less the more he considered the question. Garrison, who through his early friendship with the poet was able to approach nearer to his conscience than any one else, brought all his influence to bear upon the young Quaker to convince him of his duty, and to outweigh Whittier's natural reluctance to engage in aggressive warfare, his supersensitiveness, and his ambition for political honors.

In 1833 Whittier crossed the Rubicon by publishing at his own expense a carefully prepared argument on "Justice and Expediency." This done, he found himself forced into the heart of the band who were struggling for an interpretation of freedom wider than the nation had yet recognized. His poem inscribed to Garrison * reveals his strong attachment to the friend of his youth and his admiration for the moral courage of the foremost apostle of Abolition, as will be seen from these stanzas:—

Champion of those who groan beneath
  Oppression's iron hand:
In view of penury, hate, and death,
  I see thee fearless stand.
Still bearing up thy lofty brow,
  In the steadfast strength of truth,
In manhood sealing well the vow
  And promise of thy youth.

. . . . . .

I love thee with a brother's love,
  I feel my pulses thrill,
To mark thy spirit soar above
  The cloud of human ill.
My heart hath leaped to answer thine,
  And echo back thy words,
As leaps the warrior's at the shine
  And flash of kindred swords!

. . . . . .

Have I not known thee well, and read
  Thy mighty purpose long?
And watched the trials which have made
  Thy human spirit strong?
And shall the slanderer's demon breath
  Avail with one like me,
To dim the sunshine of my faith
  And earnest trust in thee?

In taking his stand, Whittier made one of those sublime sacrifices which evince the essential divinity immanent in man. For even those who do not sympathize with his decision, deeming the action to have been unwise, unless they be blinded by unreasoning prejudice, will appreciate the grandeur of soul which led an ambitious young man with most flattering political and literary prospects before him to turn his back upon honor, success, and the natural inclinations of his nature, and consent to be a social outcast for the cause his conscience approved; for no one was better acquainted with the nature of the sacrifice he was making than the poet. He had carefully surveyed the whole field from the position of one whose opportunities enabled him to comprehend the magnitude of the sacrifice. On this point Mr. William Sloane Kennedy observes:—

When Whittier espoused the cause of the slave, he had counted the cost, and knew that he was burying all hope of political preferment and literary gains. Those who gave themselves to the work knew not but that it might be for a lifetime. To be shunned and spat upon by society, mobbed in public, and injured in one's business,—this was what it meant to become an Abolitionist. When Miss Martineau avowed her sympathy with them, society shut its doors in her face. When Longfellow put forth his little pamphlet of poems on slavery, weak and harmless as they were, the editor of *Graham's Magazine* wrote him to offer excuses for the brevity of a guarded notice of the poems, saying that the word "slavery" was never allowed to appear in a Philadelphia periodical, and that the publisher of the magazine had objected to have even the name of the

*This poem, according to Mr. Pickard, was published in the Haverhill *Gazette* in November, 1831; while Mr. William Sloane Kennedy, in his Life of Whittier, maintains that it was not published until after "Justice and Expediency." If Mr. Pickard is correct, it indicates that the strong attachment of the poet for Garrison, and his admiration for the man who was being so generally maligned, led to this outburst of feeling in verse which reflected the sentiments of the youthful editor who was not yet ready to cast in his lines with Garrison.

book appear in his pages. Allusion only can be made to a few of the innumerable persecutions endured by the friends of the black race. How Lydia Maria Child was deprived of the use of the Athenæum Library in Boston, because the first use she had made of it was to prepare her "Appeal"; how Dr. Follen was deprived of his professorship in Harvard College for his brave espousal of Abolitionism; how Prudence Crandall's school-house was defiled with filth and its windows broken; how Arthur Tappan's house was sacked and his life threatened; how Dr. Reuben Crandall (teacher of botany in Washington, D.C., and brother of Prudence Crandall), for having, at his own request, lent to a white citizen a copy of Whittier's "Justice and Expediency," was kept in a damp city prison for eight months, until the seeds of consumption were sown and his life made a sacrifice; how Amos Dresser was flogged in the public square of Nashville, and his fellow-student of Lane Seminary, the eloquent Marius R. Robinson, was dragged from his bed at night, and tarred and feathered by ruffians,—all these things are matters of history.

This noble sacrifice of the lower to the higher afforded the poet the keenest pleasure throughout life, as such soul-victories always afford high-minded, sincere natures; and he attributed his later success largely to this momentous decision. Toward the close of his life he said as much to a youth of fifteen years, who sought his counsel, adding, "Join thyself to some unpopular but noble cause if thou wouldst succeed." The poet had in mind, without doubt, the only success which is worthy of the name,—success from which flow the triumph of right and the enlargement of human happiness.

The meetings of the Abolitionists were frequently broken up by turbulent bands, even when no violence was shown; and many are the ludicrous incidents which occurred at these gatherings. On one occasion a lady who was accustomed to give the friends of freedom no end of trouble by her continual interruptions, and who, being possessed of some wit, usually created great amusement among the unsympathetic onlookers who frequented all these assemblies, became so troublesome that, in order to continue the meeting, it was necessary to remove the loquacious lady in question. Finally, Wendell Phillips and two other gentlemen gently raised her chair, and proceeded to carry her from the hall. She was by no means disconcerted, but in fact seemed to enjoy the situation. The trio had not proceeded far, however, when she broke the silence by exclaiming, "I am better off than my Master was; for he had but one ass to ride on, while I have three to carry me."

Whittier used to relate another amusing incident which occurred about this time. One of the public meetings became very stormy, more on account of the opposing views entertained by the friends of freedom than from the disorderly class who usually gave trouble. Now there were seated on the platform William Lloyd Garrison, whose head was very bald, William A. Burleigh, whose hair fell in a great mane on his shoulders, and a negro. Suddenly, during a momentary lull, some one in the rear of the hall shouted: "Mr. Speaker, Mr. Speaker, I have only a word to say. If that negro will shave Burleigh, and make a wig for Garrison, all difference will be settled." The house instantly broke forth in roars of laughter which lasted for some time, and seemed to put every one in a good humor, as from that moment the meeting passed off smoothly, a rare good humor seeming to have taken the place of the almost bitter spirit which had prevailed a few moments before.

In 1838 the beautiful new temple of freedom in Philadelphia, dedicated as Pennsylvania Hall, was burned by a mob. This act of lawlessness created a deep impression on many thoughtful minds throughout the North. In his editorial in the issue of the *Pennsylvania Tribune*, which appeared after the burning, Whittier speaks in these vivid, vital, and prophetic sentences of the outrage and the influence which it would exert upon the friends of freedom :—

Not in vain, we trust, has the persecution fallen upon us. Fresher and purer for the fiery baptism, the cause lives in our hearts. . . . Woe unto us if we falter through the fear of man! . . . Citizens of Pennsylvania! your rights as well as ours have been violated in this dreadful outrage. . . . In the heart of your free city, within view of the Hall of Independence, whose spire and roof reddened in the flame of the sacrifice, the deed has been done; and the shout which greeted the falling ruin was the shout of Slavery over the grave of Liberty. . . . Are we pointed to the smoking ruins of that beautiful Temple of Freedom, which we fondly hoped would have long echoed the

noble and free sentiments of a Franklin, a Rush, a Benezet, a Jay; and, as we look sadly on its early downfall, are we bidden to learn hence the fate of our own dwellings if we persevere? Think not the intimidation will drive us from our post.... We feel that God has called us to this work; and, if it be his purpose that we should finish what we have begun, he can preserve us, though it be as in the lion's den or the sevenfold heated furnace.

Whittier's poems during this period were thrown off at white heat. In later life he thus characterized them:—

Of their defects from an artistic point of view it is not necessary to speak. They were the earnest, and often vehement, expression of the writer's thought and feeling at critical periods in the great conflict between freedom and slavery. They were written with no expectation that they would survive the occasions which called them forth. They were protests, alarm signals, trumpet-calls to action, words wrung from the writer's heart, forged at white heat, and of course lacking the finish and careful word selection which reflection and patient brooding over them might have given.

They were indeed trumpet-calls, and did more to awaken the sleeping conscience of the nation than even our historians appreciate. James Russell Lowell was profoundly impressed, and generously expressed his appreciation of Whittier in these striking lines:—

Whittier has always been found faithful to the Muse's holy trust. He has not put his talent out at profitable interest, by catering to the insolent and Pharisaical self-esteem of the times; nor has he hidden it in the damask napkin of historical commonplaces, or a philanthropy too universal to concern itself with particular wrongs, the practical redressing of which is all that renders philanthropy of value. Most poets are content to follow the spirit of their age, as pigeons follow a leaky grain-cart, picking a kernel here and there out of the dry dust of the past. Not so with Whittier. From the heart of the onset upon the serried mercenaries of every tyranny, the chords of his iron-strung lyre clang with a martial and triumphant cheer; and where Freedom's Spartan few maintain their inviolate mountain pass against the assaults of slavery, his voice may be heard, clear and fearless, as if the victory were already won. It is with the highest satisfaction I send you the enclosed poem, every way worthy of our truly New England poet.

And Thomas Wentworth Higginson, in a tribute to Whittier written some years since, thus expresses the wonderful influence exerted by the poet over his youthful imagination:—

At dawn of manhood came a voice to me
That said to startled conscience, "Sleep no more."

. . . . . .

If any good to me or from me came
Through life, and if no influence less divine
Has quite usurped the place of duty's flame;
If aught rose worthy in this heart of mine,
Aught that, viewed backward, wears no shade of shame,—
Bless thee, old friend; for that high call was thine.

IS UNITARIANISM THE RELIGION OF JESUS?*

BY ALEXANDER T. BOWSER.

The Unitarian movement in this country had its origin in the conviction that true allegiance to the Christ implied the right and duty of every Christian to know the truth regarding his teaching.

From this starting-point our leaders were not long in reaching the conclusion that the religion of Jesus was as natural as the sunlight, and as rational as a mother's self-sacrifice, and that therefore its doctrines should be investigated in the light of reason and experience, and even changed when necessary, in order to bring them into harmony with modern thought and scientific discovery.

Thus we have learned that loyalty to Jesus does not mean that all his followers must be run into the same mould of belief, use the same ritual, and observe the same rites, or even think the same thoughts and do the same things; but we must study the truth freely, lend a hand to help and uplift humanity wherever and whenever we have opportunity, and live in the thought of God and the spirit of worship at all times and in every place.

Unitarianism is an attempt to return to first principles in religion. We try to place ourselves in a similar attitude of heart and mind to that held by the great Teacher him-

*From a sermon preached in the Unitarian church, Wilmington, Del., March 15, 1896.

self, so as to look at truth from his point of view, seek divine inspiration and guidance as he sought them, worship God with his childlike freedom and confidence, and serve man with like devotion and self-sacrifice.

Our theory of life and death, of this world and the world to come, rests on his conviction of the universal fatherhood of God, and our duty as his children to live a life of truth, goodness, and love.

But, as rational beings, we insist on the right of applying the test of reason and experience, not only to the doctrines of the church, but to its traditions also; and we think that this principle should apply even to the recorded words of Jesus, feeling sure that we honor him more by this course than if we accepted blindly every word of the gospel narrative as infallibly true. For example, in the Gospel of Luke the Master is made to say, "If any man come to me, and *hate* not his father and mother and wife and children and brethren and sisters, he cannot be my disciple." Now, what is the good of our reason and common sense, if we are not to doubt or question such an assertion as this in the name of Christ? Is it not utterly opposed to the whole spirit of his life, and does it not contradict all the best things in his teachings? Do we not feel instinctively that either the words do not mean what they seem to say or else that some mistake has been made in attributing them to him? Is not *love* the very essence and substance of his good news,—love for one another, love for our neighbor, and even for an enemy? Did not he himself bless and forgive those who hated and crucified him? Therefore, in rejecting this passage as no part of our gospel, do we not honor Jesus more than if we accepted it as a revelation of divine truth? And yet I would not have you think for a single moment that rational freedom in seeking the truth in religion is satisfied with the mere denial of some old doctrines and the criticism of ancient traditions. It is often necessary to criticise and deny and seek for error; but the one universal rule in all such work should be that we do it in order to lay the foundation for a better belief, a broader and deeper faith, and so build our house of religion on a larger and truer thought of God, a more inclusive and abounding love for man. We are made free from error and superstition, not by denying them, and finding fault with people for holding them, but by seeing the truth from a higher point of view, and entering into the spirit of all things pure and good and beautiful.

Therefore, we are Unitarians not because we deny the infallible inspiration of the Bible or refuse to accept the absolute authority of Jesus: we are Unitarians because we are perfectly willing to let the Bible rest on its merits, to stand or fall as its truth bears the test of reason and experience: and Jesus becomes our teacher and guide in the religious life, not because the Church calls him God, but by the influence of his own character, and the power of his truth to inspire the soul and move us to the higher life of love to God and love to man. Thus we are Unitarians because we have greater faith in Jesus, not less, and wish to get a closer and truer view of his ideas concerning the fatherhood of God and the sonship of man, the value and use of the Bible, the place and power of prayer, and the destiny of the human soul.

Take, for example, the doctrine of the Fatherhood of God. There are many people who will tell you that they can only reach this truth by way of Trinitarian theology. They have the right to go by that path, if they think it the best one, though to us it seems a long way round. But let us not quarrel with them, when they are seeking the goal of the spiritual life as well as we. God has more than one way of leading his children to himself. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The essential thing is to become conscious of the Spirit's presence, to yield to its influence, to be carried on its breath into personal communion with God.

If the Trinitarian philosophy helps any one to this, we have no fault to find with him for following its symbols. But from the point of view of rational thought in religion the mystery of the Trinity only tends to obscure the plain and simple statement of Jesus that God is his Father and our Father; and so we put away this ancient formula which we cannot understand, in

order that we may be free to accept the words of Jesus which need no explanation. We set aside the creedal definition of three persons in one God, so as to grasp more readily the clear and explicit statements of the New Testament that "God is Spirit," "God is Light," "God is Love,"—the Father who seeth in secret, knoweth what we need before we ask him, clothes the lilies, feeds the birds, makes the sun to rise and the rain to fall on the good and evil.

From this point of view, we see God, not under three forms only, or in three manifestations, but as the spirit of power and beauty and truth pervading the universe, the life and substance of all things, from the majestic sun in the heavens to the tender violet in the grass at our feet; and it becomes easier to understand the inspired vision of Jesus, revealing God as the Infinite Friend ever present with his children, the Divine Providence in whom we may always trust, the heavenly Father who forgives our sins and rejoices more over one lost child restored than over the ninety-and-nine who never went astray. We have parted with the doctrine of the Trinity, that we may be free to believe more about God, not less; for now we see him, not as three in one, but as the all in one who is "not far from every one of us, for in him we live and move and have our being."

Thus, too, in rejecting the doctrine of the deity of Jesus, we see more of the divine nature manifested in his life and teaching than when we tried to explain his inspiration in the terms of the creeds. For now, by going right to his own words to learn the secret of his life, we find that he explains it all by saying that the Father who dwelt within him did the works, the Father taught him what to say, the Father sent him to seek and save the lost, and teach his brethren how they also were the children of God and shared with himself, as fellow-heirs, all the fullness of divine life and power and love. And so, instead of being hid from us in the mystery of the Trinity, we can see Jesus as a brother and teacher whom we understand because he is human like ourselves; while his character is so full of spiritual qualities that it reveals to our hearts the divine character, and we learn what it means to be the son of God and one with the Father.

And we also have a larger and more helpful book in the Bible than when we thought of it as the only word of God, and infallibly true from beginning to end. For now it no longer troubles us when we find errors in its history, or that its account of the creation does not correspond with the discoveries of science, or that the actions of its patriarchs are inconsistent with our ideas of morality, or that its miracles are contrary to experience, because all this is just what we should expect in a volume which contains the history, poetry, and all the other literature of a nation, by authors living hundreds of years apart, and writing as men write books to-day; that is, they recorded events they knew about, put down their ideas concerning God, and what they believed to be his relations with men, filling their books with a great variety of knowledge on many subjects. This natural view of the Bible shows more of inspiration in its spirit than when every word was supposed to come direct from heaven; for it reveals the fact that, in spite of human limitations and faults, it has been for thousands of years the source of the highest spiritual convictions, inspiring the noblest and purest sentiments, going before the advance of civilization "as a cloud by day, and a pillar of fire by night." It is a human book, made by human hands, the product of human minds; but in the providence of God it has been preserved and handed down to us, bringing into our modern life the experience of men of ancient times who struggled and prayed and felt after God as we do now. It shows us how they, listening with the inward ear of the spirit, heard the word of God that became "a lamp unto their feet, and a light unto their path." This view of the Bible sees also that the Holy Spirit not only inspired the prophets and apostles, but that he will speak in our hearts, too, if we will listen for his voice,—that the current of spiritual life and power which flows through the pages of the Bible is still flowing on, filling all open and uplifted souls with divine inspiration; that the same influence which imparted light and faith to the pure in heart of olden time is now waiting to guide us in the ways of truth and goodness.

And is it not true also that Unitarians, by going to Jesus himself for instruction

in religious truth, are learning to look on prayer from a higher point of view, and so are coming to appreciate its spiritual use and power as never before? We see him, the one perfect man as we fondly think, going alone into some quiet retreat to converse with God as a child with a father. We hear him, who always lived in harmony with God, praying for strength and the spirit of submission, saying, "Not my will, but thine, be done"; and we learn that Christian prayer is not simply pleading and begging for outward blessings, but the earnest and loving effort of the human will to come into entire harmony with the Divine Will, so that the whole life shall be under the influence of the Divine Spirit, whose light and love and power are forever flowing into the soul of him who, like the Master, has learned to say, "I and the Father are one."

So also Unitarianism has reached a higher conception of the future life. We have been emancipated from the old opinions regarding heaven and hell, and have seen a glorious vision of the saving power of God who (like the shepherd in the parable) goes after the lost sheep "*till he finds it.*" In this parable, as well as in other places, Jesus has given us the hope of a universal heaven from which none of God's human children shall be finally and forever excluded. "What man among you being a father?" he asks, comparing the action of the heavenly Father with that of a good and wise earthly parent. If such a human father would not cast off a son or daughter forever, but in spite of all faults, or any wrong-doing, would still leave a light in the window to welcome the returning wanderer, do you think the love of God, the forgiving care and tender thoughtfulness of God, can ever cease to go out after his children, until the last prodigal of them all has returned? Oh, no! For where in all the vast universe can they be, and God not be there, too? And where God is, there is love; where God is, there is forgiveness; where God is, there is safety, and the power of restoration, and of new life, and progress!

As our beloved Quaker poet once sung,—

> "I know not what the future hath
> Of marvel or surprise,
> Assured alone that life and death
> His mercy underlies."

This confidence of the heart, based on the teaching of Jesus, gives us hope for all. Not two places, over against each other, one for the redeemed, the other for the lost, does our view of the future life picture to the imagination. And does not the great Teacher say that in the Father's house there are many mansions,—many rooms, many homes? If God is the Father whose heart was manifested to the world in the tender love of Jesus Christ, then he has a room prepared in his house for each one of his children, which is exactly fitted for his condition, and where he will be surrounded with all restraining, uplifting, inspiring, influences, so that whatever of the good and true and beautiful there may be in his soul will still have opportunity for development and progress under the perpetual love and encouragement of the Christ, and the angels, and the spirits of all the good and true who have washed their robes and made them white in the waters of self-sacrifice and earnest endeavor while here below.

Such, in a brief and halting way, are some of the reasons for thinking that Unitarianism is the religion of Jesus, or, at least, its best modern representative. Our religion is not a system of denial and unbelief, as so many of our critics maintain: it is a return to the gospel, in the spirit of freedom and the love of truth, for a deeper, truer, higher idea of the Fatherhood of God and the sonship of man.

ROMANES' RETURN TO FAITH.*

A true man of science was George John Romanes, whose wife has now written and edited his "Life and Letters." He had the true scientific temper, insatiable in the appetite for facts, eager to put all statements to proof. A contributor to the *Quarterly Review*, under the title of "Through Scientific Doubt to Faith," says that the mental progress of Mr. Romanes may be distinguished by four stages. We summarize his statement. Starting from a traditional Orthodoxy, Romanes, in the first place, parted from his religion on a supposed theoretic necessity: the fortunes of Christianity were staked on an argument from design which seemed to be contradicted by enlarged knowledge. Second, Romanes looked for

* From the *Literary Digest*, June 6, 1896.

a new religion which should be on better terms with modern science. The third stage through which he passed was agnosticism. From this he entered a fourth stage,—the examination of faith as a fact, and the clear appreciation of the necessity of faith. "The change from an abstract to a practical study of faith," remarks the writer, "is, indeed, one of the hardest and most important steps." In this connection he says of Romanes:—

Those who regard his history only from the outside might be tempted to explain his final return to faith by the overpowering force, acting upon a sinking life, of the desire to find happiness in religion. Such an explanation is erroneous and inadequate. If the wish to believe must be credited with his later movements, it must be credited also with his earlier. The desire remained when Romanes was in the full vigor of strength and happiness. It belonged no more to the physical weakness of the close of life than to the exuberant power of successful manhood. Though working in a different manner, it characterized equally the beginning and the end of the long struggle between rationalism and assent.

The writer goes deep into the life and motives of his subject, tracing him closely through a labyrinth of scientific speculation, and finally comes to say of him:—

Under suffering he began to seek more eagerly the outlet of love. When pain came most heavily on himself, he ceased to judge God for pain in nature. For him, as apparently for Saint Paul, his own pain interpreted that of the world, and gave the clew to hope. The pressure of his calamity was felt as a most bitter trial, yet it led to a daily growth of inward strength. There were moments of passionate regret for work undone; and, in the early stages of his illness, a fervent desire to recover in order that he might prove his resolution by action. But he never faltered in his manly resignation. He often reverted to the feeling that he had been distracted from the life of Christian thought and work which he had promised himself in early youth, and now regarded as his proper line of development. He would willingly have recovered the track and completed his task, not, as he often said, with any thought of the ulterior advantages of faith, but to have the happiness of knowing God, and seeing him as he is. Yet the track had been recovered, and the task was truly accomplished. His friends heard from him many new and penetrating expressions of belief while he was still, at times, discussing its merits. For those who warm themselves at the fireside of faith, he had worked as miners work, who labor in darkness throughout the day. Yet, assuredly, he will not be the poorer by one hour of the light.

Romanes felt an admiration for Christianity, which a severe criticism might, at one time, have treated as artistic only. But that beauty of the faith must mean something. Why was its influence to be disregarded? Did it not rest on something deep and real in man and nature? Why was the gospel story so natural to the human heart? Why could we find no flaw in the person there presented? Were his words, after all, the words of truth, telling the mind of God more surely than any reading of nature? And the final tragedy! Would it not, if once believed, solve that obstinate mystery of pain and failure, and show finally how God can love and let us suffer? To have faith in this would be to solve the great contradiction of speculative theism. Still, what a tremendous thing it is to believe! Day after day he concluded that it was reasonable and coherent, and yet each day recoiled from the thought of it as a fact, only to be pressed up to it again by the continued effort toward theism.

We quote the closing thoughts:—

Our purpose was to trace a mental development, the course of a real life spent in the arduous battle of belief. But, as a mental development, how uninteresting is this conclusion of faith that never completely triumphed over speculative difficulty, this gain of sufficient but not wholly victorious hope, which cannot solve all mental mysteries, but yet frankly resigns itself to childlike trust in a person! Here is not the ideal end of a philosopher's search of truth. It is only the pursuit, by a brilliant man of science, of a path whose first steps were known in childhood. We had expected something new and special, some peculiar train of thought, some fresh solution of our perplexities, some dramatic abandonment of science. But, instead of logical novelties, or revolutions in mental jurisdiction, we find only a new freedom of the old powers, an addition to the material on which the judgment works gained by the ancient way of faith. Metaphysically and in form, the end is undramatic. The interest lies in the content of the form, in the knowledge, not the theory of knowledge. Let us rather say that it lies in the power obtained, in the life to which access is gained, —at first with hesitating steps, then with growing confidence, as each day brought its opportunities for obedience to a voice which seemed rightly to command submission.

A WORD ABOUT CREMATION.*

Some good Christians have thought that it is sacrilege to burn the bodies of the dead, lest it should in some unknown way interfere with the process of resurrection; and still others have been prejudiced against it because it was once a pagan custom. But these objections betray a narrow habit of thought. Paul says, "The things that are seen are temporal, but the things not seen are eternal." The body is but the garment of the soul. What matters it to the soul how this garment is disposed of when the soul has left it, and its atoms no longer thrill to the music of life?

It is our duty to direct the minds of the people not to the place where the bodies of their loved ones lie, awaiting the slow action of nature's disintegrating forces, but to that invisible beyond where their souls have arisen from the sepulchre of death to bathe in the glorious sunshine of a better and brighter life. Every fact of science today points to the immortality of the soul. Here lies this body. By heat it will be dispersed into the invisible, and only a handful of ashes will be left to greet our physical senses. Science declares that not one atom is destroyed, not an element of force lost. The elements of which this body are composed will be just as real when they are invisible to our eyes as they are now.

Let us fasten our minds then upon the soul, and not upon the body; and let us sweep away these relics of the dark ages when men clung to what the senses could fasten upon, because their minds were not unfolded to grasp the conception of a spiritual life.

* From an address delivered by Rev. Solon Lauer, San Diego, Cal.

YOUNG PEOPLE'S RELIGIOUS UNION.

The Second Church, Copley Square, was filled Thursday morning, May 28, with Unitarians interested in the formation of a young people's national organization.

The matter had been under consideration since the convention held in Washington one year ago, when considerable time was taken in discussing the feasibility of forming the society.

A Committee on Organization was chosen at that time, with the injunction that the ground should be carefully canvassed before the work be begun.

At the meeting Thursday morning it seemed that there had not been discovered one dissenting voice; and everybody was enthusiastically in favor of some agency other than that of the social organizations connected with the Church, which should be universal in its scope and prodigious in its influence toward bringing the younger class in more intimate relation with the Church Militant in the work of redemption.

The meeting was called to order by Rev. Thomas Van Ness at 10.30 o'clock, who made a brief speech of welcome in behalf of the church, in which he said, "I believe that there is to be born a national movement more important than any other movement which has been organized for years in any body." He was elected chairman of the meeting, and Rev. Mr. Reccord was elected secretary.

Rev. C. R. Eliot, as a member of the Committee on Organization, was called upon to give a history of the movement; and in a satisfactory way he set forth the things which led to its formation and the work of the committee in its interest.

The chairman then called upon Rev. Mr. Gould of Chicago to report the manner in which the movement had grown in the West. "The very life," said he, "of our Christianity depends on the young people; and I think we shall quicken their consciences all along the line by this movement. The spirit of the West is with you, and now let us act together."

The secretary read the constitution and by-laws as prefaced by the committee, and then followed a discussion on its salient features. There seemed to be considerable opposition to the name which the committee decided upon for the society. It was thought by several prominent leaders that the word "Unitarian" should be inserted, in order to keep its special significance before the country; but the ultimate ruling was that "The Young People's Religious Union" should be adopted, and the closing vote for this name was made unanimous.

After a lively discussion of the constitution it was adopted in nearly its original

condition, and officers elected as follows for the first year :—

President, Rev. Thomas Van Ness; vice-president, Rev. S. A. Eliot; secretary, Rev. Leslie W. Sprague; treasurer, Rev. A. P. Reccord; directors, F. N. Hartwell, Rev. E. A. Horton, Miss Stearns, Rev. C. J. Bartlett, Rev. L. B. McDonald, Miss Kate Brown, Hyde Park. The first three serve two years, having received the largest number of votes.

There were present at the meeting two hundred and two delegates from seventy-five different societies. Mr. Gould also brought greetings from twenty young people's societies in the West.

The constitution adopted is as follows :—

PREAMBLE.

We, holding liberal views in religion, and believing that organization is necessary to the most successful conduct of our common work, do hereby form a general confederation of guilds, Unity Clubs, and other similar societies, to be known as the "Young People's Religious Union," the cardinal principles of which shall be *truth*, *worship*, and *service*.

ARTICLE I. OBJECTS.

The objects of the Union shall be

(*a*) To foster the religious life;

(*b*) To bring the young people of our several churches into closer relations with one another; and

(*c*) To spread rational views of religion, and to put into practice such principles of life and duty as tend to uplift mankind.

ARTICLE II. HOW CONSTITUTED.

The Union shall be composed of all those clubs and societies that are in sympathy with its principles and contribute annually to its treasury.

Every such club or society joining the National Union may retain its present name; and any new organization of young people shall be at liberty to select such local designation and draft such constitution as it may prefer.

ARTICLE III. MEMBERSHIP.

Upon written application the secretary shall place upon the membership list any young people's society already existing, or hereafter to be formed, which affirms its sympathy with the general objects of the Union and adopts its cardinal principles, provided that said society with its application forwards a contribution to the Union's treasury.

ARTICLE IV. OFFICERS.

The officers of the National Union shall be a President, a Vice-President, a Secretary, and a Treasurer, who shall hold office for one year, or until their successors are elected, and an Executive Board, composed of the above-named officers and six directors, the six directors thus chosen being either officers or past officers of some local young people's society.

ARTICLE V. MEETINGS.

The Union shall hold its annual meeting in the month of May, the day and place to be decided by the Executive Board.

Special meetings shall be called by the President, or at the request of the Executive Board, or at the call of any twelve societies or clubs in the Union.

ARTICLE VI. QUORUM.

Twelve local societies, each represented by one or more delegates, from not less than three different States of the United States of America or Provinces of Canada, shall constitute a quorum.

ARTICLE VII. AMENDMENTS.

This constitution may be amended at any annual meeting of the Union by a two-thirds vote of the delegates present.

Notice of such proposed amendment shall first be sent to the Secretary of the Union, and shall be incorporated in his call for the annual meeting.

BY-LAWS.

ARTICLE I. DELEGATES.

Every society (or organization) connected with this Union shall be entitled to three delegates, provided that the representation for any single church shall not exceed six delegates. Said delegates shall be certified to by the local secretaries of the respective clubs, and shall be entitled to vote at all regularly called delegate meetings.

ARTICLE II. ELECTION OF OFFICERS.

Nominations for all officers shall be made in open session of the annual meeting, by an informal ballot; and the election shall be by ballot. At the first election under this constitution three of the six directors shall be elected for a term of one year and three for a term of two years; and at each succeeding election three shall be elected to serve the full term of two years.

ARTICLE III. DUTIES OF OFFICERS.

The duties of President, Vice-President, Secretary, and Treasurer, shall be those usually required of such officers. The Executive Board shall have the general man-

agement of affairs from one annual meeting to the next, and shall take into consideration and propose to the Union ways and means for promoting the objects of the organization.

The following resolutions were also adopted:—

I. *Resolved*, That the officers of our local Unitarian Conferences be requested to invite and make provision for delegate meetings of our Young People's Societies in connection with our conference meetings.

II. *Resolved*, That a meeting of the Young People's Religious Union be held every two years in connection with the meeting of the National Conference.

III. *Resolved*, That societies becoming members of the National Organization be advised to adopt the common title,—"Young People's Religious Union."

The headquarters of the Young People's Religious Union will be at 25 Beacon Street (Room 2), Boston; and the newly appointed secretary will be there every Monday morning to receive calls or attend to any business relative to the interests of the Union.

CORRESPONDENCE.

Young People's Religious Union.

A correspondent writes us as follows:—

As it is understood that the title adopted at the May meeting was provisional only, the suggestion below is offered for what it may be worth.

A name, in order to be practically effective, should, first, be easy to pronounce; second, be such as can be used as an individual and personal appellation; third, embody the fundamental principle for which we stand.

Would not the following or some modification of it fulfil these requirements?

FULL NAME.

The Unitarian League of Loyal Followers of Christ.

SHORT NAME.

Loyal Followers or Christian Followers.

MOTTO.

"Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name, nor form, nor ritual word,
But simply *following thee*."
—*John G. Whittier.*

"And Jesus saith unto him, *Follow me*."—MATT. viii. 22.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Our Inheritance.

"*The meek shall inherit the earth.*"

Why should we sigh for worlds unknown?
No temple hath our God, nor throne:
There is no distant orb nor star
Where he is nearer or more far.

Is perfect ease thine aim? Observe
Those laws which not one hair shall swerve.
Far as his reign extends, thou'lt find
That work is ease; thought, peace of mind.

Dost long to see him, face to face,
Who sanctifies thee by his grace?
But lift thine eyes, his form appears:
Creation is the robe he wears.

Dost sigh for wider realms of thought,
For work more vast than thou hast wrought?
When thou hast done thine utmost here,
Trust God: he will enlarge thy sphere.

Dost fondly dream all strife shall cease
When thou hast reached those realms of peace?
Sin conquered? Ah! that heaven can be
Never in thine abode, but *thee*.

Oh, learn this lesson, child of earth:
Thou hast received thy heavenly birth.
To that be true; and earth shall be
A heaven of rest and work to thee.
—*Kate Lawrence.*

MONDAY.

Opportunity.

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel,—
That blue blade that the king's son bears,—but this
Blunt thing!" He snapt and flung it from his hand,
And, lowering, crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.
—*Edward Rowland Sill.*

TUESDAY.

The Lost Kingdom.

I knew the way to a heart,—
  The paths that led to its gate;
When I knocked at its stately door,
  I did not need to wait.

I knew each wide, fair room,
  Each dear little crooked hall,
And where the sunlight would leap,
  And where the shadow would fall.

Why not? for the place was mine;
  I dwelt in its inmost room;
Wore gems that were hoarded there;
  Dreamed deep in its curtained gloom;

Looked long on its pictured wall;
  Trod daily its rugs unrolled;
And drank of its rare, rare wine
  From its fairy cups of gold.

All was so freely mine,
  I tired of a gift so sure,—
"Farewell for a while, old house,"
  And gayly I slammed the door.

Do the old rooms look the same?
  Dear rooms that I loved, and mocked?
I may pass the street with the rest,
  But the stately door is locked.

—*Margaret Gilman Davidson, in the Independent.*

WEDNESDAY.

Great truths are portions of the soul of man;
Great souls are portions of Eternity;
Each drop of blood, that e'er through true heart ran
With lofty message, ran for thee and me;
For God's law, since the starry song began,
Hath been, and still forevermore must be,
That every deed which shall outlast Time's span
Must goad the soul to be erect and free.
Slave is no word of deathless lineage sprung.
Too many noble souls have thought and died,
Too many mighty poets lived and sung,
And our good Saxon, from lips purified
With martyr-fire, throughout the world hath rung
Too long to have God's holy cause denied.

—*James Russell Lowell.*

THURSDAY.

Uphill.

Does the road wind uphill all the way?
  Yes, to the very end.
Will the day's journey take the whole long day?
  From morn to night, my friend.
But is there for the night a resting-place?
  A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
  You cannot miss that inn.
Shall I meet other wayfarers at night?
  Those who have gone before.
Then must I knock or call when just in sight?
  They will not keep you standing at the door.
Shall I find comfort, travel-worn and weak?
  Of labor you shall find the sum.
Will there be beds for me and all who seek?
  Yes, beds for all who come.

—*Christina Rossetti.*

FRIDAY.

Yellow Roses.

If earthly buds in heavenly fields may blow,
  Then somewhere, bordering the shining street,
  Pale yellow roses shed their petals sweet,
Gold upon gold, as softly as the snow
Drops its white petals on our earth below.
  Since beauty worthy Heaven blooms at our feet,
  The old familiar flowers may fitly greet
The angels of our Dead that come and go,
And whisper: "Tarry thou! Hast thou forgot
  The brown mould rent to let the stalk arise,
  Or how the blossoms filled with mellow light?
The universe is God's: what narrow spot
  So small no root of beauty in it lies,
  An expression of his nature and his might."

—*Curtis May.*

SATURDAY.

The embers of the day are red
Beyond the murky hill.
The kitchen smokes; the bed
In the darkling house is spread;
The great sky darkens overhead,
And the great woods are shrill.
So far have I been led,
Lord, by thy will:
So far have I followed, Lord, and wondered still.

The breeze from the embalmed land
Blows sudden towards the shore,
And claps my cottage door.
I hear the signal, Lord,—I understand:
The night at thy command
Comes. I will eat and sleep, and will not question more.

—*Louis Stevenson.*

Mind, it is our best work that he wants, not the dregs of our exhaustion. I think he must prefer quality to quantity.—*George MacDonald.*

EDITORIAL.

Our Churches. We intend to publish, under the heading "Our Churches," a series of historical sketches of the growth and development of various Unitarian churches.

It is not possible to give the full story of the life of any church in our condensed "News from the Field." So we shall give a special article to each church in this department, which, together with the monthly notes under "News," will supply a complete history, continually growing, of each church reported. We ask pastors and church historians to send us the historical facts of their churches.

This month we publish a very full and interesting history of our Arlington Street Church, a church which has several claims to unique distinction, among which the fact that it is the church of Channing and his earnest associate and successor, Gannett, will not be forgotten; while the appearance of the name of Arlington Street Church, year after year, always at the head of the annual list of generous contributors to the funds of the American Unitarian Association for the furtherance of the Unitarian cause, cannot fail to arouse the gratitude as it excites the admiration of all.

Young People's Religious Union. We give on another page a full report of the meeting during Anniversary Week in Boston, at which the various young people's guilds, clubs, and other societies were organized in one confederation to be known as the Young People's Religious Union. Such a union ought to mark a most important era in our denominational life. We believe thoroughly in the desirability of deepening the sense of fellowship and unity among the scattered groups of earnest young workers connected with our churches all over the country. Any such movement must surely be in the right direction, for no cause can advance and prosper to its utmost unless it can rely upon the loyalty of its younger members, and their readiness to work together.

The constitution of this new society has evidently been prepared with great care; and the only point at all likely to provoke criticism is that, in attempting to keep the organization sufficiently broad and open, vagueness largely destroys the desired concentration of purpose. This is strikingly noticeable even in the name adopted for the new organization, "Young People's Religious Union." If our young people are to learn devotion and loyalty to the Unitarian Church, it would surely seem most wise to associate their first organized activity with the definite cause represented by the Unitarian name. Difficult enough is that singleness of devotion, even to the young; and anything we can do, such as honoring and encouraging devotion to that name which has meant so much in the past, and which every year grows in its inspiring content, we should not neglect. It is to be suggested that the name under which all the preliminary considerations for the formation of this union since the first discussion at Washington have been carried on—namely, "Unitarian Union of Young People"—indicates a perfectly specific purpose, and in a simple and natural way aids in the cultivation of loyalty to our own church.

Grove Meeting. Under the able direction of Rev. C. J. Staples, chairman of the Unitarian Grove Meeting Association, an attractive programme, which will be found in our News Department, has been arranged for the forthcoming gathering at The Weirs.

The subjects to be considered are all vital, and special days are to be given to Women's Work, Young People's Union, Laymen's Opportunities, etc.

The Unitarian Church was never in such readiness to preach "a gospel for the people" as it is now. It knows its message, and yearns to share it. This Grove Meeting is an opportunity of which the very most should be made, and we hope many ministers will make personal sacrifice to attend.

Graduation Day at Meadville. Only one event clouded the happy occasion at the recent graduating exercises of the Meadville Theological School; and that was the absence, through illness, of the beloved president. Prof. Barber acted for President Cary; and all were greatly relieved to learn that the illness which prevented the president's participation in the exercises had steadily abated, and the longed for strength was surely re-

turning. With the exception of this single cause for regret, every feature of the occasion was joyous and inspiring. Rev. Howard N. Brown of Boston preached the sermon, feelingly persuading to the high discipleship of Jesus Christ. The graduating class consisted of Frederic Curtis Brown, Brooklyn, N.Y.; Mrs. Adelaide Avery Claflin, Quincy, Mass.; William Safford Jones, Boston, Mass.; Harry Sumner Mitchell, Brookfield, Miss.; Clyde Elbert Ordway, Barton Landing, Vt.; Charles Daniel Reynolds, Gettysburg, Pa.; Abel Maynard Rice, Lynn, Mass.; Carl August Voss, Cincinnati, Ohio; Ernest Voss, Cincinnati, Ohio.

Calamity. THE sudden and utterly unpreventable destruction of the beautiful Church of the Unity in St. Louis by a cyclone, is a calamity that falls heavily upon a young and devoted society. It is also a calamity to our common cause. We need many new churches: we suffer in the loss of any one.

The only possible mitigation of this disaster must be found in an outburst of counteracting sympathy,—a storm of generous subscriptions.

Let this cyclonic shower begin at once in drops of any and every size. Remittances should be addressed to the treasurer of the American Unitarian Association, 25 Beacon Street, Boston, marked Fund for Unity Church, St. Louis.

Religious Events. SO MANY items of religious intelligence have recently appeared scattered through the columns of the daily press that the most casual reader's attention must have been called to the steadily increasing interest in religious affairs.

Important conventions have been held by the Methodists, Presbyterians, Baptists, as well as our own annual anniversary meetings.

The two largest gatherings were the Twenty-first General Conference of the Methodist Episcopal Church, held at Cleveland May 1 to 28, and the One Hundred and Eighth General Assembly of the Presbyterian Church, North, held at Saratoga Springs May 21 to May 30. At both these meetings a spirit of compromise prevailed, which seemed, however, to lead only to the postponement of the really vital questions at issue, as a legacy of doubtful advantage for the next annual gatherings. The Methodists thus referred the new constitution, the question of admitting women as lay delegates, and the time limit for pastorates.

The Presbyterian Assembly took action upon several important matters, but in such a way, for the most part, as not to be committed to the principles involved. The Committee on Theological Seminaries was discharged. This is probably in the interest of general harmony. The Baltimore presbytery's request for the general assembly's disapproval of women preachers was granted.

Any further negotiations with the Episcopal Church looking toward unity were discontinued.

Forthcoming events are:—

July 8–13.—Christian Endeavor Convention to be held at Washington, expected to be attended by fifty thousand delegates.

July 8–13.—At Jersey City the Young People's Christian Union of the Universalist churches. Annual meeting.

July 16–19.—Baptist Young People's Union. Sixth annual convention to be held at Milwaukee, Wis. About ten thousand delegates expected.

July 28–Aug. 4.—Unitarian Grove Meeting at The Weirs, N.H. Nineteenth annual meeting.

Oct. 10.—Convention of the Brotherhood of Saint Andrew at Pittsburg.

Oct. 22.—American Missionary Association in Boston.

Pulpit Exchange. WE advocate in every way the encouragement of exchange of pulpits between the ministers of all denominations. From such free intercourse we should expect nothing but better understanding, closer Christian fellowship, and a general broadening and liberalizing tendency. It is somewhat surprising to find the *Congregationalist*, in commenting upon the exchange of pulpits between Dr. Herrick and Dr. Hale in Boston, declaring that such an exchange ought not to take place, because it is an affirmation that Dr. Herrick indorses Dr. Hale's views as a teacher of Christianity, while *Zion's Herald* says: "We deplore that the exchange was made. The Congregational Church is understood to stand for something positive concerning the person of Christ.

Unitarianism as a church stands for want of faith or disbelief in the deity of Christ, the most fundamental doctrine of evangelical Christianity. How can those who disagree on a tenet so vital exchange without conveying to the general public the idea that essential differences are ignored? We do not think that the Congregational Church can afford, for its own sake, to coquette in this way with Unitarianism."

The New York *Observer* says *Zion's Herald* is right, and the *Presbyterian Banner* declares "the honor of Christ is involved."

Such assertions seem to us altogether perverse. In the first place, an exchange ought not to be understood to mean an indorsement by one minister of the particular tenets of faith held by the other, even when both are members of the same denomination. If such an understanding were usual, the strictest orthodox sects could not exchange, a Baptist could not exchange with a Methodist; and in the next place such restriction looks altogether too much like plunging one's head in the sand to avoid seeing the enemy. While the daily press and the monthly magazine deluge our homes with critical reviews of all belief, and no wide-awake layman anywhere can fail to know that the teaching of his own particular minister is not infallible, it seems to us quite unnecessary for any sect to fence its pulpit, as though from that spot only its people could hear the truth or be inspired for diviner life.

High-sounding Liberalism. SINCE Rev. N. P. Gilman resigned the editorship of the *Literary World*, a new tone of criticism of religious subjects seems to be adopted by that useful and carefully conducted Boston organ of literary opinion. Whether it is under instructions from the new editor, Dr. Abbott, or from whatever cause, it is curious to observe the unsympathetic reviews of the many recent books on religion, especially such as advance broad views in harmony with the spreading light of new knowledge, which tends beyond tolerance toward fraternity. In noticing Dr. Donald's "Expansion of Religion," after doubting whether the author does not "grant too much" to religions other than our own, the reviewer says: "Some of Dr. Donald's positions will not stand a searching examination. For example, 'I think if I were a missionary in Japan, I should begin my work of unfolding Christianity by worshipping Almighty God in a temple of Buddha.' Why, indeed, will this suggestion from the deep experience of Dr. Donald's life not "stand searching examination"? It is no dogmatic statement of fact or faith. To us it is an extremely wise indication of the truly brotherly spirit by which alone really permanent missionary work can be successfully accomplished. The reviewer in the *Literary World* designates the passage as "high-sounding liberalism." In good faith, if this be liberalism, however high-sounding, it would seem to us better to raise our own pitch till we strike the same key than to sink into any tones of unbrotherliness that are certainly not high sounding.

Varied Work. DR. ANDREW P. PEABODY, while pastor of the Unitarian church at Portsmouth, N.H., wishing to gain mental stimulus and "avoid sinking in the ruts" of his ministerial duties, accepted the editorship of the *North American Review*, which position he occupied in connection with his professional duties for ten years. Every number contained at least one article of his, besides numerous careful book reviews. From a memoir of his life, by Dr. E. J. Young, recently given before the Massachusetts Historical Society, we quote the following passage, which indicates the varied work and the indefatigable industry of one who was at the same time among the gentlest, happiest, kindest, most beloved of parish pastors: "Dr. Peabody's industry was amazing. He was a rigid economist of time. He improved every moment, and his untiring activity was the perpetual wonder of all who knew him. His literary productiveness never ceased; and even after his death articles were published which he had written, but which he did not live to read. Besides his books, reviews, innumerable articles, extensive correspondence, and weekly sermons, he printed two hundred pamphlets, which, if bound up together, would make a small library. These include Phi Beta Kappa orations and addresses at Dartmouth (1843), Harvard (1845), Brown (1858), Amherst (1867), Williams (1877); centennial commemorations, like that at Cambridge (1875); discourses at ordinations, dedica-

tions, and anniversaries; monographs on timely questions, and reports of committees on the high school and the college. He delivered the Dudleian Lecture in 1856, and he preached the sermon before the legislature of Massachusetts at the annual election in 1872. He contributed chapters to important works, such as the Memorial History of Boston, 'Annals of King's Chapel,' 'Annals of the American Unitarian Pulpit,' 'Authorship of the Fourth Gospel,' and many others. As he had no amanuensis, the mere manual labor involved in writing out all those dissertations and correcting proof would, to many persons, be simply appalling. So accustomed was he to this, however, that he said that he felt 'lost' if he had nothing in the press."

Mission Work in India. MR. SUNDERLAND'S tour of India in behalf of the British and Foreign Unitarian Association, for the purpose of gathering information as to the religious needs of liberals scattered throughout that vast territory, has proved not only of unique interest, but has led Mr. Sunderland to such hopeful conclusions and inspired him with such enthusiasm that the reading of his report before the annual meeting of the Association in London was like the kindling of a holy fire. A deep sense of the duty of sending spiritual help to the Brahmo-Somaj and kindred liberal movements seemed to prevail in all hearts. Some one subscribed $2,500 at once. A popular subscription is now started, and the executive board of the Association are urging Mr. Sunderland to go back to India as missionary superintendent of that new and wonderful field.

We print in this issue that part of Mr. Sunderland's address which sketches the present religious condition, and what is now being done by orthodox missions.

Fear not the dark, friend: perchance the water of life may be found in the dark abyss of sorrow.—*Saadi.*

Only God can know the hidden longing to be better than we are, to love more truly and be more faithful to that hidden best of which in rare moments we have glimpses. Only God can know; but that is enough, for he can help.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

Much sympathy has been excited among those who have heard of the disaster to the Church of the Unity in St. Louis, Mo. It is to be feared, however, that the news has not reached all our constituency. The secular papers were singularly reticent. The calamity in that quarter of the city was so overwhelming that details were not furnished to the daily papers. The directors of the American Unitarian Association have sanctioned the appeal for assistance. About $5,000 is needed, and contributions may be sent to Mr. George W. Stone, 25 Beacon Street, Boston.

We have received from the Atlanta Exposition "a Diploma of Honorable Mention, with a bronze medal, to the American Unitarian Association of Boston, Mass., for the meritorious character of its exhibit of books, pictures, and statuary, illustrating the influence of Unitarian Christianity." Miss Florence Everett, representing the Women's Alliance, gave the exhibit her personal attention throughout the exposition. Rev. and Mrs. George L. Chaney did most of the work in arranging the exhibit.

The British and Foreign Unitarian Association seems to have received Mr. Sunderland's report of the opportunity for missionary work in India with great enthusiasm. Mr. Sunderland, being abroad for change and study, was on his way to Syria and Egypt when he received an invitation to extend his journey to India at the expense of the British and Foreign Unitarian Association. A special fund was promptly raised at the late anniversary meetings to provide for a missionary. Dr. Herford suggested the possibility of engaging Mr. Sunderland.

At the commencement of the Theological School at Meadville Rev. Howard N. Brown preached the sermon, and eight gentlemen and one lady graduated.

The Young People's Religious Union starts off with encouraging prospects. Some dissatisfaction is felt because the union omitted "Unitarian" from its name. Apparently, the only argument that had weight at the meeting when the name was adopted was based on some expectation of societies of other denominations joining the Union. Such expectations are commonly delusive, as in the case of the National Conference, which held the door open with its phrase "Other Christian Churches." After many years the door still stands open, but "other Christian churches" do not come. We are fast recovering from our nervousness about the use of the word "Unitarian." It is sim-

ply a descriptive title, covering only what it ought to cover. It is honorable because it costs something to wear it, and it means something of which any individual or society may be proud.

We lose much in summer, because Unitarian families are so apt to take a vacation from church-going. They allow their young people to drift into other churches, and great efforts are made by certain churches to attract and hold our young people. Now, it is not bigotry to keep the youth of our churches instructed in, and in sympathy with, the great ideas which have made a place for us in American life. Why will not groups of Unitarian families at mountain resorts and at the seashore, without waiting for the services of a minister, organize themselves for summer worship? Let one of them read a sermon: let some one conduct a simple service of worship. "All play and no worship makes Jack an irreverent boy." With our small organization it is impossible to maintain services at summer resorts all along the coast and elsewhere, as some churches do. But good missionary work can be done by intellectual lay men and women. They who do it will bring into their churches in the autumn a freshness of life and zeal which will be felt throughout the winter's work.

The Association intends during the coming year to give more attention to small groups of people not large enough at present for the support of a church. These groups may be divided into two classes. The first will contain those in towns so small that they cannot hope to establish self-supporting churches. The second class will include those in cities and large towns where, with a sufficient increase of interest and numbers, it will be possible to establish self-supporting churches in time. Now, both these classes may for the present get most of the advantages of a church if only men and women can be found who are willing to take the lead in conducting services, reading sermons, and organizing Sunday-schools and young people's societies. In such ways, scattered liberals, who are lonely and in need of sympathy, may support one another, and make their protest against the popular creeds respectable. It is often the case that men and women meet each other for years without suspecting each other of being heretics. Dread of an odium to be incurred by professing Unitarian belief often cuts such persons off from mutual support and sympathy. The Association will encourage the formation of such societies in the hope of meeting the needs of both classes,—those who may and who may not expect to found permanent churches.

Another purpose of the Association, expressed in its Annual Report, will need frequent repetition and explanation. Appropriations, other things being equal, will be "made primarily to churches, societies, or organizations which have developed through local interest and enthusiasm, and as far as possible concentrated on important enterprises." It is not the intention of the Association to force itself upon the attention of unwilling communities by establishing permanent missionary stations. We have good reason to believe that there are scattered through the country places enough to call for all the money at our disposal in assisting promising church-building enterprises through the first stages of growth. It is also considered the part of wisdom to establish churches at centres of influence. Wherever one strong church has grown up, other churches tend to group themselves around it. The Association has no desire to extend the list of churches in the Year Book. But it is anxious to make all our churches sound, strong, and influential centres of religion, morality, public spirit, and a benefit to society in its parts.

GEORGE BATCHELOR,
Secretary.

SUNDAY-SCHOOLS.

New editions of the following manuals have recently been issued by the Unitarian Sunday School Society:—

"A Life of Jesus for Young People," seventeenth edition, by Rev. Howard N. Brown.

"Teachings of Jesus," second quarter, by Rev. Henry G. Spaulding.

"Questions for Bible Study, Part I.," fourth edition, by Rev. Charles F. Dole.

"Beginnings of Christianity," third edition, by Rev. Messrs. M. J. and W. H. Savage.

"A Catechism of Liberal Faith," paper covers, second edition, by Rev. Charles F. Dole.

"Lessons on the Old Testament," primary, by Mrs. J. C. Jaynes.

"Sunday Helps for Little People," by Miss Alice C. Dockham and Miss Lucy F. Gerrish.

"A Baptismal Service," by Rev. Albert Walkley.

"Statement of Faith," by Rev. Charles F. Dole.

The lessons issued the past year on the "Teaching of Jesus" and the "Beginning of Christianity" will be put into manual form ready for sale by the 1st of August. These forty lessons, covering the school year, which have proven so successful, will make two distinct courses, each one containing twenty lessons. "Teaching of Jesus," Primary grade, prepared by Mrs. J. C. Jaynes, twenty-four-page illustrated leaflets in manila envelopes. Price 12

cents net, postage extra. "Beginning of Christianity," Primary grade, prepared by Mrs. J. C. Jaynes, twenty-four-page illustrated leaflets in manila envelopes. Price 12 cents net, postage extra. "Teaching of Jesus," Intermediate, prepared by Rev. Edward A. Horton. Price 15 cents single copy, $1.25 a dozen. "Beginning of Christianity," Intermediate, prepared by Rev. Edward A. Horton. Price 15 cents single copy, $1.25 a dozen. "Teaching of Jesus," Advanced, prepared by Rev. Thomas R. Slicer. Price 15 cents single copy, $1.25 a dozen. "Beginning of Christianity," Advanced, prepared by Rev. Thomas R. Slicer. Price 15 cents single copy, $1.25 a dozen.

The Unitarian Sunday School Society has in view the continuation of the one-topic three-grade system, now published for three years, through 1896 and 1897. The courses thus far have quite completely traversed the Bible, and present an interesting and modern study of the Scriptures. There remains, however, a portion which has never been thoroughly treated. This part is contained in the history of Israel from the time where the narratives of Elisha and Elijah end to the coming of Jesus. The Hebrew people were making during that period their most important history. The plan in hand, which is not fully developed in detail, comprehends the prophets, the literature of Israel, the Apocrypha, and all those coworking elements which went into the evolution of the nation, preparing it for the advent of Christianity. It is hoped to make forty lessons out of these subjects for the Primary, Intermediate, and Advanced classes, as before, treating the subject-matter in as picturesque and interesting form as possible, yet adhering strictly to the best results of modern scholarship. The lessons for the Advanced classes will be prepared by Rev. W. Hanson Pulsford, for the Intermediate by Rev. Edward A. Horton, and for the Primary by Rev. Albert Walkley. These lessons will be issued in the same form and method as heretofore.

The copiously illustrated leaflet lessons entitled "Nature Studies," prepared by Rev. A. W. Gould, and issued the past winter by the Western Unitarian Sunday School Society, are now completed in the first part of forty lessons. While many of our Sunday-schools will not care to take a course like this for the entire school year, yet these lessons are admirably adapted for suggestion and help among the younger classes. The Unitarian Sunday School Society of Boston can fill orders for these lessons in leaflet form, or bound together in a book. Price of the former, 75 cents a set of forty lessons, each lesson on a large four-page leaflet. Price of the book 85 cents.

A little book in flexible cloth covers has been issued in London, entitled "Practical Hints for Sunday-school Teachers," by Henry Rawlings, M.A. It contains very helpful hints with regard to the conduct of class work, discipline, and instruction. Pages 83, price 20 cents, postage extra. Orders can be filled by the Unitarian Sunday School Society, 25 Beacon Street, Boston.

"The Modern Reader's Bible" is something of prime value to Sunday-school teachers, and, indeed, to all those who wish to get a better understanding of the Bible. This series of little books is edited by Richard G. Moulton, Professor of Literature in English in the University of Chicago. Each volume is of very handy form, and contains an arrangement of Scripture in modern literary shape. The central idea of the whole scheme is to give the Scriptures in a free, literary presentation. There is to be a "Wisdom Series," a "History Series," and a "Prophecy Series." Thus far there have been issued in separate volumes "The Book of Job," "Deuteronomy," "Ecclesiastes," "Proverbs," and "Ecclesiasticus." Price of each volume, 50 cents. Published by Macmillan & Co., New York. Orders can be sent to the Unitarian Sunday School Society, Boston.

There is one thing that Sunday-school teachers can do which will tend to maintain the interest which is broken by summer vacations. The pupils appreciate a letter, even if only one is written during the whole summer, from the teacher to his or her scattered flock. Those who have tried this find that at the reassembling of the school there is a heartier spirit among the children, owing to this personal attention during the play-days of the summer. The habit now so prevalent of having a long intermission in Sunday-school work has its two sides. The question is which side carries the more argument. However, there is not much to be said in view of the facts, which are so strong in favor of closing. The families are away with the children; or, if not, the young people have come into the fashion of thinking that they need an outing, and so the Sunday-school has, in the nature of things, been compelled to stop. Here and there a Sunday-school runs on, even when the church service does not. There ought to be as many devices used as possible to bridge over this summer chasm. It is true that children often go back with renewed interest because of the change, but this hardly makes up in most cases for the utter cessation of school life.

EDWARD A. HORTON.

TEMPERANCE WORK.

The Unitarian Temperance Society has made such arrangements with the Unitarian Sunday School Society that its publications and information concerning its work may always be obtained upon application at the

Sunday-school rooms, 25 Beacon Street. Miss Brown and Miss Hosmer will be glad to serve our friends in any way they can, thus facilitating the work of the society's secretary, Rev. Richard W. Boynton. Mr. Boynton's address is Roslindale, Mass., or 25 Beacon Street, Boston. He will be glad to correspond with all persons desiring aid in temperance work, or who wish to co-operate with our society.

The annual meeting of the Unitarian Temperance Society was held at King's Chapel, Boston, on May 25. Rev. Christopher R. Eliot presided. In the absence of the secretary, Rev. George W. Cooke, Mr. Eliot made a brief statement of the year's work, emphasizing especially the distribution of tracts and the work done for Sunday-schools. The society has now been in existence ten years. It has won for itself an honorable though not a large place in the Unitarian Church. It has kept the subject of Temperance nearer to the front among us, and been a constant reminder of the great need of temperance work. Mr. Eliot stated that his connection with the society as president had covered the whole of its ten years of life, and that on account of increasing work in other fields it would be his desire to resign in favor of some one else. He expressed his gratitude for the opportunities the office had brought, and for the hearty sympathy and co-operation of the board of directors with whom it had been his privilege to work. He was grateful to them for the spirit in which they had accepted his resignation, and prophesied for his successor the same cordial relations and sympathetic appreciation.

The treasurer's report showed that the society stands at the beginning of a new year financially sound, with a fair amount of money for its work. The recent change in the financial year, which begins now on March 1, and the new plan of collecting all subscriptions upon that date, make it possible to report satisfactorily at the annual meeting, the balance reported being the working capital for the coming year. This balance amounts to about $500 this year.

After these reports the following list of officers was elected:—

President, Rev. George H. Hosmer, Neponset; vice-president, William H. Baldwin, Boston; secretary, Rev. Richard W. Boynton, Roslindale; treasurer, Frank B. Thayer, Boston; directors, Rev. Charles F. Dole of Boston, Rev. Lyman Clark of Andover, N.H., Rev. James De Normandie of Boston, Mrs. M. F. W. Homer of Belmont, Rev. William C. Gannett of Rochester, N.Y., Mrs. Abby C. Woude of Boston, Miss Mary O. Rogers of Boston, Rev. William W. Fenn of Chicago, Rev. Caroline J. Bartlett of Kalamazoo, Rev. George H. Hosmer of Boston, Rev. William I. Nichols of Brooklyn, Rev. William G. Eliot of San Francisco, Rev. Francis G. Peabody, D.D., of Cambridge, Walter H. Evans of Montreal, Rev. C. R. Eliot of Boston, and Rev. E. J. Prescott of Kennebunkport, Me.

Addresses were made by Rev. Stephen H. Camp of Brooklyn, N.Y., Mr. J. J. Myers of Cambridge, and Rev. Charles W. Wendte of Oakland, Cal.

Mr. Camp spoke most kindly and in a thoroughly appreciative spirit of the work of the society. He very justly pointed out the impossibility of estimating such work by statistics. The devotion of the society's leaders and members, though comparatively few in number, is what counts. He knew well the difficulties and discouragements of such work. It is no small thing to be simply faithful to the temperance ideal. The Unitarian Temperance Society has been faithful. It opens the door for service, and offers to the Unitarian Church an opportunity. Mr. Camp expressed himself as heartily in sympathy with restrictive measures as a part of the temperance reform, but chiefly emphasized the need of unselfishness and the self-sacrificing spirit.

Mr. Myers gave a practical and earnest talk upon the work accomplished in Cambridge during the past few years for temperance. The hearty co-operation of all classes and churches in the no-license campaigns, knowing neither denominational nor party lines, has been most noticeable and commendable. It has given rise to the phrase "the Cambridge Idea," as representing such co-operation upon broad citizenship lines. The results have been success in driving out the saloon and great gains in the happiness and prosperity and good morals of the people.

Mr. Myers spoke warmly against using the funds derived from liquor licenses to reduce the taxes of the people and to help pay the police. He felt that "rum and public revenue should be divorced entirely." The element of private gain should also be eliminated from the liquor traffic, a proposition at the basis of the Norwegian system. The hope of private gain is the cause of the saloon.

Mr. Wendte called attention to the noble record of the Unitarians in temperance work. They have not worked so successfully as an organized body, it may be; but, individually, they have done noble service.

The following resolutions were presented by Rev. George H. Hosmer, and unanimously passed:—

"*Resolved*, That the Unitarian Temperance Society earnestly protest against the sale of liquors in the public parks of Boston, as positively injurious to the peace, good order, and safety of men, women, and chil-

dren to whom these parks are now a blessing, which would be seriously affected, should such sales be allowed within the precincts of the parks or near by.

"*Resolved*, That a committee of three be appointed to represent this society at the hearing on Thursday, the 28th inst., to present a protest to the police commissioners."

Rev. George H. Hosmer, Miss S. F. King, and Mr. Charles H. Stearns were appointed as the committee to present the resolutions.

After the singing of a hymn the annual meeting was closed, with earnest hopes for the future.

The committee appointed to attend the hearing upon the question of granting licenses for the sale of beer and wine at restaurants in the Boston public parks fulfilled its duty; and its protest proved to be one of many. Rarely has any temperance hearing called forth so universal and vigorous a protest. The room was crowded, and petitions to the number of over fifty were entered. It was felt that the commissioners could scarcely fail to recognize so strong a protest, and we are glad to say that two or three weeks later the licenses requested were refused.

CHRISTOPHER R. ELIOT.

GUILDS.

The Young People's Guild connected with the Unitarian church of Chelmsford celebrated its fourth anniversary on the evening of May 22 with appropriate exercises in the church auditorium.

Mr. William Hall, the president of the guild, made appropriate introductory remarks, and presented the speakers. Rev. Mr. Fisher, pastor of the First Universalist Church of Lowell, with twenty of his young people, was present and gave an address, pressing home to the young people the importance of cultivating their powers and making themselves useful in the church. Rev. Mr. Simons of Billerica, with several of his young people, was also present, and made strong and helpful remarks.

The Baptist minister of the village lent the help of his presence, and spoke with sympathy and wisdom.

The pastor, Rev. Mr. Pierce, added a few closing words. There was a very good congregation in attendance, several young people from the Baptist and Congregational churches of the village joining in the exercises.

After the exercises in the church auditorium the audience repaired to the vestry, where the members of the guild served refreshments. Altogether the exercises were very pleasant and helpful.

The guild is quite alive, and is doing a good work. Its meetings are held every Sunday evening in the church vestry, the pastor alternating with the members in leading the same.

A Junior Guild has been formed at Exeter, Mass., and starts off with good courage. Its meetings are held at four o'clock each Sunday afternoon. A pleasant relation exists between our Junior Guild and the Junior Endeavor Societies in town, and profitable visits are interchanged.

Our Senior Guild, just completing its ninth year, proposes to hold services in our vestry on July Sunday mornings, at the regular hour for church service. If the plan now proposed is carried forward, some member will read a sermon every Sunday. Thus half the vacation time, when our pulpit is unoccupied, will be provided with religious exercises by our young people.

BOOKS.

Life of Saint Francis of Assisi. By Paul Sabatier. Translated by Louise Seymour Houghton. New York: Charles Scribner's Sons.—To understand the true nature of such a character as that of the founder of the Franciscan order, and the motives which moved him, requires a sympathy with spiritual things not very commonly found in modern France.

From whatever cause, the modern French race is spiritually myopic. With great and noble powers in other directions, it seems to have lost the religious sense, to be unable any longer to discern the things which must be discerned spiritually. It is the more remarkable, therefore, that the present volume should have been written by a Frenchman.

Mrs. Oliphant's delightful work will retain its place, the first place, in the affections of English-speaking admirers of the saint; but henceforth M. Sabatier's "Life" will be indispensable to all who wish to know more of this marvellous career than Mrs. Oliphant's brief masterpiece supplies.

The secret of the life of Francis was a consciousness of the presence of God, so real that it can only be described by a physical and sensuous symbol. It was like the ordinary man's consciousness of warmth and light. He was in love with this presence. To understand him, we must understand this.

What moved him was not a sense of duty, but a passionate, exalted love for an ideal

personality. He may have used mistaken means. In some respects his views may have been narrowed by the narrowness of his times. Nevertheless, it is probable that this happy and joyful tormentor of the flesh, this self-forgetful lover of God and man, approached nearer than any other to the fulness of the measure of the stature of Jesus Christ.

Council of Trent. Lectures at Oxford. By James Anthony Froude. New York: Scribner's Sons.—The criticism of Froude as a scientific historian, which was especially noticeable after his appointment to the chair of modern history at Oxford, is much like the disturbed content of a body of comfortably settled clergymen of orthodox doctrine and precise MSS. upon the sudden appearance of a natural preacher who has a "message" and a tongue of flame with which to declare it. Froude treats all the facts of history as living material. In his hands the musty old council papers scintillate. As in his volume on the "Life of Erasmus" the bursting of the Reformation cloud was described so vividly that the reader felt himself in the thunder-storm, so in this story of the Council of Trent one is involuntarily carried into the passion of the rising tide of lay intelligence against the ignorance, tyranny, and immorality of the great priest caste. No more forcible summary of the conditions which brought about the Reformation, and gave to Luther's theses the immense and immediate support which they received, has ever been written than the opening chapters of this book. The volume lacks completeness, but that is rather the fault of the subject; for the questions raised still lead us on, and we find ourselves plunged into the very thick of the struggle which we are now largely able to regard as that of the evolution of modern Christianity.

Oliver Wendell Holmes: Life and Letters. By John T. Morse, Jr. Boston: Houghton, Mifflin & Co.—The character of Holmes was ideal for his biographer, for he was not a genius only in the transient moments of literary inspiration, giving all he had to the permanent work by which he became famous; but his overflowing talents ran through the quiet hours of even his most secluded days, and filled his most casual correspondence with brightness and the fascinating tints of genius. That his external life was comparatively uneventful does not in the least make his biographical record tame: on the other hand, it seems to have saved from dissipation in action the flow of his reflective faculties, and so to have filled with a progressive, meditative, yet exceedingly wittily expressed philosophy his quiet days.

This account of his life, with the extracts from the early diary, and the entertaining later letters, gives us a close, clear view of the man who, of all modern men of letters, was, perhaps, already better known in his domestic life than any other. Yet there seems to be absolutely nothing in Dr. Holmes's most private life which does not increase our admiration. In which of his many capacities he is likely to be most remembered is only for future historians to record. It is possible that his moral earnestness, his attacks upon the hardness of existing creeds, his fight for freedom of the soul, his appeals for more humaneness, may in the future identify his name with those of more clamorous reformers. It is certain that kindliness, geniality, and human sympathy will never be dissociated from his memory.

Mr. Morse deserves much gratitude, as also does the Houghton Publishing Company, for the excellence in every way of this book.

Louis Agassiz: Life, Letters, and Works. By Jules Marcou. New York: Macmillan & Co.—Two handsome volumes here preserve a most personal and delicately conceived history of the life of the great naturalist. Mr. Marcou had the great advantage of being a countryman of Agassiz, as well as a professional contemporary. He is critical as much as sympathetic, and the complete presentation of his subject is well done. The subject itself is quite fascinating, even to unscientific readers.

The boyish joyousness with which the early scenes abound permeates the whole story. It seems to have been largely owing to this grand enthusiasm that Agassiz rose so rapidly, taking by storm the friendship of reserved and difficult scientists like Humboldt; and, doubtless, this tremendous flow of animal spirits alone made possible the accomplishment of the appallingly vast amount of original research embodied in his works. In an appendix Mr. Marcou gives a list, covering forty-four pages, and enumerating 425 papers, essays, and books, from Agassiz's prolific brain. The two volumes form altogether the most satisfactory and thorough life of Agassiz yet published, and will probably remain a permanent authority.

Escape from the Tower. By Emma Marshall. New York: Macmillan & Co.—Mrs. Marshall, who also wrote "The Master of the Musicians," in this book has given us a very vigorous, healthy story, which will keenly interest while it broadly instructs. The story of the heroine, Winifrede, Countess of Nithdale, is taken from authentic records of the Jacobite rising in 1715.

CHILDREN'S CORNER.

SERMON TO CHILDREN.

BY REV. ALBERT WALKLEY, BRIGHTON, MASS.

There once lived a boy whose father and mother died before he was fifteen years old. He was born in the great city of New York. He hardly knew what it was to have a home. When he became a man, he took to playing on the stage in theatres. Thus it happened that he wandered from city to city. He also went across the sea, and went among strangers in the countries of Europe, and saw the great people and palaces of those old countries and cities. Not only did he act plays, but he began to write plays himself, and so became well known in the world. He came back to his own country, but he did not care to stay long here. He was a restless kind of a man. He did not stay long anywhere. So he had himself sent to a city in Africa, called Tunis. He had no home there,—no wife, no children. He died there homeless, and on the distant shores of the Mediterranean Sea was buried. A monument was put up in his memory, so that one would think now the wanderer is at last at rest. But no: his countrymen loved him, and they said, "We must have his ashes in our country." It happened, therefore, that thirty years after his death his countrymen brought his dust across the ocean, and put it at last to rest in the capital city of his native country. The name of that city is Washington.

In one of the plays which this wanderer wrote was a little song of two verses. It was a very simple song; but, being simple, it was great. When people heard it, they loved it. It made them weep with joy. They said, "The author is a great man." That little song the people will not let die. They sing it themselves. We have heard great operas by the great, great musicians; but they do not make you feel so happy as does this little song. These great operas will die, people will forget them; but this song will never die. The song of this restless, homeless wanderer will live on and on forever. Perhaps we shall sing it in heaven. Perhaps the great choirs of heaven will join in it, and make heaven glorious with its simple beauty. That song runs like this: —

"'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!
A charm from the sky seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.
Home! home! sweet, sweet home!
There's no place like home!

"An exile from home, splendor dazzles in vain:
Oh, give me my lowly thatched cottage again!
The birds singing gayly that came at my call,—
Give me them,—and the peace of mind dearer than all!
Home! home! sweet, sweet home!
There's no place like home!

Almost everything else this wanderer—whose name was John Howard Payne—wrote is forgotten. This piece of poetry has made him immortal.

Now there was another man who wandered about his country, doing good to others. He had no home, but he loved home. He loved children: he wanted them to come to him. And they did come. He was always talking about them, and about brothers and sisters and father and mother and the love of home. He said that the little birds had nests for homes, that the animals had places in the ground, in the rocks or the trees, out of which they made homes, but that he had no home himself. But he was all the time trying to get men and women and children to see that the God who made all the world and the sky and the stars and men and women made all on the plan of a home. He wanted men to see that God had made us all brothers and sisters to each other, and that he had placed us here to make it all homelike. And he wanted us to make it homelike all over the world, from the north pole to the south pole, from where the sun rises to where the sun sets. He taught us that God himself, the great God over all, the great Spirit everywhere, after he had made us brothers and sisters, called himself Our Father. And this God, Jesus said, is a real

Father, who loves us, and who would have us love each other.

Jesus wanted all men to see that we were not to be afraid of God, but to feel he was with us in this great home which he had made. And afterward we were going to a larger home, where we were going to know more about what it meant to have God as our father, more what it meant to have all men as brothers.

Jesus never would give up the home idea. And he made his religion one that was to keep on telling men that they are brothers, that God is their Father, and that there is only one family in heaven and earth.

We love our homes. We are feeling every day more and more that this world, with its beautiful trees and flowers and birds and blue sky, and friends and loved ones, is our blessed home, and that we are going slowly, but cheerfully, on and on, to a more beautiful home in the sweet by and by. This feeling makes us Christians, and it makes us love Jesus for teaching such a beautiful, helpful, hopeful religion.

QUALITY, NOT PLACE.

Said A, "Whene'er I stand between
The letters B and D,
I'm in the midst of all that's BAD,
As you may plainly see."

"How strange!" said merry, laughing E:
"When *I* between them am,
I'm tucked up comfortably in BED,
And happy as a clam."

"It's quality within ourselves,"
Then mused the letter A,
"And not the place we occupy,
That makes us sad or gay."

—*Mrs. H. M. Greenleaf, St. Nicholas.*

A CAT CLIMBS A CHURCH STEEPLE: HOW IT WAS RESCUED.

One beautiful summer evening the avenues were thronged with people on their way to church. At a corner several persons were standing, gazing apparently into the air. Others soon joined them, until so large a crowd was gathered that the way was blocked. Soon the windows along the street were thronged, and a number of persons were seen on the tops of the houses in the neighborhood.

And what do you think they saw? Clinging for dear life to a jutting ornament near the top of the tall church steeple that pointed straight up into the soft evening air, was a black cat. "How did it get there?" was the first question every one asked, and "How will it get down?" was the next.

The poor thing was looking down, and at frequent intervals it uttered a pitiful cry, as if calling to the crowd below for help. Once it slipped and fell a short distance down the sloping side of the steeple; and an exclamation of pity came from the crowd, now intensely interested in its fate. Luckily, the cat's paws caught on another projection, and for the moment it was safe.

Some looker-on suggested that it be shot, in order to save it from the more dreadful death that seemed to await it; but no one was willing to fire the shot. Erelong a little window, some distance above the place where the cat was clinging, was seen to open. Two boys had determined to save it. They had mounted the stairs to where the bell hung, and then by a ladder reached the window. The boys were seen to be lowering a basket down the side of the steeple.

Pussy watched it intently as it slowly came nearer and nearer. When it was within reach, she carefully put out one paw and took hold of the side of the basket, then as carefully repeated the action with the other paw, then with a violent effort flung herself over the side into the bottom of the basket.

She was safely drawn to the window, amid loud cheers from the spectators below.—*St. Nicholas.*

AN ORIENTAL LULLABY.

"Come, little pigeon, all weary with play,
Come, and thy pinions furl."
That's what a Japanese mamma would say
To her sweet little Japanese girl.
"Cease to flutter thy white, white wings,
Now that the day is dead:
Listen and dream while the mother bird sings."
That means, "It's time for bed."

"Stay, little sunbeam, and cherish me here:
My heart is so cold when you roam."
That is the Japanese "No, my dear:
I'd rather you played at home."
"Roses and lilies shall strew thy ways:
The Sun Goddess now has smiled."
That's what a Japanese mamma would say
To a good, little, yellow-faced child.

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

ANNOUNCEMENTS.

The Ministers' Institute.—Will hold its next meeting at Concord, Mass. The opening meeting will be held Tuesday evening, September 29. The last meeting will be held Friday, October 2. Rev. John W. Chadwick will act as president *pro tem.* Albert Walkley, Secretary.

Unitarian Grove Meeting at The Weirs, N.H., July 27 to August 2. Programme as follows:—

Monday, July 27: 8 P.M., reception at Lakeside House; address of welcome by Rev. Charles J. Staples, president of Grove Meeting Committee; vocal and instrumental music by talented artists.

Tuesday, July 28, "New Hampshire Day": 10.30 A.M., sermon by Rev. Charles J. Staples of Manchester; 2.30 P.M., platform missionary meeting in charge of Rev. George E. Littlefield of Peterboro; 7.30 P.M., conference meeting in charge of Rev. Frank L. Phalen of Concord.

Wednesday, July 29: annual excursion to Wolfeboro; 7.30 P.M., sermon by Rev. Samuel B. Stewart of Lynn, Mass.

Thursday, July 30, "Woman's Day": 10.30 A.M., sermon by Mrs. Lila Frost Sprague of Boston, Mass.; 2.30 P.M., platform meeting in charge of Women's Alliance, papers and addresses; 7.30 P.M., address by Mrs. Mary A. Livermore of Melrose, Mass.

Friday, July 31, "Young People's Religious Union": 10.30 A.M., sermon; 2.30 P.M., mass meeting in charge of Rev. Leslie W. Sprague of Boston, Mass.; 7.30 P.M., illustrated lecture on "Napoleon," by Rev. F. A. Gilmore of Haverhill, Mass.

Saturday, August 1, "Layman's Day": 10.30 A.M., lecture, "George Eliot, and the Religion of Humanity," by Prof. James T. Bixby, Ph.D., of Yonkers, N.Y.; 2.30 P.M., addresses by Hon. Hosea Parker of Claremont, Hon. James O. Lyford of Concord, and others; 7.30 P.M., social and reception at "Fellowship Cottage," residence of Hon. J. W. Fellows of Manchester.

Sunday, August 2: 10 A.M., service of song; 10.30 A.M., sermon by Rev. William M. Brundage of Albany, N.Y.; 2.30 P.M., sermon by Rev. E. L. Rexford, D.D., of Columbus, Ohio; 7.30 P.M., farewell service conducted by Rev. Samuel C. Beane, D.D., of Newburyport, Mass.

Anamosa, Ia.—This vigorous parish has in prospect the settling of a minister, with the accompaniment of a stirring installation.

Athol, Mass.—At the Second Church, June 7, a beautiful and impressive christening service was held at the close of the morning service. Fifteen German children were dedicated to God's service. The singing by the church quartette, the beautiful display of ferns and white flowers, and the rendering of the service in German were all evidently appreciated by our German friends. Sunday, June 14, Rev. Mr. Horst preached a strong and forcible sermon on "What is True Liberalism?" Two special collections will be taken up this month, one for the "Athol Country Week," and one to assist our Unitarian friends in St. Louis who lost their church during the cyclone.

Berkeley, Cal.—Perhaps one of the most enjoyable and satisfactory enterprises ever undertaken by the Women's Auxiliary was the flower show, held May 8 and 9, which won hearty praises from all who were fortunate enough to see it. The exhibit was one of rare beauty, good taste, and of distinctive educative value; for the thought behind all the arrangements bespoke a significant, ultimate purpose, wider than that of mere financial success, and which will lead to some related undertaking of permanent value.

In the blessed work of helping the world forward by helpful teaching, our pastor, Rev. E. B. Payne, has given us some notable discourses of late. Such sermons as these give dignity and purpose to our life, to know it is linked with the eternal things as prelude and preparation.

Boston, Mass.—The outdoor public services so successfully carried on by the Benevolent Fraternity last summer have begun again, and seem to attract quite as much interest as before, although the number of similar meetings has so increased as to divide attention. The beautiful Boston

Common is certainly an inviting spot in which to hold these meetings; and the speakers invariably seem to feel at perfect ease beneath the overhanging boughs, though standing upon the unfamiliar platform of a tool-chest lid. A conversational and direct delivery is naturally the result of the situation, and the speakers are frequently greeted with applause from the mixed congregation so promiscuously assembled.

—At the New South Church, after a period of some uncertainty since Rev. L. B. Macdonald's resignation, a vigorous campaign has been actively set in motion by the installation of Rev. Leslie W. Sprague and his wife, Rev. L. F. Sprague, as pastor and associate. Mr. Sprague is full of enthusiastic expectation for the future of the New South, and no effort will be spared to make a thoroughly popular democratic church, inspired by and proclaiming the glad tidings and cheering, simple faith of the Unitarian gospel. It is sincerely to be hoped that every Boston minister of our denomination will take an especial interest in this most desirable enterprise, and lend a hand to Mr. Sprague.

Cedar Rapids, Ia.—The congregation of this church is not so large as some others, but it has a business way of doing its business that proves very satisfactory to the officers and members. It is, in effect, pay cash, and keep out of debt. For several years this policy has been in force, and the congregation could not now be induced to accept any haphazard way of conducting its affairs.

At the meeting last evening reports were made by the officers of the parish, the Ladies' Aid Society, the Sunday-school, the senior and junior King's Daughters, and the People's Club. Mr. Jenkins, the clerk, reported that all accounts against the church were paid in full, and that there was a balance in the treasury.

The Ladies' Aid Society, through Mrs. C. D. Van Vechten, reported a total collection of over $500 for the year.

The King's Daughters report a total collection of $80, besides a considerable amount of work done and money collected for various charitable purposes.

The People's Club realized a net sum of about $100 during the winter. The Sunday-school has increased in numbers, and also has a balance on hand.

The choir is a voluntary one, and is under the direction of Mr. Jenkins. The members work without pay, except the organist. Mr. Palmar, the pastor, spoke of the work of the choir, and commended it heartily.

Chelsea, Mass.—"Flower Sunday" was observed June 14, in spite of the inclemency of the weather. The church was prettily decorated with plants and cut flowers. There were many parents and friends present, who listened to the beautiful and appropriate exercises by the children of the kindergarten and the pupils of the Sunday-school. The pastor, Mr. Reccord, preached a brief "Sermon from the Flowers." Perhaps the most impressive part of the service was the christening of five little children. At the close of the service each child was presented with a potted plant. On Sunday, June 21, there was a consecration service, with a welcome to new members. The pulpit was prettily decorated, and the choir rendered special music. At the close of the morning sermon there was a simple but impressive service of welcome, after which Mr. Reccord extended the right hand of fellowship to eighteen new members. During the service three babies, whom the storm of the previous Sunday had kept at home, were brought forward and christened. The church closes June 28 for July and August.

Cleveland, Ohio.—Unity Church was never more beautifully adorned with flowers than on "Children's Day," the second Sunday in June. The service was in keeping with the beauty of the place, and was very impressive. A christening service was conducted by Miss Murdock, and a brief service of welcome to new members was observed. Miss Buck gave a sermon from the text, "The flowers appear on the earth," in which the order of the natural world and the beauty of the flowers were taken as a revelation of the divine Spirit. The lines

> "When I behold the beauty of the flower,
> It is to me the Father's loving smile,"

suggested the theme, "A Smile of God."

The children of the Sunday-school voluntarily gave up their annual picnic, in order that they might add the amount usually bestowed upon them for the picnic to the fund sent to the St. Louis church. The ladies' societies of the church have combined to form a Branch of the National Alliance, and plans are well under way for the work of the coming year. The lawn fête for the benefit of Unity Kindergarten netted $200 to the fund; and the ladies will enter the new year of work in the kindergarten with $300, half its expense for the year, on hand. Subscriptions enough to cover the remaining amount have been pledged. On June 28 the church will hold its last session before the summer vacation, and will reopen the first Sunday in September.

Concord, N.H.—"Flower Sunday" was observed by the Sunday-school June 14. The chapel was tastefully decorated by some of the young ladies with wild flowers, and the service for "Flower Sunday" in the new service-book was used. In the evening a special meeting of the Channing

Guild was held, at which interesting reports were given of the representative meeting of young people's guilds held in Boston, May 28, by our two delegates, Paul Phalen and Huse Blanchard. Some of Rev. F. L. Phalen's recent subjects have been "The Tragedies at St. Louis and Moscow: How can we reconcile them with the Divine Goodness?" "Liberty in Religion: Its Use and Abuse," and "The Love of God."

Unitarian Educational Society: The adjourned annual meeting of the Unitarian Educational Society was held at the parlor of the Unitarian church, June 22. The usual reports were made, and the following officers elected for the ensuing year: J. C. A. Hill, president; C. C. Danforth, vice-president; C. E. Carr, clerk and auditor; R. P. Carr (Andover, N.H.), treasurer; Rev. Lyman Clark, financial agent; and J. C. A. Hill, Rev. S. C. Beane, J. W. Fellows, Dr. H. A. Weymouth, W. S. Carr, Rev. F. L. Phalen, and George W. Stone (Andover, N.H.), executive committee of the board of trustees. Members of the board of trustees not on the executive committee are Solomon Spalding, Solon A. Carter, Miss Mary A. Downing, Rev. D. M. Wilson, Rev. J. B. Morrison, Rev. Lyman Clark, W. S. Quimby, Mrs. Elizabeth B. Fellows, and Mrs. Carrie Carr.

The annual exercises of Proctor Academy, which is maintained by the society, having taken place June 5, it is found that two members of the school for the past year will take final examinations for Harvard College, and two will seek admission to the Meadville Theological School. During fifteen years of the school under the present management, its pupils have taken subsequent studies at Harvard and Dartmouth Colleges, the Harvard Divinity School, New Hampshire and Massachusetts Agricultural Colleges, the Leland Stanford, Jr., University, University of California, Boston University Law School, New England Conservatory of Music, Boston, Normal Schools at Plymouth, N.H., Salem, Bridgewater, and Worcester, Mass., and a New York Normal School.

Decorah, Ia.— Unity Church at this place is closing the most successful year of its history. Both in numbers and in the enthusiastic response of its friends in money and service, the year has been most fruitful of permanent growth. Since last November, when Rev. A. G. Wilson, formerly of Spokane, Wash., became our pastor, twenty-five new members have been added. Two services have been held each Sunday, and a "unity assembly of young people" has met an hour before the evening service. The "assembly" has been the religious and educational department, with an average attendance of sixty, including all ages. The Ladies' Society has been especially active in carrying to successful results an elaborate "Carnival of Days," in which they netted $250. The quarterly meetings of the society have been largely attended by all friends of the church, and determine the details and policy of the society. It is proposed this year to omit services only during the month of August; and, with the renewal of activities, it is intended to introduce several features of a religious and philanthropic nature not before thought practicable.

Detroit, Mich.—In accordance with the new articles of association adopted by the Unitarian church last November, the annual meeting of the society was held May 28 in the church parlors on Edmund Place. The meeting was called to order by the clerk, and Capt. Gilbert Hart was chosen moderator. The report of the treasurer, Frederick H. Holt, was then read, showing the society free from debt, and with a substantial gain in the number of families and individuals contributing. The report of the Sunday-school was made by Mrs. Frances Bagley Brown, superintendent. Miss R. G. Mumford reported as secretary and treasurer of the Ladies' Industrial Circle, Miss Emmons for the Charity Club, Mrs. A. A. Ballow for the Detroit Branch of the National Alliance of Unitarian and Other Liberal Churches, Miss M. F. Power for the Unity Club, and Mrs. Gibson for the Ladies' Union.

The election of the trustees for three years being next in order, the clerk was instructed to cast the ballot of the society for John N. Bagley, Fred N. Holt, and Thomas W. Palmer to succeed themselves. The vacancy in the board occasioned by the resignation of John W. Loud, who has removed to Montreal, was filled by the election of Dr. N. W. Ives. Mrs. Frances Bagley Brown was unanimously elected superintendent of the Sunday-school, and the thanks of the society voted for her fidelity and zeal in carrying on the work during the past year. An advisory committee was then chosen, consisting of Percy Ives, Mrs. Charles T. Cook, Mrs. Kinzie Bates, A. G. Boynton, S. Olin Johnson, Miss Annie Wiley, A. E. Baker, and A. S. Parker. The appointment of the reception committee, whose duty it is to welcome strangers to the church, was left to the moderator. Percy Pease and Fred Hart were re-elected ushers, with power to select their assistants; and the thanks of the society were tendered them for their services during the past year.

On motion of Senator Palmer the trustees were instructed to prepare suitable resolutions expressive of the society's appreciation of the faithful services of John W. Loud as trustee and its regret at his resignation and removal from the city. On like motion the trustees were instructed to prepare a proper memorial upon the demise of the late Henry Warner Newberry, for forty-

three years a member of the society, to cause the same to be spread on the minutes, and a copy to be sent to the family of the deceased. Before adjournment the meeting was addressed briefly by Mrs. Kate Gannett Wells. At the close of the meeting those present were invited to join the ladies in partaking of strawberries, ice-cream, and other refreshments in the supper room,—an invitation which was unanimously and heartily accepted. This church has no debt.

England.— LONDON: STOKE NEWINGTON.—In the Band of Hope Recitation Competitions for the medal given by the United Temperance Conference, the medals have been awarded to Annie North and Charles Bigg.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.—The annual scholars' festival was held in the Free Trade Hall. Mr. W. H. Mellor (president) took the chair; and the service was conducted by Rev. A. H. Dolphin, Pendleton. Hymns from "Hymns and Choral Songs" were sung; and the choir sang the anthems "Praise ye the Lord" and "But the Lord is mindful." Mr. J. W. Allen conducted, and Mr. G. M. Little again presided at the organ. Rev. A. H. Dolphin's address was short, lucid, and practical. The good attendance (over three thousand), good singing, and good address made a festival which was, in every sense of the word, a success. Mr. C. Renshaw was the very able marshal.

Farmington, Me.—The services at Temple continue to draw large congregations, and a church organization is in process of formation. The May fair at Farmington was a great success financially and otherwise.

Framingham, Mass.—Rev. Charles A. Humphreys of Randolph made an address on Thursday, June 18, in Plymouth Church, on the occasion of the twenty-fifth anniversary of the installation of Rev. L. R. Eastman over this Trinitarian Congregational church. Rev. M. J. Savage, who was once settled over this church, sent a letter of congratulation.

Humboldt, Ia.—The Sunday-school reported for year ending April 5: number enrolled, who have attended five Sundays or more, 74; average attendance, 43; number of services, 47; largest attendance, Jan. 26, 1896, 64; smallest attendance, Aug. 18, 1895, 21; total collections, $51.95; average collections, $1.10; total paid out, $40.81; balance, April 5, $11.14.

The Ladies' Circle reported for year ending April 1: twenty-seven afternoon meetings, six sociables, and a fair, from which sources there have been received $209.18, most of which has been applied on parsonage debt.

The secretary of the Unity Club reported: thirty two meetings announced, thirty-one were held, one being adjourned because of bad weather. Of the thirty-one meetings seven were of special interest; and the audiences were much larger than usual, the average attendance being 140. For the remaining twenty-four meetings the average attendance was 49, a better average than Unity Club has had for years. Three entertainments were most successfully conducted. Last September there were 94 cents in the treasury. The receipts for the winter have been $51.90.

Iowa City, Ia.—Reports come to us of a promising outlook for this society, under Miss Gordon's vigorous management.

Milton, Mass.—On the evening of June 23 the parish parlors were glorious with a wonderful profusion of June roses; but these were almost forgotten in the quickly gathering company of gayly attired and happy-faced children, girls, matrons, and men, which thronged eagerly around the minister, Rev. Roderick Stebbins, to congratulate him upon the tenth anniversary of his ordination and installation as minister of this church. The high esteem and true affection in which Mr. Stebbins is held is the best possible proof of the growing value and success of his ministry; and the hearty greetings he received on this occasion and the joyous faces of all his parishioners must have been a deep source of holy satisfaction to him, while the presence of many brother ministers, among whom were Rev. Messrs. James De Normandie, Theodore C. Williams, William H. Fish, Henry F. Jenks, told of sympathetic relations beyond the parish limits.

Services during the summer are to be held in the parish parlor while the interior of the church is undergoing thorough redecoration, recarpeting, etc.

Newburyport, Mass.—Our church observed "Flower Sunday" June 21. The stately edifice was made beautiful with an abundance of flowers, furnished and arranged in exquisite taste by the King's Daughters. Six children were baptized, and four young persons were confirmed. At the session of the Sunday-school interesting services were held, it being the seventy-second anniversary of its formation. Six members received graduating diplomas from the infant class.

Plymouth, Mass.—The corner-stone of the new First Church in Plymouth was laid on Monday, June 29, at four o'clock in the afternoon. Work on the new structure began April 10. The foundations have been laid in a solid and workmanlike manner, and the walls are now ready for the

flooring. The people of the parish and of the town are much pleased with the progress thus far made, and with the prospects for the future. The society hope to occupy the Sunday-school rooms by December.

Presque Isle, Me.—New lesson courses for several of the Sunday-school classes have been secured. Young men and women, as well as older members of the congregation, are invited to join the advanced class. Strangers are always welcome.

Saco, Me.—Everything is as usual in the church affairs. The Sunday services and Sunday-school are well attended. A recent visit from Rev. Dr. Blanchard of Portland, in exchange with our pastor, was greatly enjoyed. Another barrel has been sent to Tuskegee.

The Social Circle had a sale and entertainment, the proceeds to go toward remodelling the vestry. Supper was served on the European plan, and the entertainment attracted an audience that filled the vestry to its utmost capacity; and we hope to have the building put in good shape during the summer.

The meetings of the Alliance have been well attended during the winter; and, while not having great things written on the pages of its records, the Alliance has made itself felt in various ways, to some extent at least, outside of purely home affairs. An afternoon meeting was held at the house of Mrs. Mason, at which Mrs. L. J. Burgess of Portland read a very fine paper on "The Value of the Bible in Literary Study." A small admission fee was asked, and the proceeds devoted to our St. John donation.

Salem, Mass.—The work of our churches is practically suspended until September 1. During July and August union services will be held at the First Church.

Salem, Ore.—Though the hard times have severely injured the society, yet the people do not despair, but work more earnestly than ever. The Columbian fête, under the superintendence of Miss Matthews, of Chicago, was recently given with great success, and added quite a sum to the treasury of the Women's Auxiliary. On Sunday night, May 10, a society of young people was organized, with the purpose of "welding together those who love, in the service of those who suffer." It is called "United Guild," and now has thirty members. Mr. Copeland, after an illness of a month, is well again, and has been lecturing to large congregations on the X-ray and its relations to mind-reading and kindred topics, also calling attention to the religious side of the new discoveries which are attracting so much attention.

San Diego, Cal.—The First Unitarian Society of San Diego has taken a new lease of life. The average attendance at the Sunday evening service since January 1 has been two hundred and thirty-seven; and indications are that this average is rising, in spite of the departure of the tourist population. A club of young people, called "The Unity League," has just been organized, whose purpose it is to promote the social life and intellectual interests of the young people. The lectures of the pastor, Rev. Solon Lauer, given on week evenings, have been largely attended. The subjects have included several phases of Psychical Research, Psycho-therapeutics, Food, and other topics bearing on practical life problems. An illustrated lecture on the Adirondacks, and several exhibitions of fine stereopticon views by Mr. Lauer, have added to the interest and the income of the society. The Sunday-school, under the efforts of Mrs. Covel and her corps of teachers, has steadily grown in numbers and interest. Plans are drawn for a new building for the society; and, if the Loan Fund extends some aid, the building will probably soon materialize. The Universalist society has discontinued its meetings, and most of its members now attend service at Unity Hall. A "Society of Silent Unity" has been recently organized, which meets in Unity Hall once a week, under the leadership of the pastor, for the study and application of the laws and forces of mind.

Sheffield, Ill.—This society has had a prosperous year. It has always been an independent and self-supporting society. The membership and attendance are steadily increasing, though in a small place like this the raw material for recruits must necessarily be comparatively small. Just now the Ladies' Society, with Mrs. Will Dewey as president, is remodelling the parlors of the church. The Ladies' Society provided the dinner to which the high school alumni sat down. The dinner was pronounced a culinary and financial success.

Under the able leadership of Mr. C. H. Townshend, who has conducted the choir for nearly twenty years, that body has rendered most excellent music. It is ungrudgingly accorded the palm of talent of any choir in the neighborhood.

The guild has closed for the season. The Sunday-school has a faithful body of workers. A successful and beneficial feature is the kindergarten class, originated and carried on by Miss Lila Williams. At the close of the exercises the pastor reviews the whole school in the lesson of the day.

The Sheffield church has just raised $50 to find a permanent home for some homeless child, under the auspices of the Illinois Children's Home Society, the Guild, the Ladies' Society, and the Sunday-school supplying about half this amount, the rest being made up by individual subscriptions. This is a good work, reforming at the be-

ginning, and a work which our Western churches might more often participate in.

The next near event is the marriage of the pastor, Rev. Stanley M. Hunter, the bride-elect hailing from Salt Lake City, where she has been one of the earnest workers of the Unitarian society of that inter-mountain capital. Much added usefulness to the labors of the Sheffield church is naturally looked for from the consummation of this event, and the Sheffield church already congratulates itself upon the prospect.

Sioux City, Ia.—The new plan of giving a song service every Sunday evening is meeting with success and approval. The audience joins very heartily in the singing of the familiar hymns, while the selections sung by the quartette and choir and played on the organ seem to be appreciated. The services will be continued into the summer.

The noted evangelist, Williams, has been invited by the Ministerial Association of this city to hold a series of revival meetings here. A corner quite centrally located is being prepared for the erection of a large tent, which, it is expected, will be daily and nightly filled with anxious souls. Whether we approve of his methods or accept his doctrines, we cannot deny that the liberal church would do well to emulate his zeal, energy, and enthusiasm.

Springfield, Mass.—The Sunday-school of the Church of the Unity gave a lawn party at the Col. Thompson place Friday evening, June 12. The proceeds will be used in charitable work. Sunday, June 14, the members of the Sunday-school had a written examination on their year's work, "The Life of Saint Paul."

June 21 was "Flower Sunday." There was a union service of church and Sunday-school, the sermon being addressed to the children. Two infants and several Sunday-school scholars were baptized. Prizes for scholarship and for prompt and regular attendance at Sunday-school were awarded, the girls carrying off the honors in the former and the boys in the latter. Cut flowers were distributed to the scholars at the close of the service. There will be no further sessions of the Sunday-school until fall. The evening services have been discontinued for the summer months.

Toledo, Ohio.—Rev. A. G. Jennings, pastor of the Church of Our Father, will preach on the two Sundays prior to the usual vacation, as follows: July 5, "The Church and State"; July 12, "The New Unitarianism."

Washta, Ia.—The time for which Mr. Van Sluyters was engaged to preach for us, in connection with the Cherokee society, is about to expire; and it is probable that his relation with us will then terminate. Mr. Van Sluyters's work has been very satisfactory to us. His sermons are scholarly, practical, and helpful; and he goes from us with the esteem and best wishes for the future of every member of our society. Hereafter lay services will be held, some member of the society preparing and reading a paper; and the Washta society will keep on in its usual self-reliant and independent way. Under the masterful leadership of Mr. H. M. Ferrin, our Sunday-school is in a vigorous condition.

Wollaston, Mass.—When our church was built, no one dreamed that the time would come so soon when we should need a larger building. Now we really need more room; and a larger, more convenient structure is what we must look forward to in the near future.

More than one organization has been started in connection with our church during the past three years in which Mr. Bagley has been our pastor. We have the Unity Club, the Altar Society, the Sunny Hour Club, the Guild of the Good Shepherd, and the Angelus Brotherhood, each of which is an eminent success, and in a flourishing condition. All of these, in addition to the good old Ladies' Aid, which has been the strong right arm of the church ever since its foundation! And yet, tireless workers as we Wollaston Unitarians are, we must needs have one more organization; and so on April 9 of this year a meeting was called to consider the advisability of establishing in connection with our church a Branch of the National Alliance of Liberal Christian Women.

At this meeting, which was held in the vestry, Mrs. Lombard of Plymouth, Mass., gave before the seventeen ladies present a most interesting paper on "The Alliance: Its Work and Needs," at the conclusion of which, after a very brief discussion, an organization was completed which now has the following persons as its board of directors: Mrs. Charles Crane, president; Mrs. James E. Bagley, secretary; Mrs. Eugene Sprague, treasurer; Miss Hattie Turner, Mrs. W. E. Simmons, Mrs. Fred Merrill, vice-presidents.

Yarmouth, Me.—The Lend a Hand Club and the Willing Workers are doing something in the way of making clothing for children to whom it is acceptable. These are live clubs, eager to do. All who thus work for others are really doing more for themselves in the noble traits they are establishing. Let the good work go on.

To get up every morning with the firm resolve to find pleasure in duties, and do them well, and finish the work which God has given us to do, that is to drink Christ's cup. The humblest occupation has in it materials of discipline for the highest heaven.—*F. W. Robertson.*

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THE INWARD LIGHT.

A SERMON BY REV. CHARLES G. AMES OF BOSTON, MASS.

"The spirit of man is the candle of the Lord."—PROV. xxii. 27.

I have been reading with profit and delight the Life of Whittier, and am moved to preach a Quaker sermon,—a sermon on the Inward Light.

When we read a passage of Scripture, a poem, an essay, a letter from a friend, or even an item of news, how is it that we are able to take the meaning? Is it not because our intelligence is of the same kind with that which produced the writing? How could we understand each other's speech, how exchange signals in any way with our fellow-beings, unless our minds were constructed on the same principles and worked by the same process? And must not this intelligence which all men share, this light which lighteth every man, be copied or derived from the Perfect Mind?

This intellectual faculty in man seems no less noble, but all the more sacred, because it is shared in varying degree by inferior orders of life,—by beasts, birds, fishes, and insects. Every creature, from archangel to oyster, is gifted with the faculties necessary for its place and part in creation. The lower animals all know something: they perceive with their senses; they find their food; they distinguish between what is useful and what is harmful, in many cases quite as plainly as we do. If our faculties serve for higher purposes, it is because they are of a higher rank and are adapted to a higher range of facts and relations. With the outward eye the dog may see what his master sees, but with the inward eye the master sees what the dog cannot see. The difference in their language is probably no greater than the difference in their thoughts. The inward eye is as real as the outward: the light which shines in the mind is as real as the light of the sun.

How is this spark of intelligence first kindled? No mortal can tell. We can only say that it is of the essence of our being, and is a part of the original gift of life. Show us how life originates, and we shall know how thought begins. But, with all our ignorance, we are sure of this: we do not come into existence unfurnished,—we come equipped with faculties, and supplied with resources suitable and adequate to the kind of life we are meant to live. Every creature in every rank is set up with the capital necessary to transact the proper business of living. There are men who suppose that thought is secreted by the brain as bile is secreted by the liver, that intelligence is a product of bodily organization, that impressions made on the senses give rise to internal movements, which we call mental processes, affections, desires. But this explains nothing. It does not tell me who this being is that I call myself, this being that can say, "I am," and can take note of all that goes on without and within, and can pass judgment even upon its own thoughts and feelings. What meaning would there be in the click and clatter of a thousand telegraph machines if no intelligence presided at either end of the wire? What is this

personality that sits within the brain, and sends or receives the reports that pass through the nerves of sense?

We have to leave the origin of personality, the origin of consciousness and reason, just where we leave the origin of life and organization, or the origin of the forces and movements that have brought into being the ordered universe of worlds. We can only say with Herbert Spencer, "There is an Infinite and Eternal Energy from which all things proceed." Such is the modest translation which science gives to the sublime opening sentence of Genesis, "In the beginning God created the heavens and the earth," or that mystic saying of the Fourth Gospel, "God was the Word; and without him was not anything made that was made."

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." That saying in the ancient dramatic poem which is called the book of Job may stand until we get a better one. In short, our life is a part of the Universal Life, our reason is a part of the Universal Reason. The Kosmos is an expression of intelligence: our minds are a share of that intelligence. "We are his offspring," said the Greek poets, Cleanthes and Aratus. "We are his offspring," repeats the apostle Paul. Call him "our Father," said the great teacher of Galilee, who has become teacher of all mankind.

According to some other philosophers there is an original deposit of wisdom in each man's mind; and all which we call education is simply an unfolding or manifestation of what is waiting its turn, as a seed waits for the spring. "God hid the whole world in thy heart," says Emerson. The picture-writing made with invisible ink is brought out by the sunlight. Human faculties are gently opened by the touch of experience. Thus each man rises from the dust like a new Adam, and finds himself a living soul. As fishes in dark, underground waters have no eyes, yet have an undeveloped optic nerve, which would become an eye if they were born into sunlight, so the human idiot holds the germ of all wisdom in waiting for favoring conditions.

According to others, we are like empty vessels waiting to be filled; and all the life or intelligence we receive is continually flowing in from the unseen Fountain of being. The creative Power operates on dead or inert substance, and fashions both bodily and mental organisms for its own habitation. But we cannot trace or verify the method. We can only say that all life comes as a gift, that we are merely receivers, and that our life expresses itself as light or intelligence.

One thing is sure: the quantity of life can be increased. A child can grow. A feeble man can become strong. A sick man can be made well. A man who seems to be dead can rise again. These things happen every day, and they could not happen without an increase of the quantity of vitality.

Another thing is sure: the quality of life can be improved. Slowly, by careful breeding, culture, and training, the florist, orchardist, and cattle-raiser find it possible to produce superior plants, fruits, and animals. Slowly, as generations come and go, some portions of the human race have grown up out of low earthy conditions, and flowered out into civilization and enlightenment. And in every age and land there have been individuals who underwent intellectual and moral transformation. Foolish people have become wise, bad people have become good, low motives have given place to high ones. Was the transforming power inborn, or was it "a new infusion of the spirit" from the creative source? Is virtue merely our own higher nature asserting itself? Or is it a divine guest that comes to take up its abode in our heart and will? Perhaps it is both in one. Perhaps this is that truth in the doctrine of the divinity of Christ which has been too narrowly interpreted. Is the beauty of the flower due to the quality of the plant or to the sun? There would be no plant if there were no sun; yet every plant has its own native genius and capacity of appropriation.

"Since Eden it keeps the secret
  Not a flower beside it knows,
To distil from the day the fragrance
  And beauty that flood the rose.

"Silently speeds the secret
  From the loving eye of the sun
To the willing heart of the flower,
  And the life of the twain is one.

"Of all sweet mysteries holiest,
  (Faded are rose and sun!)
The Highest hides in the lowliest:
  My Father and I are one!"

There is, then, possible to man a quality of life which is superior in kind as well as in degree to the life of his body. In his mind there may shine a light which shows him more than his eye has seen or his ear heard. He may perceive truth, love, justice, beauty, as plainly as he perceives that the grass is green and the sky is blue. In proof of this, see how we judge each other and judge ourselves, not merely by outward actions, but by motives. Also, we judge of the wisdom or the unwisdom of all we hear or read. All the prophets and sages are obliged to give account of themselves to every man. We say of one utterance, "This is true and great"; of another, "This is obscure and doubtful"; and of a third, "This is false: this is error." How could we say these things if we did not see them? How see them, unless we were endowed with a faculty of moral perception, like God's? But this inward vision may exist in all degrees of clearness or dimness, from noonday splendor to twilight and blackest darkness. We turn the light on or off by our own behavior. Hence the solemn warning of Jesus: "Take heed lest the light that is in thee be darkness." I do indeed believe that the light within our minds is equally divine in origin and quality with that which made the Buddha the Light of Asia, and that which made the Christ the Light of the World. But the difference of degree between our common state and the illumination of the pure in heart who see God, or clearly perceive spiritual realities, may be as wide as that of the faintest star at midnight and the broad radiance of noonday.

We know something of the causes of inward dimness. Sometimes blindness runs in families, each generation casting a shadow on the next. Probably we all suffer some degree of obscurity from ancestral causes. Then we invite additional stupidity by our own sins of omission and commission, by neglect of opportunity, by turning away from instruction, by being unwilling to acknowledge our ignorance, and, most of all, by unfaithfulness to the light we have received.

But the light is also capable of increase. He who follows it finds it shining ever more clearly. This is only another way of saying that we can learn something if we improve our opportunities. The more we look, the more we shall see.

If we are inwardly enlightened, it may be asked, what need of light from without? But this conceit of self-sufficiency brings a cloud over the sun. One chief use of the inward light is that it helps us to discern the value of instruction. The child that can gain nothing from parent or teacher remains a fool. "All men are wiser than one," and we learn from each other. "They that are wise shine as the brightness of the firmament." They light up nations and ages. Their names are often used to blindfold us, and their authority is invoked to frighten or excuse us from freedom of thought. But no man comes to full possession and use of his own faculties except through living in sympathy and fellowship with mankind, past and present. There is a kind of broad public light which is like the common day, and the most enlightened men are those who can take in most from other minds.

This is the highest use of society. The exchange of spiritual commodities—of ideas, convictions, and moral impulses—is the noblest business of the modern world. Every true scholar, artist, poet, prophet, or disinterested statesman is urgent to express himself, to give out his best, to contribute the product of his mind, and thus to convert his private treasures into public property. Why are any of us endowed with the gift of speech, unless it be that we may enrich each other? Alas that we should ever profane this wonderful power by using it for hurting instead of helping! For, when we speak unwisely or unkindly, we obscure the light of humanity.

Now hear Channing's definition of sin, "separation from each other and from our Father." Thus it is a withdrawal into darkness, or into a condition where we neither give light nor receive it. When our minds are wide open, inwardly by faith and outwardly by love and sympathy, we get all that comes and give all we get. But, when our minds are closed toward God by distrust or disobedience or toward man by prejudice or ill-will, we fumble and stumble like the blind. So is it written: "If we walk in the light, as he is in the light, we have fellowship one with another. He that loveth his brother abideth in the light, and there is in him no occasion of stumbling. But he that hateth his brother is in darkness and walk-

eth in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Note again that the light which shows us what is good is the measure of our responsibility. For light and strength go together. "Knowledge is power." Knowledge of what is right is power to do what is right, since "every man is able to enforce his own convictions upon himself." The saint is the man who has light, and obeys it. The sinner is the man who has light, and disobeys it. "This is the condemnation: that light has come into the world, and that men loved darkness rather than light, because their deeds were evil. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

Here is our way out of doubt and difficulty. The highest form of certainty comes from the spiritual perception which is itself the outcome of spiritual experience. No man who thinks can doubt that he *is;* for how could he think unless he were alive? We know there are such realities as truth, beauty, goodness, because we have seen and felt them. Agnostic doubts do not unsettle this kind of certainty.

Therefore, we can let the hard problem of evil rest a while. No matter how much darkness, so long as there is light; or how much error, so long as there is truth; or how much death, so long as there is life. No matter how much chaos, so long as here is the Kosmos, the glorious realm of order.

We may fix on this,—one clear ray which enters the eye is absolute proof of all it shows, though all mankind were blind, and all the sky as black as midnight. Darkness cannot disprove light. No more can ignorance kill knowledge, or doubt weaken a living faith, backed by the experience of love. This clear perception that there is law and right and good may help us to face all that seems most wrong, and to look all the horrors out of countenance.

We may apply this to our own comfort. If a man can look into his own mind and read there the law of duty, he need never question that he belongs to the divine order and is a subject of the law-giver. The light by which he reads that inner law is good against all the difficulties of his own understanding, and all the dark, unsolved problems of his life and of the world. And, if he can also read in his own mind a sincere purpose to obey this inner law,—a purpose to be true to himself,—why may he not take it for granted that he is backed by all the heavenly powers? "Beloved, if our heart condemn us not, then have we confidence toward God"; or, as Coleridge has it, "The self-approving mind is in its own light."

But what of the mind that is not self-approved? What if our heart condemn us? What if the man looks within, and sees by the all-revealing light that he is not obedient to the discovered law? Then let him thank God that the light shows the fact. Let him gladly take sides against himself, and join with the law in his own condemnation. Then, at least, he will stand in the light, on ground which his heart cannot condemn and which the law will approve. For the consciousness of imperfection—the feeling of our sin and unworthiness—is one of our greatest mercies. Like bodily pain, it tells us of our disorder, and speeds us toward the cure. The discovery that we are not made for a low, false, and selfish existence is a blessing: it is like waking from an evil dream, which will not haunt us forever.

"Grant that human life is mean," says Emerson; "but how did we find out that it is mean?" This discovery that the ideal has been violated is itself a proof that we are made for nobleness. The light which shows our low estate shows also the path that leads upward. The prodigal, revelling among harlots, blind to his own degradation and theirs, was he so well off as when, in the company of swine, his manhood revolted, "he came to himself," and cried, "I have sinned: I will arise, and go to my father?"

This helps us to see the great service which Jesus Christ has done and is now doing for mankind. It is from him more than from any other teacher, I think, that we have learned to regard the inward light as a sign of the Father's presence in each human child. In accounting for the spiritual clearness and spotless purity of Jesus, men have said, "Here was a union of the divine with the human, a Son of God who could say, 'I and my Father are one.'" But when he added, "My Father is your Father, and my God is your God," it seemed too much to believe,—too great and

good to be true; and his exhortation, "Be ye also perfect," instead of being taken as a mighty word of encouragement, only served to widen the chasm between human sin and heavenly holiness.

But all serious thinking, like all aspiration, leads one way, as all light leads up to the sun. Science is teaching the unity of law and causation: it grows easier every year to identify the light which shone in Christ with the light that shone in the wise men of other lands and times, and with the light that still lighteth every man that cometh into the world. So are we drawn toward the great fellowship of faithful people; and we move in their company toward ever closer union with the Father in the spirit of the Son, as we joyfully recognize that "all minds are of one family."

In this provision for universal enlightenment we find the sign of divine indwelling and read the pledge of a Father's loving purpose. Out of the unknown we have come; but our origin was not an accident. In the unknown we dwell, and toward the unknown we move; but our Maker has not left us without a witness of himself. This light within us, this light which shows us the path, did we not bring it from that unknown world whence we came? Is it not ours to-day, and amid all shadows? Shall we not carry it to that unknown world whither we go?

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

This light which is in our souls,—this light which is our real being and makes it luminous with faith and hope and love,—is it not the surest proof we could ask or God could give that we are one with him in nature and in destiny?

"Since first I heard the blissful sound,
'To man my spirit's life is given,'
I knew, with thankfulness profound,
His sons we are, our home is heaven."

Christianity as Christ taught is the truest philosophy of life ever spoken. But let us be quite sure, when we speak of Christianity, that we mean Christ's Christianity.—*Phillips Brooks.*

CIRCLE OF LOVE AND OF LIFE.

Just as the law of attraction curves the orbit of each planet and star around a common centre, so the law of Love forever keeps its guiding power and curve in moving harmony with the Centre of all things.—*William Phillips Tilden.*

Out from the Love of our God
Into the loves of the earth,
Wondrous this garment of Life
Coming from him in our birth.

God's love with mother-love joined
Broodingly, making more strong
Life being loved into might
Bearing the line still along.

Perilous strength of the man
Circling the outermost bound,
Pridefully thinking it his
While God encircles him round.

Still Love and Life leading on,
Turning to God now for power,
Closer and closer draw lines
Nearing the meeting each hour.

Into the Love of our God
Out from the loves of the earth,
Wondrous this Spirit of Life
Going through Death into Birth.

LAURA TILDEN GREENE.

THE RELIGION OF EMERSON.

BY H. HAYES ROBBINS.

Five hundred years before Christ there appeared in the heart of Asia a religious teacher whose name is now familiar in every civilized land, and whose ethical principles compose a system of faith for many millions of human beings. He gave to China a code of moral duties and a consistent belief in the future life. He was the first to proclaim the great precept which has since been made the Golden Rule of Christianity, "Do unto others as you would yourselves be done by." Never having heard of the Jewish Jehovah, however, Confucius was a heathen.

Buddha had already shown the ancient Brahmins a nobler conception of the Deity and of the nature and social rights of men. But India was not Palestine, and hence Buddha was a heathen.

A little later Socrates and Plato performed a similar service for Greece, and we have unconsciously adopted much of their

philosophy even to the present day. There are passages in the last discourses of Socrates that will rank beside some of the most inspired utterances of the Biblical prophets. But he was a pagan.

Like him, the man of Galilee was a blasphemer and a perverter of the nation. Each paid a similar penalty.

Mohammed substituted a one-God worship for the idolatry and corruption of his times, and to-day two hundred million people still look toward Mecca. But we have discovered that Mohammed, too, was an imposter, and are spending millions to carry this news to his followers.

The name of Martin Luther is inseparably connected with the first great blows struck at an ignorant and cruel religious despotism. No man living under the freedom, security, and opportunities of the present day can estimate his personal debt to the Protestant Reformation. Yet Luther was the prince of heretics, and it is strange that he escaped the fate of thousands of his followers.

And so, confronted with all these pagans, blasphemers, imposters, and heretics, I am at a loss under what religious banner to classify Ralph Waldo Emerson or whether I should classify him at all. If I save him through my creed, I have lost him through yours. If we would take him to one out of, say, a dozen Paradises, there will be eleven bottomless pits placed in the way. Nor does Emerson himself, in his writings at least, help us out with any decided sign of preference. He draws his lessons equally from heathen and Christian, past and present, nature and man.

I can see but one way out of the difficulty, and that is to adopt another conception of religion itself. So far we have followed the majority idea that it consists in adherence to some particular creed or theological system. Suppose, however, we should define it, crudely perhaps, as the conscious effort of any man to understand more perfectly what we call divinity, and to live as he learns. Then we need no longer dispute about Confucius and Plato, Christ and Mohammed. Each one was right, each had a peculiar work to do, both for his own and later times. Whoever has made a little gain in the search for truth, whatever his name or race, has something to teach his fellowmen. To the extent to which such a one can help us, we may become his followers. And, if religion consists in following something, then Emerson was one of the most religious men that ever lived; for he followed the truth, wherever, whenever, and in whomsoever he found it. Under that one banner he was pagan, Christian, Greek, Mohammedan, Catholic, and Protestant. The world is none too large for a mind that thinks. He could learn and teach a lesson from the career of a Bonaparte or a neighbor's greeting, from a distant view of Monadnock, or an hour's work in his garden. Like the rest of us, Emerson found a higher type of religious truth in Christianity than in any other system; and, indeed, for a few years he devoted himself to the ministry. But there were more things in heaven and earth than were dreamed of in all philosophies; and into this unknown world he proceeded, equipped with the same authority that belongs to us all, or ought to,—the free intellect of a free man.

Perhaps we cannot thoroughly agree with Emerson when he calls himself an endless seeker, with no past at his back. Whether consciously or not, Emerson, like all men, profited immensely by the accumulated wisdom of others. But Emerson used the past to stand upon: he never carried it around like a pack on his shoulders. When he started out to find a new thing, he did not make up his mind in advance what that new thing should be, and then apologize for himself and the Creator if he found something else. At first, perhaps, he set out expecting only to discover some shorter route to old truths; but on the way he found a whole new continent.

Primarily, therefore, I should say that Emerson was his own religion. In a sense, the same is true of every man. He did not believe, nor do we, that there is any monopoly of inspiration, any supernatural favoritism to this teacher or that. In the last analysis, a man's own intellect, not that of any other person, living or dead, is the final measure of whatever religious truth he can comprehend. Sometimes the measure is lamentably small,—we hope it is growing broader and deeper the world over; but it is none the less true, "As a man thinketh, so is he." "Trust thyself," says Emerson. "Every heart vibrates to that iron

string." This, I believe, contains the keynote of his religion. Not a self-trust that discards all that the good and great of other times have done for us, not a self-trust that hears only compliments and is deaf to criticism. His was a self-trust that recognizes the mind as the one great talent loaned to any man, and therefore knows no sin so unpardonable as to wrap it up in a theological napkin, and hide it in the ground.

The religion of Emerson in the narrower sense, the particular ideas that characterize his philosophy, is a study in itself. If I were to choose two or three of the features most interesting to me, they would be these: his belief in the gospel of plain living and high thinking; his preaching of self-reliance; and his Transcendentalism.

To one who has read anything whatever of Emerson it is not necessary to say that he believed in high thinking. A closer study of his works reveals throughout them all a strange mixture of friendliness toward all men, and for his own part a love of solitude; a keen admiration for the monuments that wealth and genius have left in all times and places, and yet again, for his own part, a desire to get away from them all, into the field and forest. There are constant references to his wonderful garden, to woodland camps, solitary walks about Walden, canoe voyages on the Concord and Assabet; and he seems to best sum up his love of nature in the brief couplet:—

> "For what are they all, in their high conceit,
> When man in the bush with God may meet?"

These sentiments probably are common in some degree to all people. The complexity, the tension, the haste, of city life, is so great that there comes at times an irresistible desire to get back to the simplest natural surroundings, and enjoy a period of quiet. Yet I think we are apt to draw false conclusions from this fact, and it is possible that even Emerson undervalued the active side of human life. How many would be willing to give up forever all social connections, and adopt the hermit life? How many *could* do so, and not degenerate? It has taken man centuries to grow out of savagery into civilization. Probably three generations of solitude, in the midst of the grandest natural scenery upon the earth, would put him back into barbarism. Social contact, the interaction and criticism of individuals, is the great force that results in progress. I do not think a city is less natural than a forest. It is only an adaptation of nature, to better serve our advancing needs. Poor living does *not* produce high thinking. There are those who rise high in spite of poverty, but never because of it. The experience and present condition of every country in the world demonstrate the fact that intelligence, refinement, and morality are the highest where wealth is greatest, and that ignorance, misery, and vice are the sure products of poverty. We can think of many notable exceptions, but the overwhelming fact remains; and indeed, were it not so, there would be little hope for future progress. It is a common thing nowadays to find brilliant men denouncing the civilization to which they owe all they have or are, and it is not wholly a pleasure in reading Emerson to find here and there a note in a similar key. Contrary to our ordinary opinion, I should say that Emerson himself was a wealthy man. I can scarcely think of any great personage who had access to more avenues of intellectual wealth, social enjoyment, and material comforts than he. He may not have had what we are accustomed to call luxuries, but few in those days did. He possessed no fortune in money, but all through his life he enjoyed advantages which could only be had to-day at the cost of many fortunes. He was the immediate successor of several generations of intellectual and high-minded men. Throughout his youth he was under the inspiring influence of a remarkable personality, that of Mary Moody Emerson, his aunt. He received an education at the greatest institution of learning in America: the same course to-day means an expenditure of thousands. He held the honorable position of a Boston pastorate for several years. Three times he visited Europe, travelling in all from Scotland to Egypt, and in this country from Boston to California. He spent his life within twenty miles of one of the wealthiest cities, certainly the intellectual centre, of America, and was able to share its advantages to an unusual degree. He was an honored member of the one great literary school this country has produced. His home was a fine old mansion in the midst

of a region rich in natural beauty and historic associations. In the social life of Concord his place was one of the highest honor, affection, and esteem.

If this be poverty, make the most of it. Would that we might all be equally poor! I, for one, am heartily glad that Mr. Emerson was rich in all these particulars; that he was not hampered by poverty and trouble, but had the freedom and the opportunity to do the work which we profit by to-day.

It does not seem probable that any one can ever strengthen or add much to Emerson's conception of Self-reliance. Indeed, he carries the individualist idea so far that at some points we are almost afraid to follow. We feel that, if he had taken one more forward step, it could only have been to tell us that obedience to any existing order or institution should depend on the individual judgment,—in other words, that society should give place to anarchy. Yet that step remained untaken; and I do not think we shall misunderstand what he *did* say, if we are only just and careful in our reading. One of the most striking peculiarities in Emerson's work, and one which should never be forgotten, is his habit of placing the entire emphasis without qualifications upon the idea which he is for the time being attempting to bring out. We have no right to assume that he thereby means to minimize the importance of other considerations bearing upon the same subject. Emerson himself warns his readers against this error, and says, "It is the fault of our rhetoric that we cannot strongly state one fact without seeming to belie some other." Thus, when he tells us to let consistency alone, and never mind to-day what we said or thought yesterday, he does not in any sense imply that we are to fall in behind every strange theory or opinion that comes along, only because it is new. He is merely recognizing the fact that hidden truths are constantly coming to light and displacing old errors; and he would have every man's mind clear and free from past prejudice, so that all things, new and old, may be judged purely upon their own merits, according to the usual process of reason. When he says we should speak the rude truth in all ways, he is not attacking social decency and kindness. No man was ever more considerate than he. Indeed, how can we imagine that Emerson would have us wound the feelings, attack the rights, or ridicule the beliefs of another individual, when he is constantly holding up the supreme importance of all individuals as independent beings. What he does denounce is the "foolish face of praise," and there we stand with him. He would drive out of our social relations the hypocrisy, the polite deceits, the dishonest flattery, the feigned agreements of opinion that only cover up silent contempt on the one side and ignorance of the subject on the other. He would have us practise what we all know, that it is possible to discuss a matter with mutual respect, to be honest and yet to be just, to speak the rude truth with firmness, and yet with kindness; and that, if it cannot be discussed in this way, it ought not to be discussed at all. He would have us each independent; and yet he says, "The great man is he who in the midst of the crowd keeps with *perfect sweetness* the independence of solitude." "Perfect sweetness" never means sourness, bigotry or angry disputing. When he seems to discredit religious forms and social customs, he is only insisting again on the greater importance of the individual. The institution exists for the sake and benefit of the man, not man for the institution. He would have us understand that fact more fully, and shape our laws and public policies so as to widen the opportunities of men, not narrow them.

Perhaps the most notable illustration of Emerson's personal self-reliance is his action in leaving the Second Church, Boston. We have already seen how, in a true sense, he never did leave the ministry; but, if asked squarely, Was he right in turning over that particular pulpit to another? I should certainly answer, Yes. He did only what thousands of ministers are doing annually,—accepted another call. His first pulpit was in a small edifice in Boston, his congregation perhaps a few score. His second pulpit was everywhere, and his congregation was the whole world. Has he not thus proved a thousand times more useful than if, with his talents and temperament, he had remained in the obscurity of a humdrum city parish? Then we have just one thousand complete justifications for the change. I think it is a little remarkable that in such a question as this we should attach more

importance to a pulpit, an altar, an external organization, than to the man himself. *Things* are sacred only as they are useful, and whatever at any time becomes more useful has then the prior claim. Men created the pulpit because it had a purpose to serve. If ever the necessity for preaching shall cease, the pulpit will go with it. Emerson, therefore, was not condemning either the past or the present: he, perhaps, was anticipating the future.

As a Transcendentalist, Emerson believed in a common power operating through all nature, and one universal mind wherein all individuals share. To this common mind, he says, "every man is an inlet, . . . and to all of the same," and in another place, "Always our being is descending into us from we know not whence."

This statement of Transcendentalism suggests again the truth of Emerson's observation about the impossibility of strongly stating one fact without seeming to minimize another. Belief in a universal intelligence manifested in everything is common in forms more or less crude to practically all races and individuals; but the other side of this idea, the positive side that evolution has demonstrated, is that all the forces set in motion, from whatever source, operate forever according to fixed laws, and without fear or favoritism. Whatever this central intelligence may be, certain it is that our share in it comes only by growth. I do not think we understand it as a sort of supernatural communism under which all receive an equal portion, but as a wages system wherein we are paid according as we labor. It is easy for us in a quiet social gathering to talk about equality of mind and opportunity, and to place all the blame for backwardness upon the individual himself; but this is a subject about which, as Emerson himself says, the people know more than the preachers teach. If you speak of one mind common to Emerson, Hawthorne, and Thoreau, I can understand that. But, if you mention the mind common to all Chinamen, I get a very different idea. The first three men are the representatives of a civilization that has been hard at work for centuries, while its Eastern neighbor has been asleep. The force we call intellect may be of the same essential quality in both instances, but it operates only where the way has been prepared. In his essay on Intellect Emerson brings out this view of the subject quite clearly. In his other writings you find the emphasis laid on the thing itself, without regard to the manner of operation. But I think we of to-day find it especially important to remember these limitations, for then we can set about removing them. The cannibal, the red Indian, the immigrant, the child reared at Five Points, do not to any appreciable degree experience the influence of what Emerson calls the Over-soul. It is not their fault: it is impossible that they should. The extent to which any individual can really grow in this respect depends largely upon environment, largely, perhaps, upon heredity. To increase this power of growth, therefore, we try to broaden and improve the environment of the present, for its own sake, and for the sake of the heredity of the future. This, I believe, is the philosophic justification for all our social reforms, all our efforts to establish a real altruism.

Whether this view formed a distinct element of the Transcendental doctrine in the mind of Emerson or not, it certainly found practical expression in his life. And, after all, is not the influence of one blameless life worth a thousand sermons or a whole library of theology? He was a thorough democrat. His neighbor was whomsoever he met, and he was a friend to all mankind. He was a reformer; for he touched nothing without trying, at least, to make it better. He was a philanthropist; for he gave the world a hundred-fold more than he ever received, not in money, but in the things which money cannot buy. He did not repel those whom he would benefit by first destroying their self-respect, getting them on their knees in the dust, and then proffering confessions and badges and pledges. Rather, he developed in himself a type of character and intellect such that men loved to come to *him;* and, when they came, his door was always open. Not only was he a benefactor to those about him, but in his essay on Self-reliance, our new Declaration of Independence, he let down a rope that thousands have been glad to take hold of, the world over. It is said that he overestimated his townspeople. Perhaps he did. Thereby he was the happier himself, and I have no doubt it became the ambition of Concord

to be worthy of his high regard. The old town owes not a little of its fame and its present intellectual eminence to the kindly presence of him who for half a century pursued his quiet ways among its people.

I should say that Emerson best summarizes his own religious faith when he exclaims: "O my brothers, God exists. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe"; and elsewhere: "There is no penalty to virtue, no penalty to wisdom: they are proper additions of being. In a virtuous act I properly am: in a virtuous act I add to the world"; again: "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

With all our centuries of creed-making and creed-breaking, of persecution and martyrdom, of intolerance in high places and charity in low places, have we learned anything that can rightfully be added to that simple faith?

TO YOUTH.

Touch love with prayer,—
  It is a holy thing,—
  No dove with snowier wing
Fanned Eden air.

To mortal care
  Heaven's whitest angel Truth
  Intrusted it. O Youth,
Touch love with prayer.

ORELIA K. BELL.

THE INFALLIBILITY OF THE BIBLE.

BY W. COPELAND BOWIE.

That the Bible has outlived the false and foolish claims set up on its behalf by its professed friends is one of the strongest testimonies to its real excellence and living worth; and, were it possible to persuade men to read and study it with free and open minds,—cheerfully welcoming, not timidly shunning, any fresh light which science or criticism has to throw upon its pages,—its excellence and worth would be greatly enhanced. The rational study of the Bible will doubtless lead men to perceive many blemishes and errors, but it will also help them better to recognize and appreciate its moral beauties and imperishable truths.

During recent years a remarkable change has come over the so-called orthodox world in respect to the infallibility and verbal inspiration of the Bible. There are probably few orthodox preachers or writers of any eminence nowadays who would venture to employ the language of the late Dean Burgon:—

> The Bible is none other than the Word of God,—not some part of it more, some part of it less, but all alike the utterance of him who sitteth upon the throne,—absolute, faultless, unerring, supreme.

It is impossible to imagine Prof. Bruce, the Presbyterian, Dr. Clifford, the Baptist, Canon Gore, the Anglican, or Dr Horton, the Congregationalist, adopting or defending the words of Dr. Baylee in his book on "Verbal Inspiration":—

> Every word, every syllable, every letter, is just what it would be, had God spoken from heaven without any human intervention.

Compare this utterance with the statement of Dr. Farrar, the Dean of Canterbury, contributed to the *Christian World*, March 19, 1896:—

> If children are still taught to regard as articles of their religious belief opinions about the inerrancy, universal equal sacredness, verbal dictation, or supernatural infallibility of *all* that is contained between the covers of the sixty-six books which we call the Bible, the faith of those children, if they develop any intelligent capacity or openness of mind hereafter, is destined to undergo a rude and wholly needless shock.

Canon Gore, in his article on "Inspiration," in *Lux Mundi*, sets aside the Mosaic authorship of the Pentateuch, and regards the accounts of the Creation, the Fall, and the Flood "of the nature of myth, in which we cannot distinguish the historical germ." The books of Chronicles are "the reading back into past records of a ritual development which was really later": the books of Jonah and Daniel are "dramatic compositions worked on a basis of history."

Rev. Alexander Robinson, a Scotch Presbyterian minister, in "The Saviour in the Newer Light," writes thus:—

> A slavish reading of the Bible is not of

the spirit in which our Protestant churches started. And are not many of our people, in face of the glaring incongruities which literal reading of it brings before the intelligence, setting aside both itself and the religion which it represents as wanting in evidence?

Dr. Briggs, a well-known American theologian, in an address delivered in 1891, did not hesitate to say:—

There are errors in the Scriptures that no one has been able to explain away; and the theory that they were not in the original text is sheer assumption, upon which no mind can rest with certainty. If such errors destroy the Bible, it is already destroyed for historians. Men cannot shut their eyes to truth and fact.

Many other preachers and writers, belonging to orthodox churches, might easily be quoted to show that belief in the Bible as the infallible and perfect Word of God has already undergone, and is rapidly undergoing, important and serious modifications; and doubtless, before long, it will become practically impossible for any well-informed man or woman to accept the dogma of the infallibility or verbal inspiration of the Bible.

Belief in the infallibility and inerrancy of the Bible is, however, still professedly upheld in many churches, taught in creeds, assented to by school boards, and assumed in theological controversy; and so it is necessary in the interests of truth and progress, as well as in justice to the Bible itself, that this erroneous belief should be attacked and its folly exposed.

(1) *The Bible lays no claim to infallibility.*—The dogma of Biblical infallibility owes its origin to ecclesiastics, theologians, and creed-makers: nowhere does the Bible make any such claim on its own behalf. Allowing for Eastern imagery and peculiar forms of expression, its writers speak as men to men: they give utterance to many beautiful sentiments, noble thoughts, and sublime ideals; but all the same they were liable to error, swayed at times by passion and prejudice, and occasionally influenced by superstition. The Bible constantly makes its appeal to the reason, conscience, and affections of man: its writers never attempt to hide their own imperfections or the imperfections of the heroes and saints portrayed by them. It is a simple *human book*, exhibiting the faults and the excellences of our common humanity.

It is well to remember that the Bible is not one book, but a collection of sixty-six books, covering upward of a thousand years of Jewish thought and life, and representing widely different phases of intellectual knowledge and of moral and religious development; and the only way in which to escape bewilderment and confusion of mind is to read and study the books of the Bible in the same way as any other literature is read and studied.

The text in 2 Timothy iii. 16, so often quoted in support of the orthodox doctrine, lends no countenance to the theory of verbal inspiration. The statement as given in the revised version—"Every scripture inspired of God is also profitable for teaching," etc. —might be accepted by any modern critic or rationalist. So, too, the words employed by the writer of 2 Peter i. 21—"Holy men of God spake as they were moved by the Holy Spirit"—simply affirm a truth of world-wide significance The passage in Revelation xxii. 19—"If any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life"—need not trouble us: it refers not to the Bible as a whole, but only to the Apocalypse itself, a book which many orthodox writers have not accepted as authoritative.

(2) *Contradictions in the Bible.*—The varying and sometimes contradictory accounts of the same event or incident do not weaken or destroy an intelligent reverence for the Bible, nor indeed need they occasion any surprise; but the existence of such contradictions is fatal to the doctrine of infallibility or of verbal inspiration. There are, for example, two different stories of Creation and of the Flood and two versions of the Ten Commandments. In 2 Samuel xxiv. 1 it is said that *God* moved David to number the people, but the writer of 1 Chronicles xxi. 1 says that it was *Satan* who made David do this. In Genesis xxii. 1 it is reported that God tempted Abraham; in James i. 13 the writer tells us that God never tempts any one; in Genesis xxxii. 30 the words occur, "I have seen God face to face," but the writer of 1 John iv. 12 says, "No man hath seen God at any time"; in Numbers xxix. 13 orders are given for offer-

ing up bullocks and rams and lambs to the Lord, but in Isaiah i. 11 this practice is described as abhorrent to God; in Psalm civ. 5 it is said that the foundations of the earth are laid so that it should not be moved forever, but 2 Peter iii. 10 informs us that the earth will be burned up. The genealogies of Jesus given in Matthew and Luke are in hopeless confusion: both trace the ancestry of Jesus through Joseph, and yet elsewhere it is represented that Joseph was not the father of Jesus at all. There are many other discrepancies in the Gospels, in the sayings attributed to Jesus, in the recorded miracles, and in the story of the bodily resurrection; while the book of Acts and the Epistle to the Galatians contain contradictory accounts of the mission and work of Paul. As for predictions which were falsified or never fulfilled, they abound.

(3) *Historical errors in the Bible.*—The extraordinary ages of the patriarchs and other Old Testament heroes are quite unhistorical. No one now believes that Methuselah lived nine hundred and sixty-nine years, or that Lamech was one hundred and eighty-two years old when his first son was born. If 600,000 men left Egypt at the exodus, that would give a total population of between two and three millions: it is preposterous to suppose that such a multitude could have lived or kept together during forty years' wandering in the wilderness, or could have crossed the Red Sea in a single night! The statement that 800,000 picked men served under Jeroboam, and that 500,000 of these fell in a single battle, are grotesque exaggerations. There is an historical blunder in Luke ii. 1, where it is said that Cæsar Augustus issued a decree that "all the world should be taxed." Nothing is known of any such decree. An enrolment, confined to Judea and Samaria, but not extending to Galilee, was made by Quirinius, but it did not take place until Archelaus had been deposed, ten years *after* the death of Herod; and moreover, according to the testimony of Tertullian, the governor of Syria at the time of the birth of Jesus was not Cyrenius (Quirinius), but Quintus Sentius Saturninus. In Matthew xxiii. 35 the Jews are blamed for having slain, between the temple and the altar, "Zacharias, son of Barachias," whereas, according to 2 Chronicles xxiv. 20–22, it was "Zechariah, son of Jehoiada," who was thus murdered. The son of Barachias lived more than two hundred years later. These exaggerations and errors are not, perhaps, of much real importance; and they need not surprise any one acquainted with ancient literature, but they are irreconcilable with the doctrine of Biblical infallibility.

(4) *Scientific mistakes in the Bible.*—No reasonable person ought to look for accurate scientific knowledge in the Bible: it is idle to expect such knowledge from the writers, seeing that they lived and wrote long before the modern astronomer, geologist, and naturalist had made their discoveries. Both the Old and the New Testament contain many statements respecting nature and life which cannot now be accepted as true. The story of the creation of the world in six days, the Biblical account of the shape of the earth, its relation to the sun and the other planets, its age, the date of man's appearance upon the earth, the making of Eve from a rib taken out of Adam's side, the story of a serpent talking, of the sun standing still, of the ark and the flood, of Nebuchadnezzar eating grass like an ox for seven years, of Jonah living inside a great fish for three days, of dead people living again on earth and walking about in resuscitated bodies,—these and similar stories are quite unscientific, and are no longer believable. Some of these stories are very interesting and instructive, provided they are taken as legends or myths, and not as statements of actual facts or events. The well-meaning attempts of orthodox writers to reconcile the book of Genesis with the findings of science have done more harm than good to the cause of religion; and, indeed, the antagonism of the ecclesiastic and the theologian to almost every fresh discovery made by men of science has been one of the darkest blots on the page of the history of religion. We are all familiar with the story of how Galileo was treated by the Church two hundred and fifty years ago, and with how geologists, like Sir Charles Lyell, and naturalists, like Charles Darwin, were regarded, even in our own day. The Biblical writers are in no way responsible for this antagonism: it is the creed-maker who is responsible for making the Bible ridiculous.

(5) *Moral blemishes in the Bible.*—When the origin, date, and history of the various

books of the Bible are kept in mind, it is not surprising that the moral standard should be found to vary. Any such variation, however, is inconsistent with the doctrine of infallibility and of verbal inspiration. It is characteristic of *man* to develop and change; but to suppose that *God* was once cruel and coarse, though now loving and holy, is a conception which must prove abhorrent to a pious mind. The stories of the exodus of the children of Israel from Egypt contain intimations that it is right to lie and steal, with the sanction apparently of God himself. Jael is called "blessed above women" for an act of the basest treachery and cruelty, she having enticed Sisera into her house under the plea of friendship, and then, when he was asleep, crept softly up to him, and drove a nail through his head, and killed him (Judges iv. 18–22, v. 24). The abominable massacre of men, women, and children, recorded in Joshua x. 28–41, with the divine sanction, is as bad in its way as the horrors perpetrated in Armenia in the year 1896 by the sultan of Turkey and his bloodthirsty emissaries. The shocking butcheries recorded of Jehu in 2 Kings ix. and x. are sickening to read; and yet this black, cruel-hearted hypocrite and murderer did what was "right in God's eyes." It is laid down in Exodus xxii. 18 that a witch shall not be suffered to live; and the crimes committed against unfortunate or innocent women in consequence of this command in comparatively modern times are revolting. Polygamy is approved of on the part of many Old Testament heroes; and slavery is commended as a righteous institution in the Old Testament (Leviticus xxv. 44–46), and is nowhere forbidden as immoral and wrong in the New Testament. Refractory children, according to Deuteronomy xxi. 18–21, are to be stoned to death. The author of Psalm cix. prays not only for the dire destruction of his enemy, but that his children may be vagabonds, with none to show them mercy. Those who take the little children of an enemy and dash them against stones are commended by the writer of Psalm cxxxvii.

It is not possible to explain away these moral blemishes in the books of the Bible; and it can only bewilder men's minds and stultify their consciences to pretend that such utterances are words of God. Those who persist in teaching children that the moral teaching of the Bible is all perfect are most certainly undermining the foundations of true morality. The narratives to which reference has been made, if inculcated as containing just and right conceptions of character and conduct, can only confuse and pervert the moral ideas and feelings of teachers and scholars alike.

(6) *Evolution of religion in the Bible.*—The only escape from the untenable position of Orthodoxy, on the one hand, and the casting of the Bible aside altogether, on the other, is to accept the books of the Old and the New Testament as human books, and in their interpretation to exercise freely our powers of reason and conscience. Regarded as a text-book of the evolution of religion, the Bible becomes most interesting and valuable to the general reader as well as to the student. We can trace the gradual ascent of man toward God and goodness, from the coarse, crude, and cruel conceptions of the books of Joshua and Judges to the beautiful, noble, and loving conceptions of the prophets and of the Sermon on the Mount. We can see the Hebrew mind in various stages of religious development, passing from fetichism into polytheism, and then, after a great struggle and with many lapses, reaching a sublime monotheism, and culminating in the gospel of love to God the Father and love to man the brother, revealed in the life and teaching of Jesus. The story of Jael's treachery toward Sisera, the butcheries of the Canaanites, the offering up of human and other sacrifices,—these represent a moral and religious standard in direct opposition to that upheld by Jesus in the beatitudes and in the parables of the Good Samaritan and the Prodigal Son; but it should be remembered that a period of a thousand years separated the Gospels from Judges. Jesus distinctly indicated that his purer and nobler views were in contradiction to, and an improvement upon, the religious opinions of earlier Jewish teachers.

(7) *The place and power of the Bible.*—That the Bible contains many words of God—that is, many true, noble, inspiring utterances—no one will deny. But not all its words are divine; and there are words of God contained in other books besides, while

lovers of truth and right may still hear the voice of the Eternal speaking to them in nature and in humanity. Placed in the hands of parents and teachers who make wise and careful selections, and who do not hesitate to allow the free play of reason and imagination in interpreting what the writers say, the Bible is the most instructive and helpful book in the world; but used, as so many still profess to say it ought to be used, as the infallible and unerring word of God, in which every statement is true and every judgment right, it can only bring confusion and harm to thoughtful minds and sensitive hearts.

The power and influence of the Bible will be increased, not lessened, by the rejection of the doctrine of infallibility and verbal inspiration. As literature, the Bible has woven itself into the very fabric of our thought and feeling: its finer and more familiar passages can never lose their charm for thoughtful minds. Its stern words of warning and reproof have struck terror and remorse into the souls of tyrants and wrongdoers. Its calls to a life of loving, duteous service have found quick and willing response among men, its tender, touching appeals have melted hard hearts into pity and softest sympathy, and its words of hope and comfort have brought peace to the dying and consolation to the bereaved and sorrowing. Mr. Gladstone, in his treatment of the Bible, has frequently taken up what may be called an "orthodox" attitude. But those who accept the most rationalistic position will agree with him when he says: "Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life, has failed or can fail to draw from this inexhaustible treasure house its proper supply? What profession, what position, is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality?

Things which never could have made a man happy develop a power to make him strong.— *Phillips Brooks.*

OUR CHURCHES.

II. FIRST CHURCH, ELIOT SQUARE, ROXBURY, MASS.

There stands in the middle of Eliot Square, Roxbury, a venerable edifice, perhaps the finest specimen of the Puritan meeting-house remaining in New England. All the religious associations of this colony from 1631 to 1773 cluster around this spot: and for a long time it was the place of worship for the inhabitants included in what is now Roxbury, Jamaica Plain, and West Roxbury, together with many of the settlers in Brookline.

The first house of worship, like so many of its kind in the new colonies, was built of logs, with a thatched roof and a clay floor. It was about twenty by thirty feet, and twelve feet high; and the settlers at Brookline paid one-fifth of its cost. The first houses were built along the street now bearing the name of the town, and there was a regulation that every one must build within half a mile of the meeting-house. This building stood from 1632 until 1674. The second house of worship was much larger, and answered its purposes until 1741.

A new and larger one was then erected, but it was destroyed by fire in 1746. The fire caught, the records say, from a foot-stove; and some thought it was a divine judgment upon the love of ease and luxury which was creeping into the settlement. For until this time the fire of devotion was the only warmth the old meeting-house had through the long services, although some of the worshippers would take their dogs to lie on the floor, while they put their feet upon them, the better to endure the winter's cold. Many of the customs of these early days seem very strange to our generation. As there was no fire, the church was regarded as the safest place to keep the powder of the settlement, and sometimes it was stored in the steeple, sometimes on the beams of the roof; and occasionally, if a thunder-storm came on during the time of public worship, the congregation would leave the altar, and take shelter in the neighboring woods for fear of an explosion. Sometimes, in seasons of abundant harvest, the farmers were allowed to store their grain in the loft of the meeting-house; while notices of every kind

of meeting, orders, and resolutions of the town, summonses to town meetings, intentions of marriage, copies of the law against Sabbath-breaking, announcements of vendues and sales, lists of the town officers, rules about the Indians, were posted on the house, sometimes covering it well over, while it was no unusual thing for the freshly severed head or heads of wolves to be nailed under the windows to attest the skill of the hunter or prove the reward due him. Close in the rear of the meeting-house were those guardians of the peace and terrors of evil-doers,—the stocks and pillory,—where the offenders were placed within full view of the innocent. There was no bell, but the willing congregation gathered at the call of a drum or shell. As an old verse has it:—

"New England's Sabbath day
Is heaven-like, still, and pure,
When Israel walks the way
Up to the temple's door.
The time we tell
When there to come
By beat of drum
Or sounding shell."

The prayers were frequently an hour long the sermons of even greater length, measured by an hour-glass, when clocks and time-pieces were rare; and it is told of one of the ministers of New England that, when the sands were run out, he would look over his sleepy congregation, and say, "Come, friends, let's take another glass."

The fourth house of worship was built in 1746. Of this we have a plan; and, as it was like the preceding one, we know the precise style of the meeting-house in which our fathers worshipped a hundred years ago. The entrance was from the south side, and the pulpit opposite upon the north. Directly in front of the pulpit was a goodly number of free seats; and among the names of the occupants of the square pews we read these, still frequently met with among our citizens or perpetuated by our streets: Curtis, May, Seaver, Bowles, Crafts, Williams, Heath (of Revolutionary fame), Ruggles, Dudley, and Joseph Warren, who fell at Bunker Hill.

The population had so increased that it was thought the time had come to provide meeting-houses in the more remote parts of the town, so that in 1712 a second church was gathered in what is now West Roxbury; and in 1773 was erected the present old church, now standing on Centre Street, near South, although partly destroyed by fire a few years since. This is the church that was made famous by the ministry of Theodore Parker. From this, as well as from the mother church, still another parish was formed in 1769, which is now the First Congregational Society of Jamaica Plain, quite near to the soldiers' monument.

It may be some reassurance to those who think that the interest in public worship is declining that a record in 1820 says, "The interest in religion had so far declined that, although there are in the first parish in Roxbury, completed and building, three churches within the compass of a few rods, those who prefer to spend their Sabbaths in regular worship to lounging about taverns and pilfering in the fields but half fill a single one."

The fourth house of worship of the First Church, from 1746 to 1804, saw the stormy days of the Revolutionary War. The lawn was the camping-ground of our forces. Here Washington came to review the troops. Gen. Thomas had his headquarters in the house long occupied by the eminent teacher, Mr. Dillaway, the gambrel-roofed building still standing on Roxbury Street. The steeple was shattered by British cannon-balls. And Whitefield preached to one of his immense congregations in front of the church.

Early in the present century a movement was begun to build a new church, the fifth on the historical spot. The records tell us that the committee was to consult the plans of the church in Newburyport, then just finished; and the tradition is that Bulfinch, the architect of the State House, had something to do with them. Whoever were the architect, the builders, and the committee, the result was one of the most satisfactory, commodious, and beautiful of all the old meeting-houses in New England; and with its massive timbers it gives good promise of fulfilling the purposes of worship for another century. Its fine proportions deceive one as to its great size; while its large, roomy, and comfortable pews, its most gracefully hung and spacious galleries,—above all, its perfect acoustic properties, in such marked contrast with almost all modern churches,—and the simplicity of its whole finish, together with the associations

of devotion for almost a hundred years, make every one feel at once that this is no hall, no lecture platform, but a church of the living God, fragrant with sentiment of worship for generations. The house was dedicated on the 7th of June, 1804; and the first Sunday services were held on the 10th of June. Fortunately, all schemes of remodelling, by which many old churches have been defaced, if not ruined, have always been defeated here by a wiser judgment. There was a good deal of objection on the part of some to so costly and elegant a structure, as is shown by a note in a private journal, which, under date of April 18, 1803, says: "This day the meeting-house in the first parish of this town was begun to be pulled down. It was not half worn out, and might have been repaired with a saving of $10,000 to the parish. It has been sold for $600. Whether every generation grows wiser or not, it is evident they grow more fashionable and extravagant."

But the church knew what it was about; and when the sale of pews took place in the new house, after all the building expenses were settled, there was a surplus of nearly $8,000, which was divided *pro rata* among the tax-payers of the parish, and from that time until the present the church has not had a cent of debt.

At this time the population was increasing, so there was a demand for churches of other sects; and on Nov. 1, 1820, the Baptist church in Roxbury, which is now called the Dudley Street Baptist Church, was dedicated. This was quickly followed by the dedication of the Universalist church on Jan. 4, 1821; and so, one after another, as adherents of the various faiths settled here, churches have been built to meet the needs of a hundred thousand inhabitants. In 1846 a second Unitarian church was gathered on Mount Pleasant, which is now the flourishing All Souls' Church on the corner of Warren Street and Elm Hill Avenue.

When the first settlers came to this neighborhood, they found their way for a few months to the church which had already been gathered in Dorchester; but in 1631 they formed their own church, under the lead of William Pinchon, of whom the record says, in 1630, "He was one of the first foundation of the church at Rockesborough"; and perhaps the church was gathered in that year, for Eliot came in 1631, and before he left England he had promised friends who had preceded him to be their minister in Roxbury. However, we have not been accustomed to speak of our church as established at an earlier date than 1631. In July, 1632, Thomas Welde was invested with the pastoral care of the church in Roxbury. In November of the same year John Eliot was ordained as teacher with him. No matter how small the parish, it was customary to have pastor and teacher; but very often it was hard to separate their offices and duties. Mr. Welde was the first minister of this church, and remained until 1639. He was very prominent in all the ecclesiastical affairs of this and the surrounding colonies, a stern Puritan, a good fighter for his own views, and an uncompromising antagonist of those who differed from him, and, as he thought, threatened the faith, peace, and purity of the church. It was the spirit of the age to enforce by every argument or legal enactment the religion which the reigning party regarded as true. There was but one true religion, and the true one for those days was extreme Puritanism.

The ministry of John Eliot from 1632 to 1690 so overshadowed that of Welde that, while the latter was no inconspicuous figure in the early history of New England, the former is often spoken of as our first minister, almost to the entire neglect of the able, faithful, scholarly, but extremely bitter and dogmatic Welde.

John Eliot, the apostle to the Indians, is the most commanding figure among all the nonconformists of England who came to this country for freedom of worship. His name and ministry are the glory of our church, as they would be of any church in Christendom; and his life is one about which every young person should know something. He was born in 1604, at Widford-upon-Ware, a typical English village not far from London, educated at Jesus College, Cambridge, and for a time was an inmate of the house of Thomas Hooker, afterward the founder of the State of Connecticut. His early years were, as he says, "seasoned with the fear of God, the Word, and prayer"; and in the family of the pious Hooker he "saw, as never before, the power of godliness in its lovely vigor and efficacy." The

struggle between the Puritans and the English church was growing so bitter that Eliot made up his mind to come to this country; and in November, 1631, he arrived at Boston. In spite of the earnest desire of the church in Boston, which had been gathered in 1630, to settle him as its minister, he determined to keep his promise to his friends at Roxbury; and here he began in 1632 his long, eventful, and remarkable ministry.

He watched over his flock, small indeed, but rapidly increasing, like a faithful shepherd. The atmosphere of every home was well known, and any lapsing brother or sister was brought to the open confessional or banished from the settlement. No papal inquisition was ever keener than the Puritan's watch for heresy or for sin, but a tender love was mingled with the careful scrutiny. If you read between the lines of his records, you see what a yearning sympathy breathed in all his official or private ministry. Here was a man to whom the unseen things of the Spirit were more real than all that could be handled or touched. In homes where he was a familiar and welcome guest, he would say: "Come, let us not have a visit without prayer. Let us pray down the blessing of Heaven upon your family before we part." Finding a merchant with only books of business upon his table and books of devotion upon a shelf, he said: "Sir, here is earth on the table and heaven on the shelf. Pray don't sit so much at the table as altogether to forget the shelf. Let not earth, by any means, thrust heaven out of your mind." Mather says he heard him utter these words upon the text, "Our conversation is in heaven": "In the morning, if we ask, Where am I to be to-day? our souls must answer, In heaven; in the evening, if we ask, Where have I been to-day? our souls may answer, In heaven. If thou art a believer, thou art no stranger to heaven while thou livest; and, when thou diest, heaven will be no stranger to thee. No, thou hast been there a thousand times before." Here comes out in his record the stern hope of the church about erring brethren who publicly confess their wrong in the church: "And we have come to hope that the full proceeding of discipline will doe more good than theire sin hath hurt." And here is his watchfulness over the morals of trade: "The wife of William Webb, she followed baking, and through her covetuous mind she made light waight, after many admonishions flatly denying that after she had weighed her dough, she never nimed off bitts from each loaf, which yet was four witnesses testified to be a comon, if not a practis, for all which grose sins she was excommunicated. But afterward she was reconciled to the church, lived Christianly, and dyed comfortably." He had also the first Sunday-school in the New World; and his interest in education led to his founding our Latin School, now for two centuries and a half one of the best fitting schools for our neighboring university.

It was, however, as the apostle to the Indians that he has honor throughout the Christian world. Eliot had hardly begun his work in the ministry here, and mingled with the red men whom he saw every day in the village streets or skulking behind the trees as he walked along the paths, when the thought came to him that these men, as well as the English, were children of God, and to them also the gospel should be preached. He believed—and it was not an uncommon opinion in his day—that these Indians belonged to the lost tribes of Israel; and he also believed that in their language he would find some traces of the Hebrew, which Eliot believed was the language of heaven by which God had spoken to Israel. We cannot here trace that wonderful missionary life; but no human labors were ever more earnest, devoted, and self-sacrificing. In his house, a modest mansion which stood just back of where the People's Bank now stands, he had an evening school for the Indians; and during the week, or when he could have a spare Sunday for longer journeys, wherever the Indians could be gathered in wigwams, or under the spreading trees, down along the Cape, all through Western Massachusetts and up to the borders of New Hampshire, there Eliot was to be found. In journeyings, in perils, in fastings, no difficulties seemed too great, no thought of self came to the surface, every personal comfort was surrendered, every sacrifice gladly borne. And then he would come back, and through the long night, by his tallow candle, give himself to the translation of the Scriptures into their language with a diligence which shames almost all records of scholarship. His

charity became a proverb, so that Cotton Mather says, "He that will write of Eliot must write of his charity, or say nothing." Thus he labored on, until with the burden of years he could hardly make his way up to the old meeting-house. And once, with feebleness and weariness, leaning upon the arm of his deacon, he said, "This is very like the way to heaven, 'tis up hill: the Lord by his grace fetch us up"; and, spying a bush near by, he added, "and truly there are thorns and briars in the way, too." So says one of his biographers: "I might suggest unto the good people of Roxbury something for them to think upon as they are going up to the House of the Lord." His missionary zeal was not less than Saint Paul's, his charity was as sweet as that of Saint Francis d'Assisi, and his whole life a testimony that the call to saintliness has not ceased, and the possibility of it has not died out.

Eliot had two colleagues during his long ministry,—Samuel Danforth, 1650–1674, and Nehemiah Walter, 1688–1750. Danforth died at the early age of forty-eight, yet he had become a preacher of some repute and of acknowledged force. Walter's ministry exceeded even Eliot's in length. He was one of the most distinguished scholars and preachers of New England, and Dr. Chauncy regarded him as one of the most brilliant of Americans. There is probably no church in New England where through so long a line of preachers the standard of scholarly and pulpit gifts has been so high, and none which has had such a proportion of acknowledged leaders in the community.

Thomas Walter, son of Nehemiah Walter, was his colleague from 1718 to 1725; and Oliver Peabody had a very brief ministry, from 1750 to 1752. Then came Amos Adams, the patriot minister during the stormy days preceding the Revolutionary War, from 1753 to 1775. He had a very plain way of telling the people of their sins, so that they grew restless under his personal attacks. The unsettled condition of the country during the war seems to have reached the church; and there was no minister until 1782, when Dr. Porter was ordained. He was an acceptable and devoted pastor for fifty-one years. It was during his settlement that a great change in theology swept over the New England churches; and Dr. Porter, following the preaching of Dr. Channing, led this church into that movement with hardly a dissenting voice. In common with all the Unitarian churches of America, it has no creed, regards fidelity to duty as more important and saving than assent to a prescribed belief, and accepts the faith of Jesus, holding with him that the essential religion is love to God and love to man.

Next to Dr. Porter came the crowning ministry of Dr. Putnam, from 1830 to 1878. A whole generation treasures the sacred inheritance of his word; and by common consent he stands unsurpassed, hardly equalled, for impressive eloquence among the clergy of New England. John Graham Brooks was his colleague and successor, from 1875 to 1882; and James De Normandie became the minister of the church in 1883.

Of the rural characteristics of Roxbury, as well as the central interest held in the First Church, even so lately as at the ordination of Dr. Putnam, a glimpse may be obtained from what he says of that event: "It occurred on a week-day, and occupied the entire day. There was a procession, an array of marshals and ushers, and a dinner or banquet at the close. A numerous council was organized of ministers and lay delegates from far and near."

Thus in a period of two hundred and sixty-five years this venerable and distinguished church has had eleven ministers, and four of them cover the unusual term of two hundred and nineteen years. It is a record of which the whole community has just reason to be proud. What a beautiful story of how for so many generations worshippers have here sought and rested upon the eternal realities!

"We love the venerable house
Our fathers built to God:
In heaven are kept their grateful vows,
Their dust endears the sod.

"And anxious hearts have pondered here
The mystery of life,
And prayed the eternal Spirit clear
Their doubts and end their strife.

"From humble tenements around
Came up the pensive train,
And in the church a blessing found,
Which filled their homes again."

The real value of the church, however, is not in its past, but in its desire and ability

to minister to the religious needs of to-day. One of the serious difficulties of the religious world at the present time is the struggle not so much for purity of doctrine or life as to support the numerous churches of the various sects, which makes the expense of worship a burden, and cripples many needed philanthropies and charities. The remedy is not in building small sanctuaries, which even by the most generous gifts of their worshippers cannot support an able ministry; but in larger houses, where, by reason of accommodation for greater numbers, the burden may be slight for each one. Most of all is it necessary that the real life of a Christian church should be free from all sensationalism, from all that stimulates unwholesome excitement, and that it should rest upon the decency and dignity of worship, and the constant presentation of the few great spiritual realities which have ever been and must ever be the refuge and support of the human soul.

This is the church we would have ours to be in the centuries to come, as it has been in the past; and we think there are hundreds of new families among this large and growing population of Roxbury who would be glad to become sharers in all the tender and hallowed associations of the past and fellow-workers for its best life in the present and the future.

WHAT IS IT TO BE A LIBERAL?

BY CHARLES W. WENDTE.

Matthew Arnold somewhere suggests that in the interests of clear and honest thinking we cease to employ all words which have been spoiled by long-continued theological misconception and misuse. Among these "spoiled" words, to many of us, is the term "liberal."

The prevailing idea of what it stands for is so sadly confused and misleading that at times one is tempted to abandon it altogether, and, in characterizing the new progressive movement in religion, to employ some other term free from the intellectual bewilderment and abuses of the past, and less likely to be misunderstood by the present generation. And yet the word itself is such a noble one, and so closely interwoven with modern thought and usage, that it seems worth while to redeem it and restore it again to its rightful office,—to designate that prevailing element in the religious life of our day which distinguishes it from the rigid, unprogressive, and traditional systems of the past.

Let us see if we cannot come to this right understanding of it, and vindicate its continued employment in the service of a rational and spiritual Christianity. And, first, let us learn what liberalism is *not*, thus freeing our minds from any mistaken notions concerning it. We shall arrive at this desirable result in the quickest way, perhaps, by the use of a concrete illustration common to the religious life of the New West.

When one of our Unitarian missionaries enters a town for the purpose of founding therein a congregation of free thinking but religiously inclined persons, he usually sends out an invitation to all in the community who are "liberals" or liberally disposed to attend his services. You are aware what a motley collection of people usually respond to that appeal. Among them are believers of every school of religious opinion, as well as unbelievers in any religion whatever,—old and new style Unitarians and Universalists, the mildly or liberal orthodox, representatives of the Spiritualist faith, Christian Scientists, Theosophists, Hicksite Quakers, and Swedenborgians, and many forms of individual eccentricity, which reminds one of the poet Coleridge's dictum. After a particularly oracular utterance he was asked, "Of what church may that be the doctrine?" "That," said Coleridge, "is the doctrine of the Holy Catholic Apostolic and Infallible Church, of which I am at present the only member." To these must be added free thinkers of every possible shade of opinion and of no opinion; agnostics who do not know, indifferentists who do not care to know, sceptics who claim we cannot know; atheists who deny the validity of all religious ideas; secularists who wage a fierce polemic against all churches, ministers, and beliefs, and hold that enlightened people (like themselves) have gotten over such pitiful superstition; materialists who are positive that they alone possess the true philosophy of life.

To add to the difficulty of our missionary's task, there is the greatest difference also in

the intellectual capacity, the culture and moral outlook of his hearers. There are among them men and women of the highest intelligence, the broadest views, the most inclusive sympathies, and others of the densest ignorance, the narrowest prejudices, the crudest opinions, the most bigoted and scornful temper. And, as one who has had large experience tells us, "what is worst of all, the combative, narrow-minded men, whose whole ambition is iconoclasm, and who are liberal in nothing save in the quantity of vituperation which they hurl at churches, preachers, and religion, are commonly the loudest in their claim of being liberals; while the real liberals, of genuine intelligence and breadth of view, and charity toward others, whose aim is constructive rather than destructive, and who are working thoughtfully to build up a better religion instead of tearing down what religion there is in the world,—these are likely to be comparatively quiet and retiring. Thus often the loud-voiced iconoclasts and destructionists are the class of men that get to be known in our communities as liberals. And, unfortunately, when liberalism is spoken of, men think first of these as its representatives. In this way the cause of real liberality in religion is put in a false light, and seriously hurt."

Such are the varied, incongruous elements which flock to hear our missionary, and which he is to attempt to fuse and organize into a "liberal" church. For widely as they differ from each other, fiercely as they often antagonize each other's beliefs, they all alike claim to be "liberal."

Like a true apostle and fisher of men, our missionary casts his drag-net out into the deep, and is often surprised at the miraculous draught which is the result of his labor. Therein are big and little fish of every school and kind; and not a few crabs, devil-fish, and other freaks are entangled in the net, which he could well afford to dispense with altogether.

Now, if the minister is a large pattern of a man; if with strong personal convictions and a clearly defined aim in his ministry he also cherishes a broad, inclusive spirit, has a lively sense of humor, and a great store of patience, unselfishness, and persistent purpose,—in a word, if he is a natural leader and organizer of men, he will not be overcome by such obstacles. He will see beneath all these diversities of opinion some common ground of agreement and action. He will be able to speak the reconciling word that inspires his fellow-workers to mutual good will and united service for truth, justice, and humanity. Thus he will strengthen the spiritual instincts of their nature, and lead them to the larger trusts and hopes of the religious life,—God and Immortality.

It would seem, then, that a proper understanding, a right definition of this oft-quoted, much-abused term, "liberal," is greatly to be desired in the interests of clear thinking and spiritual faith.

What is it to be a liberal in religion?

1. Certainly, a man is not liberal simply because he holds advanced or radical opinions. Whether he is liberal or not will depend upon the spirit in which he holds them. If that spirit is narrow, unsympathetic with others' thought, scornful, intolerant, and irreverent,—such a man is not a liberal. He is a bigot, no matter how freely he has discarded the traditional creeds or how vehemently he denounces the authority of pope, council, church, or priesthood.

On the other hand, a man who still clings to these, who accepts the old dogmas, and cherishes the traditional forms of piety, if he displays a broad and kindly temper toward those who differ from him in opinion, if he is ready to believe in others' sincerity, and is charitable toward their views, if, in a word, he is "reverent toward others' reverence," that man is a liberal, no matter how orthodox his creed may be.

Herein lies the justification of the current term, "liberal orthodox." Strictly speaking, according to the correct use of language, to call a person liberal orthodox is as irrational as it would be to speak of him as free bound or rightly wrong. For orthodoxy implies a correct belief, it stands for infallible authority in matters of faith,—the authority of church, creed, or scripture. It gives no countenance to any laxity of views, any individual independence of judgment. It permits no tolerance to dissent, no liberality toward heretics. But men's hearts are usually larger than their minds. They are not always logical in their conduct, whatever they may be in their theo-

logical opinion. Happily for themselves and the race, many who claim to be orthodox in their theology are truly, however inconsistently, liberal in their sympathies. Phillips Brooks, Heber Newton, and Lyman Abbott may occupy orthodox pulpits, but they are more truly to be reckoned broad-minded and liberal men than are many of our so-called free thinkers. For it is not the holding of this or that set of opinions, however advanced, but the spirit in which they are held, which marks the true liberal. It is a great misfortune for the cause of free thought in religion that this is not more generally recognized by the advocates of a rational faith. The mistaken notion widely prevails among them that a man is liberal simply because he is opposed to orthodox forms of belief. The man who vehemently denounces the inherited traditional creeds and institutions of Christendom, and ridicules and heaps scorn upon those that uphold them, usually justifies his course on the ground that he is a liberal.

And yet, if my contention be true, he is simply a narrow, prejudiced, intolerant fanatic, only,—a fanatic for free instead of conventional religion. Both types are equally unlovely and harmful to the cause of true religion. For my part, I think the radical bigot is more hateful than the orthodox, because the logic of his principles ought to teach him to the contrary, and lead him to employ more sympathetic and gentle methods in religion. Orthodoxy, if consistently carried out, naturally leads to intolerance and persecution. But heterodoxy should prompt to the largest forbearance, charity, and kindliness. The worst displays of illiberality to-day are to be found in the free thinkers' conventions and the columns of certain of their newspapers, while the *Christian Union*, or *Outlook* as it is now called, is a weekly illustration that men may profess orthodox views and yet display the most broad and reconciling temper.

2. But now it should be added that, if zeal for advanced views in religion doesn't necessarily constitute a liberal, neither does indifference to all religious views. Here we touch upon another mistaken notion current among free thinking people. Such will often tell you that a man's creed is of no importance. It is his conduct by which he must be judged. Indeed, it is almost a cant form of speech among Unitarians to say, "It doesn't matter what a man believes, so that his life is right." But this is a mere sophism by which we deceive ourselves. It will not do thus to underrate the importance of intellectual opinions in religion. What a man believes really has a great influence on his character and conduct. If you were about to employ a physician, you would not say that it didn't matter what school of medicine he belonged to, what theories of disease he held, or what he believed the therapeutic effect of his remedies to be. If you were seeking a farmer to take charge of your ranch or orchard, you would not think that his opinions about soils and crops and methods of cultivation would make no difference in his conduct of your affairs.

Why, then, should you suppose that a man's religious opinions will have no influence on his moral life?

I grant that it may not always be easy to trace this influence in the case of individuals. For, as I have already said, individual believers may hold their opinions very loosely, and be a great deal broader than their avowed creeds. But even these, if we examine closely into the sources of their conduct, will be found to have certain interior convictions or principles of action which color and shape their lives, and which are their true creed, whatever they may profess to believe.

On the larger plane of social and national life, however, it will be easy to show that true intellectual beliefs are of vast importance to mankind. The creed of a people largely determines the character of that people. The creed of the Hindu that this material universe is an illusion, and that life is a vain and undesirable thing, is largely responsible for the nerveless, hopeless, apathetic character of their civilization. It is this, chiefly, which enables a mere handful of Europeans, with a more optimistic, robust, and inspiring religious belief, to hold in subjection three hundred and fifty millions of Asiatics.

Once more, the Inquisitor in Spain believed, in common with his age, that God hated and punished everlastingly all heretics. This belief profoundly affected the acts of a Torquemada and his priestly colleagues. They thought they did right in torturing and destroying thousands of their fellow-

men. Will any one claim, in the lurid light of such testimony, that it makes no difference what a man believes? How can his life be right if the interior convictions and principles of action which guide that life are not right? Our life, in a true sense, is only the expression of our beliefs.

Take another illustration: A few summers since, in Switzerland, I observed, as others have observed, the great influence the creed of a people has upon the life of that people. As I passed from the Protestant to the Catholic cantons, I found a vast difference between them. It was not a difference in race or of antecedents or of social conditions or of government. They are the same people to all appearances. The climate, scenery, material environment, industries, and pursuits are essentially alike. It is their mental attitude toward nature and life which is so wholly unlike, and alters their entire demeanor and outlook, so that they do not seem like the same people.

Without entering into details, I may say that this difference is seen in all the relations of their domestic, industrial, social, and political life. Their very dress, manners, conversation, and the general aspect of their farms, villages, and towns, display it. It is a difference grounded in diversity of creeds, conceptions of the universe, and of moral and religious duty. Thus Roman Catholic religion produces one type of character and civilization, and Protestantism another type. The difference between an Englishman and a Frenchman, a German and an Italian, a citizen of Belfast and one of Tipperary, is not so much one of race or environment: it is one of religion.

The opinions we hold on these great questions are, therefore, of profound consequence to our personal and social life.

The Scripture says truly, "As a man thinketh in his heart, so is he."

I conclude, then, that to be liberal is not to hold this or that set of opinions. It is not to antagonize other people's opinions. It is not, finally, to have no opinion at all. Liberalism is a temper, an attitude of the mind,—a disposition of the heart toward truth. Liberalism is the supremacy of the spirit over the letter in religion. It is the mind in a state of growth, and is thus distinguished from orthodoxy, which is the type of a mind that has stopped growing, which accepts finalities in religion, and claims that its opinions are infallible.

Liberalism recognizes that all opinions are more or less fluctuating; but it clings all the more firmly to the interior principles, the great central convictions which determine the character of individuals and people.

What are these principles? One of them is that we may trust the veracity of the human reason that a divine thought rules the universe, and our human thought is its faithful reflection. Our reason does not, indeed, teach us everything; but, so far as it does, it is trustworthy, and it goes far enough to give us a true interpretation of nature and a right philosophy for the ordering of our lives.

Liberalism furthermore affirms that all thought is free, that to attempt to cram it into dogmatic formulas, and thus arrest its growth, is a crime against nature and an impiety against God. The true liberal recognizes that there should be progress in religion as in all else. He keeps his mind open to every influence that will increase his knowledge, enlarge his mind, and improve his character. He seeks to grow as the plant grows, as the tree adds layer to layer, as the whole creation develops the ever-increasing purposes of its Maker. In a word, the liberal thinker is an evolutionist in his philosophy. He believes with the poet,—

> "Through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

The true liberal maintains, moreover, that, while belief profoundly affects conduct, yet conduct in turn is the true test of belief; that man's deeds reveal and justify or condemn their creeds. He holds that thought is good, but life is better, and that he is most likely to lead a noble life who has the clearest vision of truth and is most faithful to his ideals.

Once more, liberalism believes in sincerity in matters of faith. It fearlessly utters its honest convictions. It abhors cowardice, it deprecates mental reserve, it despises hypocrisy. It speaks the truth fearlessly, but it speaks it in love. For love is the universal solvent which melts

even the rigidity of dogma and tradition. No mind can be truly free which entertains a hateful, scornful spirit against another mind. The true liberal not only tolerates, but loves his fellow-men. He is charitable to their intellectual errors and sympathetic with their endeavors after truth. He reverences their reverences. He knows how gradual is the change from one set of opinions to another. Therefore, he is not impatient with error, if it be error held in the spirit of truth. The only unpardonable sin in his eyes is uncharity,— a loveless heart, an intolerant mind.

This is our answer to the question, "What is it to be a liberal?" These are the liberal things which the liberal devises, and by which he shall stand. This is the true interior spirit of Christianity. "The hour is come when the true worshippers shall worship the Father in spirit and in truth." "The spirit of truth shall lead you into all truth." It is the teaching of Paul. "Where the spirit of the Lord is, there is liberty." "Serve the Lord in newness of spirit, and not in oldness of the letter." Finally, it is the prevailing temper and purpose of our Unitarian Church, which, in the language of the hymn we sing together so often, declares:—

"The seekers of the light are one,"—
One in the freedom of the truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God,—

"The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,—
The life that maketh all things new."

DOWN THE THAMES.*

A favorite summer outing, and one that grows in popularity year by year among Londoners and university men, is the trip down the Thames from Oxford to London. After making up a party, a boat is hired from the "waterman" of the Oxford University Boat Club or from one of the boat-builders on the river. A party usually numbers three or five; and the boats generally used are clinker-built, half-out rigged, pair-oars or four-oars. Occasionally a party of four occupies a boat; and then one of them sits in the middle of the boat and handles a pair of sculls, two others row an oar each, while the fourth steers. This arrangement is called "randan," and is, so far as I know, peculiar to the Thames. Frequently, of course, much larger boats are employed, especially when ladies are of the party, and it is proposed to camp by night on the banks of the river. *Then* a tent and cooking utensils are carried, and the party must be prepared to put up with the discomforts and inconveniences so amusingly described in Jerome K. Jerome's "Three Men in a Boat." The usual plan, however, is to stop at riverside hotels or inns, the proprietors of which lay themselves out especially to accommodate boating-parties and cater to their comforts.

If the party consists of Londoners paying their first visit to Oxford, they probably arrive there a day or two before the date fixed for their start down the river, and occupy themselves in looking over the various colleges, chapels, and libraries of the university. But weeks or months, and not days, are necessary for any proper appreciation of the glorious old structures and almost innumerable charms of the great university.

On a lovely summer's morning early in June, after an excellent breakfast at The Mitre, we stepped into our boat just below Folly Bridge, and, gliding rapidly down stream past Christ Church meadows, the college barges, the mouth of the tributary Cherwell, and "The Willows," we entered the narrow part of the river known by the not very euphonious name of "The Gut." Soon Iffley lock and mill are reached. Iffley is a pretty little village on the left bank of the river, and is remarkable chiefly for its church, which is one of the most perfect specimens of Norman ecclesiastical architecture in England. A very good view of the sturdy square Norman tower is obtained from the river just after getting out of the lock. A board on the bank of the river informs us that the distance by river to London is one hundred and ten and one-half miles: the distance by road from Oxford to London is rather less than half this,—namely, fifty-four miles. We soon

*Contributed to July *Bachelor of Arts* by Arthur Inkersley.

pass under an ugly iron railway bridge, and not long afterward reach Kennington Island, a favorite resort of undergraduates during term-time; for on the island is a pretty inn, where a famous brew of cider-cup can be obtained, and a game of quoits played upon the green. On a board at the landing-place are inscribed the appropriate words: —

"Welcome the coming, speed the parting, guest."

But Kennington is so familiar to us from repeated landings upon its hospitable shore that we hurry on without stopping. Just here is a sharp corner which is rather troublesome for an eight-oared boat to round, but our broad-beamed craft experiences no difficulty. On our right a branch of the river turns off over a weir, or "lasher," as it is termed on the Thames. Into the boiling waters beneath the "lasher" bold swimmers sometimes plunge, taking headers off the base of a stone column placed to commemorate the drowning of some young university men. A little farther on is Langford lock, the banks near which are thickly lined with reeds and rushes, right into which I one evening steered the Brasenose "eight," fortunately without doing any harm to the boat. The purple "flag" flower, which is one of the beauties of the Thames, grows most luxuriantly about Lanford. Lanford lock is a deep one; and, as the water is let out through the lower floodgates, we descend into a green, dank, slimy-sided cavern, from which we are glad to emerge into the open sun-lit stream below. At Sanford there is a riverside inn, a favorite haunt of students; but we have so often visited this on summer afternoons that we do not land now.

About a mile to the east from the river at this point is Littlemore, the village of which Rev. John Henry Newman, then a clergyman of the Anglican Church, but destined to become a cardinal of the Roman Church, was rector, and where he passed through the terrible mental and spiritual struggle which resulted in his leaving the newer church, and taking refuge in the bosom of the older one. On the right bank of the river, but not within sight, is St. Peter's College, Radley, a small but highly fashionable modern public school, the boys of which send an excellent eight-oared crew to Henley regatta every year to try for the public schools' cup.

Nearly opposite to Radley is Nuneham, the seat of the Harcourts. Nuneham Park runs along the river for about two miles, and a splendid grove of dark trees is Nuneham wood. The river parts near Nuneham into two streams round an island, which is joined to the mainland by a picturesque wooden bridge. During the summer, and especially during "Commemoration Week," when Oxford is full of the "sisters, cousins, and aunts" of the undergraduates, Nuneham Park is the scene of many jolly boating and picnicking parties. Our stop for luncheon is made at Abingdon, a town of considerable size, and one of the few towns along the Thames that come down quite close to the river's edge. We are now eight miles from Oxford. The fields round Abingdon are rich in wild flowers, among which we notice especially the daisy, the bluebell, and the marguerite. Abingdon is an old town, and at the time of the compilation of Doomsday Book by William the Conqueror was the seat of a rich abbey, and possessed also an extensive cloth trade. But in 1538 the abbey was abolished and its revenues diverted. The town was incorporated in the reign of Queen Mary, and up to 1885 returned a member to Parliament; but the Redistribution of Seats Act took away its representative, and merged it into one of the divisions of the county. Some interesting remains of the old abbey are still to be seen; and there are two fine churches, St. Nicholas's and St. Helen's. The latter church has a fine spire, which is a landmark to all the country round: it also contains some curious monuments, brasses, and inscriptions. A good grammar school, founded in 1563, still exists. It possesses five scholarships tenable at Pembroke College, Oxford, which entitle the holders to rooms rent free in the college, and to an allowance of $250 a year for five years.

Two miles below Abingdon is Culham, where we pass through another lock. About three miles farther down we reach Clifton Hampden, distant from Nuneham Bridge about two and one-half miles, if we walk across Nuneham Park; but the river makes so great a detour that we have rowed eight miles to reach it. A few more miles of rowing and towing along the bank bring

us to Day's Lock, not far from which is Dorchester, where is a famous abbey church, remarkable enough to merit a whole article to itself. Indeed, an entire book, copiously adorned with illustrations, *has* been devoted to a consideration of its beauties. On the right bank is Wittenham Wood, after passing which we reach Shillingford Bridge, having accomplished nineteen miles since starting, and having two miles to row before we get to our stopping-place for the night, Wallingford. It is growing dark by the time that we reach Wallingford, so we make for the landing-stage, tie the boat up, and hand it over to the care of a boatman. We ourselves proceed up the High Street to our hotel, The George, and order supper and rooms for the night. The George is a picturesque inn, with an antique air and a quaint court-yard, into which coaches used to drive under an archway. The ceilings of the rooms are low, and show the massive beams which support them. After a comfortable supper enjoyed with hearty appetites, we smoke, chat, and regale ourselves with "shandy-gaff." This over, we retire to our rooms to sleep "the sleep of the just."

Wallingford is a very interesting old town, and of such antiquity that traces of Roman fortifications are still to be seen there. Its castle was a strong one, and played a considerable part in the struggles which were so common in the days of the barons. In 1646 the Parliamentary General Fairfax besieged it, and after a stubborn resistance took it. In the council-chamber of the Town Hall is a portrait of Archbishop Laud, said to be the work of the great painter Holbein. But the most interesting thing, especially to young barristers or members of one of the Inns of Court (as two of our party were), is the monument to Sir William Blackstone, the famous legal writer. This is in St. Peter's Church, the ugly tower of which is said to have been designed by the great lawyer himself, who in this was guilty of the same fault as the cobbler who went "beyond his last." The monument bears the following inscription:

H S S
KYRIE ELEISON.
Sir William Blackstone, Knt.,
One of the Judges of Her Majesty's Superior
Courts at Westminster, who was born
A.D. 1724, and died 24 Feb. 1780.

An old inn at Wallingford, called The Row Barge, is remarkable from the fact that its sign was painted by no less a man than a Royal Academician, Mr. G. D. Leslie.

From Wallingford down to Moulsford there is a splendid stretch of water, with only a single bend in it. This forms such an excellent course for racing-boats that the annual contest between the two Oxford "trial eights," preparatory to the inter-university contest at London in the following year, is held on these waters. Over this course in 1874 I steered the trial eight, stroked by J. P. Way, of the Brasenose College eight, who afterward rowed stroke of the university eight in two successive years, losing one of the races and winning the other. He is now an ordained clergyman, and head-master of a grammar school at Warwick; for, besides being one of the most finished oarsmen I ever saw, he was a good scholar, and took first-class honors in Greek and Latin literature, or, as Oxford University slang expresses it, "a first in classical mods," mods being abbreviated from moderations, the name of the University examination in pure Greek and Latin scholarship.

CHURCH MEMBERSHIP.*

At the regular morning service on January 26 the membership of the church present gave an informal expression of their views upon the subject of church membership. This was done in response to a request from the pastor to interpret for him the latter parts of articles 2 and 7 of the constitution. The general opinion was, briefly, that the church should welcome to its membership all who desire to do right and to help others to do right; that these persons should be admitted even if their efforts for righteousness in the past have been notably unsuccessful; and that they should be continued in membership, even if these efforts should continue to be apparently unsuccessful.

The reason for this action is found in the

* This valuable contribution to an important subject appeared in a series of letters to the parish paper of the Unitarian church of Newburg, N.Y. [ED.]

belief that the true ideal of a church is an association of men and women for purposes of mutual helpfulness in religious development and growth. It follows from this that the most cordial welcome should be given to those who are most in need of this help; that, instead of keeping sinners outside of the church until they are good, they should be brought into the church and helped to become good; and that, if the process of reclaiming from sin is a long one, something of the divine patience and tenderness should be exhibited by the church toward the erring one.

This attitude does not, of course, imply any lowering of ideals, any winking at unrighteousness, or any compromise with sin. No church in the city has held higher the standard of life and conduct, and this informal action raises rather than lowers that standard. But the church will undoubtedly lose in reputation as much as it gains in character, for a time at least; for the Pharisees of to-day find as much difficulty in distinguishing between the sin and the sinner as did those of the time of Jesus, who pestered his disciples with complaints of his conduct in associating with publicans and sinners. Jesus lost all of his reputation with the righteous of his time, and the church must do the same if it would do his work in saving sinners from their sin.

Since the Reformation two tendencies have been at work in the Protestant churches. Membership in the Episcopalian and Lutheran churches have become more and more a matter of form. Practically, though not theoretically, confirmation ends the matter with a majority of the members. The Roman Church avoids this evil by the enforced confessional, which enables the priest, if he will, to act the part of a physician of souls. On the other hand, the rest of the Protestant bodies have become more and more Pharisaical, drawing the line sharply between the saints and the sinners, and, theoretically at least, admitting none to membership who are not sinless, or, as they express it, "whose sins have been washed out by the blood of Jesus." As a natural result of this, it has become increasingly difficult for these churches to reach those who most need their help. In fact, the churches have practically abandoned direct effort, and rely upon the agency of missions and revivals. This is exactly what might have been expected; for even sinners who know that they are sinners do not care to go to places where they are looked down upon by people who lay claim to a superiority that is not manifested in their lives.

It is important, then, that there should be in this city at least one church that is Christian in spirit as well as in name; where the sinner is as welcome as the saint; or rather where all the members recognize that they fall short of the highest ideal of character, and are all fighting the same battle with their lower natures with varying success; and where, if one is stronger than another, he should use his strength to support and aid his weaker brother, and not self-glorifyingly to condemn or despise. Our church, then, reiterates the invitation of Jesus: Come unto me, ALL ye that labor and are heavy-laden; for who is so heavy-laden as he who bears the grievous burden of sin?

In our last issue we discussed the attitude of the church to outsiders; but the other side of the question is of equal importance. If the churches have been at fault in their methods of dealing with those who are not members, these people have been equally at fault in their attitude toward the churches. A large majority of the Protestants of this city are not members of any church. This indifference is due in part, undoubtedly, to the false position of the churches toward the community, as pointed out in the former paper; but it is also due to the lack of religious earnestness and honesty of the unchurched. Any effort to get people to join a church draws forth a host of excuses, of which many only hide the true reasons, and few are creditable to those who offer them. Let us examine a few of them.

One man says, I am not good enough to join a church. My friend, if that means that you don't want to be manly and honest and truthful and kind, you are in a bad way, —a way that you will find to be full of sorrow and suffering and disappointment, a way that will always lead you into the dark side of life, away from the joy and sunshine that comes only to those who are trying to make the best of themselves. Stand back for a moment and look at your life; see how unlovely it is; think how you despise such lives in others; think how much happier you

would be if you were leading a different life, come to an understanding with yourself, make a square turn, and ally yourself with those who are striving to make the world a better place to live in. But perhaps you only mean that you are conscious that in spite of all your efforts you are not as good as you want to be. None of us are. The churches are made up, not of good people; but of those trying to be good. Don't stand alone, and try to fight it out by yourself. Enlist in some regiment of those who are fighting sin, and you will be surprised to find what strength and courage come from the touch of elbows. The real battles of life, as of war, are best fought shoulder to shoulder.

Another says, There is so much hypocrisy in the church,—I know so many church members who have done unchristian acts. Indeed! So the shoe is on the other foot now. If you are so good, so strong, that you never yield to temptation, you are just the one we need in the church to keep our ideals high, to help those who are weak and wavering, and to encourage those who are disheartened through failure to overcome themselves. Oh, you didn't mean that? Don't think you are better than other people? Ah! I see. You want to be a spectator, you like to chuckle when some other fellow goes down; but you will not admit that you are trying to do right, for fear that some one as small as yourself might have a chance to laugh at you. My friend, you are the real hypocrite. You are really trying to do right, but you will not come out squarely and admit it. You are weakening yourself and the cause of righteousness by your unwillingness to take an open stand for the right. For, say what you will about the individual member, it yet remains true that the church is the one active centre of real religious life and growth; and, if you are not working with it, you are working at a disadvantage.

The next man says, I know that I ought to join some church, but I can't decide which to join. You are like the boy with a holiday on his hands, who didn't do anything, because it took him all day to decide what to do. While you are dallying with the question, others are doing the work, not your work, because no one can do that but you; but you make their work harder by not putting your shoulder to the wheel. You have an influence which you are not exerting. Now be a man, make up your mind, join some church; for you can certainly find one that you can join honestly, without saying or implying that you believe something that you don't believe.

Still another says grandly, I don't tie myself to any church: I go to all. Why, the man actually thinks that this indicates breadth, when it shows only an unwillingness to shoulder his share of the responsibility. He is willing that some one else shall do the work, while he shares in the good results.

In fact, this is what is back of all the excuses, of which we have given only samples, —the desire to avoid effort and responsibility. But, my friends, you are the greatest losers. It is only by work honestly done, responsibility manfully borne, that character is built up and life deepened and strengthened. The church needs you, has work waiting for you; but you need the church more than it needs you. There is loss all around, but your own loss is the greatest.

If your case has been presented above, give your conscience a chance to drive it home. If it has not, then think over your own excuses, see how flimsy they are, and what a depth of selfishness you try to conceal with them.

So far as we can tell, the earliest Christian churches were informal associations of people who were drawn together by a common interest and purpose. They had accepted the teachings of Jesus, taken his life as their ideal, generally renounced the practices of Paganism, and were trying to live a higher life than Paganism demanded of its votaries. As men are prone to reject innovations, especially when the new thought condemns their lower ideals, these early Christians were the objects of ridicule, misrepresentation, and persecution, very much as is the case with the Unitarians to-day. The weak and the timid were sustained by those who were stronger: the ignorant were instructed by those who were better acquainted with the new religion. It was a union of life and purpose, not of belief; and for three hundred years identity of belief was not generally insisted upon. Gradually, the organization became more formal. Deacons were appointed to care for the poor; the government of the church was placed in

the hands of the older men (elders); the work of instruction was confided to those who were best informed. In order to provide for the relations of the various churches, bishops or supervisors were chosen for groups of churches; and, finally, the bishop of Rome became a bishop of bishops, or pope, and a forced and unnatural unity of forms and beliefs was thus finally secured. The effort to secure and maintain this has been the bane of Christianity, and has brought into existence the multitude of sects by which it is weakened. This terrible lesson of the past has taught wisdom to the Unitarians, who do not strive for this artificial and external unity, but depend on the true unity which springs from a common love of truth and right, and leave each church free to establish its own forms, and each individual free to formulate his own creed. There is no man or woman in the world who is searching for the truth and trying to do right to whom the fellowship of the Unitarian church is not open; and, so far as I know, it is the only church in the world of which this can be said.

What, then, is the true work of this free church? To search after truth with an unprejudiced mind, and to hold each new truth as fearlessly as it surrenders each proved error; to hold up the highest possible ideal of life as the standard to which the individual should strive to attain; to promote the spirit of love and brotherhood among men, and to exemplify that spirit by the lives of its members; to protest against wrong and oppression; to succor the weak, the poor, and the friendless; to help the sinner to free himself from his sin; in short, to labor earnestly and unselfishly to bring about the reign of peace and good will among men, when each shall, in life as well as in word, worship the Father in spirit and in truth.

To accomplish this, it is necessary that those who believe in this free church principle should unite and work together; for in willing union there is strength, just as there is weakness in an unwilling union. The church member should go to church, not only for his own good, but to encourage others who may need its help more than he; should go out of his way to be kind to those with whom he comes in contact; and should assist others to free themselves from error and superstition, and to come out into the sunshine of truth. In doing this, he will himself grow Godward, and, unless he does this, he will cease to grow; for co-operation is the divine law of progress for the individual as well as for the race.

THE ELDER DAYS.

When I remember them, those years of mine
That were so full of action and of cheer,
I can but drop for them a silent tear,
Though I would not recall them or repine.
I drank in full life's beaker of rich wine,
Nor would complain that life is now austere,
The lark no longer sings, the sky has grown severe.
Youth is for love and joy, when stars sing as they shine.
Yet life is rich in purpose, and I fain
Would yield to loving service what remains.
To right some wrongs, cheer some deep loneliness,
Joy with the joyful, comfort secret pain,
From erring hearts remove some sinful stains,
Better is this than youth's long storm and stress.

HATTIE TYNG GRISWOLD.

THE GUARANTEE PLAN.

Definition.

A guarantee is a promise to be responsible for the payment of $100, or such part thereof as may be called for by the treasurer of the American Unitarian Association, immediately after the close of the present year, which ends April 30, 1897.

The call of the treasurer will be governed, as to amount, by the results of the contributions, as follows: If the contributions by the churches and by individuals (exclusive of bequests) shall reach the sum of $80,000, then no call will be made. If the amount contributed shall be $55,000 (which sum represents the average for ten years past), then the amount called for will be $25,000.

As before stated, only $100 can be called for under one guarantee. Therefore, if the sum required should be $25,000, it would be necessary to have two hundred and fifty guarantees to produce it. The amount called for will be governed, as it will be seen from these two illustrations, by the amount of the contributions made by the churches and individuals (exclusive of bequests).

Number and Amount.

If the number of guarantees should be increased to five hundred, then only fifty dollars would be called for under each guarantee if the contributions should keep up to the average of ten years past. Therefore, it will be seen that, the *greater* the number of guarantees secured, the *smaller* will be the amount called for under each guarantee.

The amount of each guarantee has been fixed at the sum of $100, so that the number of those able to engage in this work may be as great as possible.

It is contemplated by this that those who are able to do so will take a number of guarantees. If those who are interested in our work will enter heartily into this plan, send in their own guarantees, and induce their friends to do likewise, we shall make it possible for the work of the Association to be taken up again with more zeal than before, and with a much better promise of usefulness and success than has been possible for two years past.

Five hundred guarantees ought to be secured easily before the fall estimates are called for. The standard of giving to our missionary work is very low, not nearly so high as it is among our sister denominations. Unitarians give more liberally to every other good cause than to their own church work. Will you not now appropriate your money for a little while to our own work, and enable us to place it on an adequate basis?

Two or More may Subscribe.

We suggest that, where the ability to take a whole guarantee is wanting, two or even more persons join in such guarantees; or in small churches the Sunday-school and other organizations may unite for a guarantee, as a part of their year's work. What more useful education can the young people in our churches obtain than this, which teaches them their obligations to the great world about them, which educates them in the missionary work of their church before they come to the time in life when the responsibility for the welfare of their own churches depends upon them?

Women's Alliances, Young People's Societies, Unity Clubs, Guilds, Sunday-schools.

All organizations connected in any way with the churches are invited to join in this work. What surer evidence of a desire to promote the cause of religion can be given than to assume one or more of these guarantees, and thus join with those who are engaged in the practical work of spreading Unitarian thought?

It will be remembered that this Association publishes all the books and tracts that are given away by the thousands each year. *Your help is needed this year.*

Ministers.

Ministers are especially requested to send the treasurer the names of those in their parishes who are willing to help in this matter in any way, and also the names of those who they think would be willing to subscribe to the guarantees.

The New Policy of the Association.

The new policy adopted by the Association at its April meeting this year contains the following clause:—

"That at the September meeting of the board the treasurer report the estimated income for the current year, and the Executive Committee recommend a distribution of the estimated income among the following departments of our work: Maintenance, Publication, Foreign Missions, and Home Missions."

This is a wise measure, made necessary by the exhaustion of the general fund. Hereafter expenditures must be kept within the income; and, if we are to do effective work, we must know what our income is to be. Anything less than $80,000 will be very inadequate; and, unless this sum is secured in some such way as is proposed by the guarantee plan, it is difficult to see how it can be done at all.

Receipts for Guarantees.

It is proposed to publish each month in the *Register* the names of those who subscribe to these guarantees, unless the wish is expressed, when the subscription is sent in, that the name shall be withheld. We hope to record many subscriptions for ten or five guarantees by those who are blessed with the resources that enable them to do so.

Everybody.

Will not all Unitarians join in this effort, and rejoice the hearts of those who are try-

ing to spread the truths they love so dearly? Can we not have some practical evidence of this kind that you do care for our work, that will encourage us in pushing it forward to greater success?

GEORGE W. STONE, *Treasurer.*

THE COSMIC PROCESS AND MORAL PROGRESS.

BY B. F. UNDERWOOD.

The late Prof. Huxley, in his famous Romanes address, startled students of evolution by taking the ground that the cosmic process is in direct opposition to the ethical development of mankind, that the struggle for existence and the survival of the fittest can never help man toward ethical perfection. Social progress, he said in substance, means a checking of the cosmic process and substituting for it another; namely, an ethical process, the end of which is not the survival of the fittest, but of those who are the best from an ethical point of view. "As I have already urged," he said, "the practice of that which is ethically best, what we call goodness or virtue, involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence."

If there is really antagonism between the evolutionary processes of the cosmos and human progress, it is very strange; for is not man himself a product of an evolutionary process, and is he not a part of the cosmos? Is it reasonable to suppose, since the cosmos is an orderly whole, that one portion of it is in actual conflict with another? As a matter of fact, is not the continued evolution of man, when he has reached a certain point in the stage of development by other methods than those which were necessary in the lower conditions, a part of the cosmic process, just as much as the struggle for life among the lowest creatures in the water, earth, or air? Is it not true that, in proportion as man has come to be an intellectual, reasoning being, the principle of natural selection has been eliminated from his life, and that the most important factors of progress have been co-operation, education, morality, etc.,—all those higher influences which we associate with civilization? Did not Mr. Darwin, in his "Descent of Man," point out the fact that man's continued advancement would be less and less by natural selection, and that those influences which are the most important in the more highly evolved society would be more operative everywhere?

Man could not have attained to the condition which he has reached by virtue of the struggle for physical existence. The condition has been attained in a social medium in which the production and preservation of the ethically most fit have been the result. The complex social life could not have been evolved without co-operation, without family ties, without respect between the sexes, without the recognition of the rights of neighbors and communities, without the restraint of crime and the encouragement of moral culture; and all these are just as much a part of the cosmic process as the destructive strife that prevailed ages ago between man's ancestors. Up to a certain point that fierce animal struggle was important. That point having been reached, it gradually declined, and has since been replaced, to a considerable extent, by pacific methods, in which the struggle has been competition in useful arts, in methods of education,—indeed, in emulation generally. Industrial evolution involves much suffering; but it is a wonderful modification of and improvement on the bloody struggles of the past. And a vast amount of thought is directed to lessening this competition, and diverting the force thus expended in the interests of the whole people by methods of co-operation. The savagery and brutality in men, the result of ages of struggle, cannot be eliminated or destroyed by a few hundred or a few thousand years of culture; but the very fact that they have, to so large an extent, been subdued and restrained and brought under the influence of the intellect and conscience, is the strongest proof that, with the continuance of man's evolution, they will be overcome to a still greater extent, and the results of the later evolutionary processes will be more permanent and more regnant in man's life.

Man's moral nature is the efflorescence of evolution. It is the outcome of the strife and suffering which have prevailed on the earth during the million of years that it has

been the abode of sentient beings. That mighty unseen forces have been back of all these processes is evident from the outcome.

Man with his moral nature, making use of the natural world, will aim to bring the conditions around him as far as possible in harmony with his ideals, but to say that fundamentally there is opposition between the cosmic process and the evolution of man is to affirm what is inconsistent with that conception of the unity and order of the universe of which Prof. Huxley was an able and eloquent expounder. Savagery and civilization are different aspects and conditions of the life of the human race; but between these different conditions there has been no discontinuity, and no "antagonism" except that involved in growth from lower to higher states. Continuity is the fundamental fact of evolution, and all the lower stages in the process of evolution have been necessary to make possible that "course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence."

PRESIDENT HYDE ON UNITARIAN THEOLOGY.

Liberal Orthodoxy has of late given to the world many fresh and strong books. One of the best of them is "Outlines of Social Theology" by Rev. Dr. Hyde, of Bowdoin College. It is profoundly religious, thoroughly modern, and full of stimulating thought. With most of it Unitarians will be in cordial agreement. All the more curious is it to see how the author fails to understand Unitarianism in one of its most characteristic ideas. On pp. 63 ff. he says:—

"The Unitarian objection to the doctrine of the divinity of Christ is forcibly stated in the following passage from a sermon by Rev. J. T. Sunderland, on the subject, 'Was Jesus God?' 'A God pinched and compressed into the limit of our finite humanity becomes thereby of necessity a very meagre and small God. Jesus, born as a babe and in a few years dying; during his boyhood growing in knowledge as you and I do; after he was a man sometimes disappointed; trying to accomplish ends, and again and again failing because of opposition, declaring that there were some things he did not know,—furnishes a picture of a God so meagre, so inadequate, so like the little gods that the heathen believe in, that we instinctively push it aside, and demand for our worship something infinitely higher and larger, lifted wholly out of the category of this finiteness.' At first sight this line of objection seems irrefutable. It seems to reduce the belief in the divinity of Christ to the most absurd product of childish credulity. Apparently, the believers in the divinity of Christ are guilty of imposing on God the most cramping and confining of limitations. In reality, the objector himself is subjecting the conception of God to the most serious and fatal of all limitations. He is denying to God the power of appearing in finite form, of revealing himself in terms of humanity. A God thus incapable of self-revelation would be the most impotent and useless being conceivable. He would be no God at all. He would be merely the unknowable abstraction of agnosticism. . . . In denying him the possibility of manifestation in the limitations and finitude of humanity, we have reduced our conception of him to that abstract being which is the same as nothing."

As Mr. Sunderland is out of the country now, attention may here be called to the fact that Dr. Hyde's criticism applies to something Mr. Sunderland does not say. Indeed, in the very sermon here quoted, Mr. Sunderland tells us that the work of Jesus was "to reveal him [God] more clearly than any other great religious teacher or prophet had ever done." And, as a careful reading of the quotation itself surely shows, his objection is made not to a doctrine that says "Jesus was in his personality and character a *revelation* of God," but to that doctrine that says, "Jesus was the Infinite God."

Certainly, that is the doctrine to which Unitarianism has been opposed. To us it is absurd to say that the whole of God was in the man Jesus, or that the "light that lighteth every man" was complete in any one man. It seems that our liberal orthodox brethren either cannot or will not distinguish between the divinity of Jesus and the deity of Jesus. Unitarians do deny the doctrine of the deity of Jesus, for we cannot believe that he was God himself. But Unitarianism does not deny the divinity of

Jesus. On the contrary, it affirms the divinity of Jesus and of all men. All human excellence comes from the incarnation of God in the souls of men: this is one of the most characteristic affirmations of our faith. We reject the orthodox doctrine of incarnation because it denies more than it affirms. It makes humanity Godless, in order to make Jesus God, and is thus both irrational and irreligious. In our view, all human goodness is a revelation of God. Either this is true, or there is no revelation of God in human life at all. If the partial goodness of the average man is not, so far as it goes, a real incarnation of God, then the more perfect goodness of Jesus cannot be considered such an incarnation. The Unitarian protest against orthodox Christology is directed against two points: one, the doctrine that the revelation of God in humanity is or was *confined to Jesus;* the other, the assertion that the revelation made in Jesus was *complete and final.* We object to the orthodox doctrine so far and only so far as it makes the incarnation in Jesus exclusive and absolute. Unitarianism affirms that the human and the divine as such open into each other. There is no gap, to be bridged only by a special and exclusive revelation. God is always and forever imparting himself to men just as far as they are able and willing to receive him. The essential elements of human nature, reason, conscience, and love, are from God. By just so much as any man has these, by that much is he a partaker of the divine nature. God has entered into him. The revelation of God in Jesus was not, then, the only revelation God has made of himself in humanity. It was simply the most conspicuous and influential example of the universal incarnation of God in man. Nor can it be considered an absolute and perfect incarnation because we do not know enough about the life of Jesus to warrant us in ascribing to him that absolute perfection and finality of which Dr. Hyde and others make so much.

We find no fault in the man; but, when we remember how little we really know of his life, we object to the use of language that implies that we know all about him. And the fact that those who are fondest of asserting the finality and perfection of Jesus continually resort to metaphorical and figurative interpretations of some of his deeds and sayings, in order to uphold their assertion, shows that the absoluteness belongs not to the historic man of the gospel records, but to the ideal man in the mind of the interpreter. Now, unquestionably this ideal is very largely derived from the character of Jesus as portrayed in the Gospels. But the records only suggest it: they do not give us the ideal in its completeness. And, aside from this, it is surely a pure assumption to say that any man, however perfect, has exhausted or completely fulfilled the possibilities of human nature. What those possibilities are can be known only when the last act of human history is over. But, unless our faith in immortality is false, that time will never come. This is true of the revelation of God also. There may be in the future a greater than Jesus; and, should there be such, he will be a more perfect revelation of God than even Jesus was. Meanwhile, however, the carpenter's son is for us the best teacher and helper. In him we know

"The fatherhood
And heart of God revealed."

But not in him only: in all true men and noble women we see a revelation of the character of God. For the Unitarian thought regarding incarnation is that all human excellence is an incarnation of God; and, the higher the excellence, the more perfect the incarnation.

But the purpose of this article is not to give an individual statement of Unitarian thought, but rather by means of a few citations from representative Unitarians to show that, in spite of his fine spirit, Dr. Hyde has completely misunderstood and seriously misrepresented Unitarianism. Thus he makes much of the idea that God must be known in terms of nature and humanity or not at all (p. 65). He does this by way of a criticism upon Unitarianism. Here, again, his criticism does not apply. Nearly seventy years ago, at the ordination of Dr. Farley, Dr. Channing gave a magnificent exposition of this very principle as the basis of his "one sublime idea" of the divinity of man. In this sermon on "Likeness to God," preached in 1828, he says: "That man has a kindred nature with God, and may bear most important and ennobling re-

lations to him, seems to me to be established by a striking proof. Whence do we derive our knowledge of the attributes and perfections which constitute the Supreme Being? I answer, We derive them from our own souls. The idea of God, sublime and awful as it is, is the idea of our own spiritual nature, purified to infinity. In ourselves are the elements of the Divinity. God, then, does not sustain a figurative resemblance to man. It is the resemblance of a parent to a child, the likeness of a kindred nature. . . . I have no fear of expressing too strongly the connection between the divine and the human mind. . . . The truth is that the union between the Creator and the creature surpasses all other bonds in strength and intimacy." This from the earlier Unitarianism. As for the later, Mr. Savage's sermons furnish abundant and typical illustration of the fact that Unitarians have not forgotten that our idea of God is derived from the nature of our own souls.

Here are some representative recent statements of the Unitarian doctrine of the incarnation:—

Rev. M. J. Savage, in his opening sermon at the National Conference at Washington last October, said: "God is progressively incarnating himself in the human race. In the very first man that ever lifted his eyes to heaven God was present, working through, informing, and lifting him. So in all that is beautiful, all that is true, all that is tender, all that is high and fine in the human race from that day to this, has been so much of the presence and gracious power of God."

At the same gathering Rev. William C. Gannett, in a paper on "Incarnation," said, "The great affirmation of religion is that God and man are in essence one." The "larger form of the incarnation thought of which the Palestine incarnation is the concrete illustration" is the "God incarnate in humanity": "his justice, his right, organizing itself in the instincts of *conscience*, the whispers and thunders of *ought*, he becoming incarnate in Garrison, incarnate in Frances Willard, and their armies of followers, incarnate in myriads of saints hung upon many a cross; his heart of *love* beating in mothers and fathers and children, making two one the wide world over of life. . . . One can insist, if he will, on a foolish question, 'But who best embodies the God?' And the answer of course is, 'The best man, if you know his name.'"

Rev. J. W. Chadwick in "Old and New Unitarian Belief," in the chapter "Concerning God," says (pp. 76, 77): "The incarnation is a fact; but it is a fact not exhausted by Jesus, not even by humanity,— by nothing less than the complete and perfect world. The philosophers are welcome to their Absolute, a being without attributes, without predicates, without everything. Be ours the manifested God,—all nature and all men and women, more than the garment that we see him by, even the breathing substance of the universal Soul. . . . He gives us suns and moons and stars and galaxies, and says, 'These are my body.' He gives the wine of health and heroism and devotion and self-sacrifice, and says, 'This is my blood.' He gives us the laws of science, and says, 'These are my thoughts, which the Keplers and Darwins have thought after me.' He gives us 'the Lord Christ's heart and Shakspere's strain' and says to us: 'These are my poems'; 'This is my loving heart.'"

Such is the faith which is represented by a New England college president as denying to God the power to manifest himself in human life!

FREDERIC GILL.

Arlington, Mass.

CORRESPONDENCE.

To the Editor of the Unitarian:—

It seems to me that the suggestion in your July magazine by one of your correspondents that the name of the Young People's Religious Union be "The Followers" is most excellent. He suggests "Loyal Followers" or "Christian Followers." I do not like the "Loyal." That ought to be a matter of course, and there seems no good reason for selecting that adjective rather than any other. Nor do I like the adjective "Christian" so well as the phrase "of the Christ," which gains much, it seems to me, by a greater personality. Nouns are always more effective than adjectives. I like best, for our full name, "The Young People's Union of the Followers of the Christ," because:—

(1) It is euphonious, and has an attractive metre, which is essential, I think.

(2) It preserves as much of the provisional name as possible, the only change being that of substituting for "Religious" the phrase "of the Followers of the Christ," which phrase has, I think, the following marked improvements:—

(*a*) It is concrete rather than abstract, personal rather than impersonal, introducing something more than intellectual. This is a matter which Unitarians are prone to neglect, often substituting for a vital word one which smacks rather of the scholar than the entire man, I think. A personal concrete appeal is much more potent.

(*b*) It furnishes a second shorter name which may be popularly known, "The Followers of the Christ," which has to me the following advantages:—

(1) It is euphonious. The word "Followers" alone is a smooth word of the favorite three syllables, the first one emphatic. It certainly bids fair, if the sound is prophetic, to outshine the awkward "Endeavorers" as a personal appellation. The phrase "of the Christ" is a personal one. It seems to me better, as I said before, than the adjective "Christian," which refers rather to an organization than a soul-inspiring man. "The Christ" seems better than "Jesus," since it stands for the idealization of the historic Jesus,—not simply Jesus of Nazareth, but ideal manhood. I hope that it goes without saying that Unitarians speak of "the Christ" rather than of "Christ." I also am solicitous that we do not leave our name without its handles. "The Young People's Union of the Followers of the Christ" is a finished name, while bare "Young People's Union" has a touch of hurry and neglect of *finesse* which is uncongenial to sensitive ears. Surely, carefulness is never in better place than in the name of "Our Society with a Great Future."

(2) It will admit of many pretty designs, with its two initials F. C. in pins or other badges; and it admits of a motto whose shortness is also well suited, for this "Follow me" is surely our supreme principle in the society.

(3) The attitude which the name assumes is significant as well, it seems to me. It represents nothing which could by any manner of means give the impression of atheism. It emphasizes the personal Jesus, thereby showing other Christians by a sure sign that we do "believe in the Christ." It does not drive away any one because it has an extremely radical sound, which is a point to be remembered, if we are anxious to make Unitarianism more popular and less exclusive in its outward impression. Yet certainly the most liberal can have no objection to a name which implies an attempt at the imitation of a character which stands to Christians as the ideal of humanity. "The Christ," a name as old as the real man Jesus, a name which the Church through all ages has chosen and loved, gains an immense significance from its history. At the same time it points to modern Unitarian scholarship, which has redeemed the false "Christ," to the true name which is his own, "The Christ Jesus."

(4) Finally, the name gives the essential principle of the Union, not—

> "Name nor form nor ritual word,
> But simply following Thee."

I consider a good name so essential that I am watching most eagerly the naming of our baby, that fortune may preside at its baptism.

One who hopes to sign herself some day "A Follower of the Christ," and who is now ONE OF THE YOUNG PEOPLE.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Saving Faith.

Great Spirit of renewing Truth!
Come, shining, to our darkened eyes,
And make the tides of light roll in,
To cleanse from error and from sin:
Destroy the refuges of lies.

If any falsehood of the Past
Round us has thrown its iron chain,
Burn through and melt each fettering link
Ere slaves of Prejudice we sink:
Give us to Freedom once again.

Faith in the Present may we have!
Faith that God lives and works to-day!
Faith that all righteousness prevails,
That revelation never fails
In souls that work and pray.

O Future, thou art held in trust!
To build for thee a glowing way
Our hearts are pledged: no Past can bind,
No age's promise is behind,—
Set forth! pursue the mighty day.

—*John C. Learned.*

MONDAY.

A Hymn of Comfort.

It singeth low in every heart,
We hear it, one and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore,—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up
When they have laid it down;
They brightened all the joy of life,
They softened every frown.
But, oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore:
Whate'er betides, thy love abides,
Our God forevermore!

—*Rev. John W. Chadwick.*

TUESDAY.

Hazard.

One step 'twixt loss and gain!
The summit to attain
So near the brink of Pain
Hath joy to go.

So steep the precipice,
So frail the footing is,
'Twere death to panting Bliss
To look below.

—*John B. Tabb.*

WEDNESDAY.

Deeds that Endure.

He built a house, time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust;
He took a child from out a wretched cot,
Who on the State dishonor may have brought,
And reared him in the Christian's hope and trust.
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens: every noble deed
Lasts longer than a granite monument.

—*Sarah K. Bolton.*

THURSDAY.

A Watchword.

What means the word "Prudential," friend?
The dictionary says
To act with wise discretion is
The meaning it conveys.
It does not mean extravagance,
Or wasting what we've earned,
But that we spend our money where
Good value is returned.
"Prudential!" is synonymous
With wisdom, wealth, and thrift,—
A carriage on the road of life
To give us all a "lift";
And, whether we are humble folk
Or rich and influential,
We should not fail to keep in mind
The grand old word, "Prudential."

We often meet with people who
Bewail their bitter lot,
And tell us no one else has half
The trouble they have got.
No doubt their circumstances are
And have been very poor;
But there is nothing gained by tears:
WORK is the only cure.
Take heart, and lay your grief aside:
Be brave, and fret no more.
Be prudent, though you may have been
Improvident before;
And you will find the careful man
Becomes at length potential,
Whose motto is, from day to day,
The glorious word "Prudential."

—*John Bryson.*

Edge-hill, Liverpool, England.

FRIDAY.

The Master.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him;
The thorn-tree had a mind to him,
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.

When death and shame would woo him last,
From under the trees they drew him last;
'Twas on a tree they slew him—last,
Then out of the woods he came.
—*Sidney Lanier.*

SATURDAY.

Love and Truth.

If I be unregarded while I speak,
And few have little care for what I say,
And all the peoples follow down a way
That is not mine, and that I cannot seek,—

O Love, by whom thy world is still upborne,
From one supreme pollution keep me free:
Guard these vain lips from railing and from scorn,
Let me be blind to Truth ere false to thee.
—*Ambrose Bennett.*

RELIGIOUS THOUGHTS.

True religion is sweet reasonableness and sanctified common sense.—*Reuen Thomas.*

Great souls attract sorrows as mountains do storms. But the thunder-clouds break upon them, and they thus form a shelter for the plains around.—*Richter.*

Prayer is a necessity of our humanity rather than a duty. To force it as a duty is dangerous. Christ did not,—never commanded it, never taught it till asked.—*Robertson.*

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and, lo!
They blossom to the beautiful.
—*Susan Coolidge.*

The universe is either cosmos or chaos. If cosmos, shall thy life alone of all things be without order? If chaos, see to it that thy life at least be order, though there be none in the things without thee.—*Ivan Panin.*

Religion is an inward life, a meditation, a prayer of the spirit; a listening, a waiting, a hush and hope of soul; man's hour before heaven's dawn. But religion is also action. It is taking the purse—all the purse which one has—and the traveller's wallet, and even, if need be, a soldier's sword.—*Newman Smyth.*

EDITORIAL.

Mr. Savage's Sermons. FOR seventeen years the sermons preached by Rev. Minot J. Savage have appeared each week in pamphlet form under the title of *Unity Pulpit.* Whether the title will be changed is not yet determined; but their pamphlet publication will be continued in New York, beginning in October, at the same subscription price, $1.50 for the series.

These sermons have done missionary work, in the interest of a higher religion, all over the world. Those who believe in this work can help it on by making it possible to distribute them still more widely.

Sunday-school Convention. THE International Sunday-school Convention held in Boston during the last days of June was most encouraging to Sunday-school workers, and most successful from a financial point of view. $36,072.99 was subscribed during the session to carry on the work.

About seventeen hundred delegates, representing 12,000,000 Sunday-school scholars, were present. The chairman of the Executive Committee reported a gain of scholars in all the schools during the three years since the last International Convention, 1,340,868.

Our Churches. UNDER this heading we give this month an exceptionally interesting historical account of the church commonly known as Eliot's Church, in Roxbury, Mass., often supposed to have been founded by that apostle to the Indians. From the article here printed it will be seen that the church, which is properly entitled the First Religious Society of Roxbury, was founded (in 1631) before John Eliot came from England, its first pastor being Rev. Thomas Welde. The ministry of Eliot, however, which followed Welde's, was so unique and remarkable, extending over fifty-eight years, that it overshadowed that of his predecessor. The present church building, the fifth erected upon this historic site, was completed June 7, 1804, and is, perhaps, the most beautiful example of the old meeting-house to be found anywhere in the country. It is believed Bulfinch, the designer of Bos-

ton State House, was consulted in making the plans. The society worshipping here is large and prosperous, and exercises a leading influence in the Unitarian cause, besides supporting in a most generous way a remarkable list of charities. The minister, Rev. James De Normandie, has been in charge of the society for the last thirteen years, and is well known as one of the most able and popular ministers in the denomination.

Guaranteed Expenditure. IN view of the great and pressing opportunities for extending the influence of the Unitarian Church now before the American Unitarian Association, the treasurer, Mr. George W. Stone, has formulated a plan by which individual Unitarians may guarantee up to a certain amount the Association's expenses, so that it may be justified in vigorously pushing forward new work.

The importance of such a plan cannot be overestimated. It is easily practicable, if enthusiasm for our faith can lead to even a slight willingness to make personal sacrifice; and it is certainly business-like and wise to assure the Association of proper support before expecting a vigorous aggressive policy.

It is unjust to expect the A. U. A. to accomplish what all desire, when its financial resources are altogether uncertain and indefinite.

This guarantee plan offers an opportunity to societies and organizations of all kinds and to individuals to say to the A. U. A., "Go forward unhesitatingly, at once and to success, in the name of the religion of Jesus, love to God and man."

We hope our readers will turn to Mr. Stone's statement on another page, where a full explanation will be found.

Bible Criticism. REV. W. COPELAND BOWIE, whose article on "The Infallibility of the Bible" appears in this issue of the *Unitarian*, is the scholarly and energetic secretary of the British and Foreign Unitarian Association. From this position of constant communication with religious inquirers in all parts of the world Mr. Bowie understands with practical certainty the chief needs of the earnest but unsettled seeker for the truth, and he appreciates the great importance of a perfect simplicity of exposition in presenting the Unitarian point of view. He is now publishing an admirable series of pamphlets entitled "Orthodoxy and Heresy," one of which is the article referred to in this number of the *Unitarian*. Mr. Bowie, as an introduction to his series, quotes Dr. Martineau:—

> The whole conception of an "Orthodoxy" indispensable to the security of men's divine relations is an ethical monstrosity, in the presence of which no philosophy of duty is possible, and every moral idea must be dwarfed or deformed.

With this authority behind him it is in no half-hearted manner Mr. Bowie exposes the doctrines of Orthodoxy which are unequivocally rejected by Unitarianism. At the same time his own heart is too rich in religious fervor, his own insight into divine truth too clear, to allow him to be inappreciative of the beauty and power so often merely distorted or hidden in ancient forms. So in his summary of the place and power of the Bible he quotes from Mr. Gladstone: "What profession, what position, is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality!"

The Country's Campaign. IN the confusion and astonishment which seem to have rolled up from the West and South since the extraordinary action of the Chicago Convention one consideration remains emphatically distinct. The coming Presidential election is to be a campaign for definite principles.

Parties, sections, leaders, sink. The contest becomes a national appeal to reason, judgment, statesmanship, upon certain vital questions of national life.

In many respects this is a good thing. It turns campaign oratory distinctly toward an educational vein. It is not to be party against party or prejudice against prejudice, but facts against facts. No opportunity could be better for preachers and teachers. What is wanted is wisely given information. Sincerity and earnestness are not lacking in any party; but ignorant enthusiasm, uninformed zeal, may be disastrous. The churches of the country,

through their ministers, have a great duty in inspiring that quiet, patient spirit of charity toward others, that faithful devotion to the discovery of the truth, and that courageous determination to stand firmly at last for that which is shown to be right, which insures the country's honorable triumph over all passing delusions, and makes a platform enduring as lofty, secure, and strong as the Eternal who is himself the God of righteousness.

Illiterate Immigrants. THE immigration bill which proposes to exclude all males between the ages of sixteen and sixty who cannot read and write will, if it passes the next Congress, as is expected, very materially affect the inflow of population during the next few years. In two nationalities which largely supply the cheapest labor in this country, more than half the present immigrants would be excluded under the new law. We quote from the *Times-Democrat* of New Orleans, the following table showing percentages of illiteracy among last year's immigrants:—

Nationalities.	*Percentage of illiterates.*
Portugal	67.35
Italy	52.93
Galicia and Bukowina	45.68
Poland	39.82
Hungary	37.69
Russia (proper)	36.42
Other Austria	32.70
Greece	25.18
Roumania	17.75
Belgium	15.22
Turkey in Europe	14.79
Wales	10.43
Bohemia and Moravia	8.98
Spain	8.71
Ireland	7.27
Finland	3.58
France (including Corsica)	3.50
England	3.49
Netherlands	3.38
Scotland	2.83
Germany	2.49
Norway	1.02
Sweden	.74
Switzerland	.60
Denmark	.49

A Correction. THE article in the *Unitarian* for July entitled "Friendship," prepared for a young people's study class, should have been accompanied by a foot-note giving credit to Rev. W. R. Alger's admirable essay on "The Literature of Friendship" as the source of the information there given.

Departments.

SUNDAY-SCHOOLS.

"A Book of Song and Service," for Sunday-school and home, which was first issued by the Unitarian Sunday School Society about fifteen months ago, is now in its eleventh edition. This means that eleven thousand copies have been printed. The book has gone into a great variety of Sunday-schools, East, West, North, and South. The Universalist denomination has introduced it quite widely, and there is a prospect of its being adopted still further by the Sunday-schools of that faith. No special effort has been made to push this publication, and whatever sale it has had has come in the natural course of events, on its merits as a working head in Sunday-school affairs, and by the commendations of those who have tried it. I could quote very many hearty indorsements which have been received; but the best way for one desirous of knowing what the book really is, and what it can do in making a Sunday-school brighter and more successful, is for such an individual to write to some Sunday-school which has tested the book.

From what I have heard in various quarters, I judge that this Song and Service Book might be very useful in the new Young People's Religious Union. The contents of the book are of such a varied character as to furnish ample material for such meetings as this organization contemplates. I would call the attention of the societies under this name to this resource, on which the members might draw for music as well as for devotional exercises. Handsomely bound with leather back, cloth sides and colored edges. Pages 339, with a full index. Price, 40 cents a single copy, sent by mail, postage prepaid. $4.00 per dozen.

This same book with its special services for commemorative days, and its ample music to fit the same occasions, has greatly taken the place of pamphlet exercises issued each year. In consequence the Unitarian Sunday School Society will not issue this year a Harvest Service, relying on the new Song and Service Book to meet the demand in a great measure. For those who desire a pamphlet service there will be reprints of the most popular Harvest Services which

have been published heretofore by the Unitarian Sunday School Society.

Our paper for young people, *Every Other Sunday*, finished a successful year, and now takes its customary vacation of two months. The first number of Volume XII. will bear the date of September 13. Some new features will be introduced, and the acceptable ones already existing will be maintained. Although this little paper receives a hearty welcome in the majority of our Sunday-schools, yet there are many where it is not a regular visitor. It is quite possible that superintendents and ministers might find in this illustrated publication a help to deeper interest and brighter life in their Sunday-school work. I am happy to state that, in addition to the regular paid subscriptions, we are now distributing a large number without cost to many struggling Sunday-schools, unable to pay for the paper. From those sources we have received many grateful acknowledgments.

The International Sunday-school Convention held large and interesting sessions in Boston during June. There seemed to be increased vigor and aggressiveness on the part of the speakers, as though the Sunday-school cause was in the ascendant. This is greatly true. In all denominations awakened attention is now given to the moral and religious training of the young. The meetings held in Boston were called "interdenominational," though the Unitarian branch was not included. However, this is a little matter. The chief consideration is that the educated, prominent men and women all over the land are manifesting zeal in this direction. Two ends must be reached: first, the uplifting of the Sunday-school idea into dignity and power, and the ranking of it where it belongs in church life; and, second, the improvement of the methods by which instruction is conducted in Sunday-schools. The evidence at the International Convention was very strong to the effect that those who are leaders in the work see distinctly the need of modern ways and enlightened spirit, and are determined to secure such conditions. Of course there were exceptions among the speeches to all this, but they are in the minority.

The following paragraph by the editor of the *Sunday School Times* applies very well to very many in our denomination who talk about the Sunday-school: "Between criticism and grumbling there is a great gulf fixed. Too often do we pay the chronic objector or grumbler an unmerited compliment, when we tell him that it is 'easy to criticise.' It is, in truth, very difficult to criticise, although it is very easy to find fault. 'The human race is divided into two classes,' says Dr. Holmes,—'those who go ahead and do something, and those who sit and inquire why it wasn't done the other way.' It will not do to pay this latter class the compliment of being critics, for that name implies all that goes to make a man fair and fine tempered, whether his ultimate judicial decision be for or against those on whom he sits in judgment."

The annual meeting of the Unitarian Sunday School Society will be held in Greenfield, Mass., Wednesday evening and Thursday, October 14 and 15, with Rev. Arthur A. Brooks and his people. We all know what lovely scenes the name of Greenfield calls up, and the hospitality of the parish matches the attractiveness of the landscape. A fine programme will be offered, in which the most important subjects of Sunday-school work will be treated by experts. The hospitality of the Greenfield parish for Wednesday night will be extended to life members, and to three delegates from each church which has contributed to the treasury of the Unitarian Sunday School Society the current year. On Thursday the collation and exercises will be open to every one. The meetings will be all the pleasanter for being in the new and tasteful church not long ago dedicated. EDWARD A. HORTON.

BOOKS.

Briseis. By William Black. New York: Harper & Brothers.—A host of regular novel-readers are always ready to enjoy another story from the familiar author of "The Princess of Thule." Briseis will not disappoint any of Mr. Black's admirers: it is very like many other books of his. There are engagements within engagements, summer loves and passing clouds, plenty of travel, characters of various nationalities, with of course some "dear old Scotch," although the heroine this time is a Greek maiden. We do not miss the fine titled folk, nor the background figures always so carefully drawn, often with touches of tender pathos, by this popular writer.

Adam Johnstone's Son. By F. Marion Crawford. New York: Macmillan & Co. Although it seems simply impossible that any one writer can put forth novels of complicated plot and varied scene and crowded characters with the frequency with which volumes come to us bearing the name of Marion Crawford, yet these novels do come. And, what is even more remarkable, they are not of inferior interest to their predecessors, if we except "Dr. Isaacs." We will not

catalogue Mr. Crawford's works: we think there are two dozen; but "Adam Johnstone's Son" seems to be as interesting as any. Its fascination seems chiefly to lie in a truthful and vivid representation of European travel skilfully displayed about an odd development in a divorce case.

Madelon. By Mary E. Wilkins. New York: Harper & Brothers.—Miss Wilkins seems determined to write something longer than the Harper etchings, which made her reputation. Possibly publishers' offers have something to do with it. We have not yet read anything of hers, however, that has the completeness, purity, and artlessness of those early sketches. Since the detective story, Miss Wilkins strives for sensational plot, which does not become her quiet, homelike, literary touch. We prefer the country idyls, even though stories like "Madelon," with Miss Wilkins's name as author, have a rapid and profitable sale.

My Literary Zoo. By Kate Sanborn. New York: D. Appleton & Co.—Mr. Quiller-Couch recently made great fun over an anthology of dogs published in London, and said he supposed some one would presently be compiling "The Eel in British Poetry." But what must be his consternation if he comes across Miss Sanborn's latest work, "My Literary Zoo." Here rats, flies, grasshoppers, frogs, and gnats are commemorated by apt literary quotations. Any one who has read "An Abandoned Farm" knows how racily Miss Sanborn writes, and her brightness of touch and aptness of quotation are here admirably used.

Tales of Fantasy and Fact. By Brander Matthews. New York: Harper & Brothers.—A most enjoyable book for summer vacation time. A play of happy, dreamy fancy runs through and through the leaves, like sunshine upon forest trees. Here is wit, imagery, story,—all fascinating, all irresistible, all beautifully placed physically in perfect type and tasteful cover. "The Dream-gown of the Japanese Ambassador" and "The Rival Ghosts" are most delightful; while the "Primer of Imaginary Geography" is the most entertaining guide to all those unknown familiar places that have no real existence that was ever written for the benefit of the ignorantly wise.

Summer in Arcady. By J. L. Allen. Macmillan & Co.—For vivid coloring of summer life in Kentucky and of summer heat in young Kentucky blood this story is pre-eminent. On other lines it is open to much criticism. We disagree altogether with the writer's fatalistic view of life, which saps all manliness and true morality of character, and gives a queer note of animal degradation to the whole story. A previous title, we believe, was "Butterflies": that indicates the irresponsibility to which we refer. A preface, though quite elaborate, does not help the matter.

History of the Hebrew People. By C. F. Kent, Ph.D. New York: Scribner's Sons.—A brief popular picture of the life of the Hebrew nation, from the point of view of modern inquiry and in form suitable for class lessons. It will be found admirable as a stepping-stone from the old view of the uniqueness of the Old Testament to the new sense of historical perspective in which the stories and events of the Jewish kingdom find their real value. It helps the lay reader to the evidence which brings out the progressive development running through Israel's history, and bringing it into closer relation with all history. Prof. Kent writes with great reserve and admirable clearness, and yet is a true lover of his theme, and brings an enthusiasm to inspire his knowledge which soon wins the interest of the reader.

St. Nicholas. The midsummer number opens with a stirring story of childish heroism, well told and sure to interest the elders of the family as well as the children. Two articles about Eugene Field will be eagerly read by the children, who already love his verses and the many anecdotes told about his love for the little ones. His "Rock-a-by Lady" is set to music in this number. The serials by William O. Stoddard, Noah Brooks, and Albert Stearns are continued; and there is a bewildering quantity of bright verses by well-known writers.

The Arena. "Mahayana Buddhism in Japan" is the title of a paper in the August *Arena*, by Mrs. Annie Elizabeth Cheney, who has for years been a close student of the "Flowery Land," and the customs, manners, and religions of her people. Mrs. Cheney gives a definition of Nirvana which will be new to many readers, and her analysis of Mahayana Buddhism is thoughtful and sympathetic.

The Outlook for July contains two illustrated articles in the nature of character sketches of the Republican and Democratic candidates for the Presidency. The article on Mr. McKinley is written by Mr. Murat Halstead, a personal friend of Mr. McKinley. The article on Mr. Bryan is written by Mr. Richard Linthicum, a successful Chicago journalist. Both articles are illustrated.

CHILDREN'S CORNER.

MISS FRET AND MISS LAUGH.

Cries little Miss Fret,
In a very great pet:
"I hate this warm weather, it's horrid to tan.
It scorches my nose,
And it blisters my toes,
And wherever I go I must carry a fan."

Chirps little Miss Laugh:
"Why, I couldn't tell half
The fun I am having this bright summer day.
I sing through the hours,
And cull pretty flowers,
And ride like a queen in the sweet-smelling hay."
—*Margaret E. Sangster, in the Minstrel.*

A REASONING CAT.

My children have lately set up a cage of white mice. One of them, when given a run, has a way of making for the chimney,—perhaps he prefers a little color. The other day he managed to make the ascent, and did not come down again; but two days later he was found outside the house by the stable cat, who brought him and laid him down at my daughter's feet, and then purred and rubbed himself against her legs. The mouse was not the least injured, only very frightened, and lay moist and panting for nearly a quarter of an hour, after which it began to run about, and was altogether itself again. The cat's conduct seems as remarkable as it was exemplary.— *London Spectator.*

SUMMARY PUNISHMENT.

In the matter of tolerating social nuisances Americans are accused of being a very long-suffering people; but, whatever their practice, they will always be ready to cry, "Served him right!" in every case like the following, the story of which comes from England. In a railway carriage sat a pale, middle-aged lady, a slender youth hardly out of his teens, and a burly-looking squire.

At one of the stations a young man got in, holding a lighted cigarette in his hand; and, as the smoke curled in the lady's face, she coughed.

"This is not a smoking carriage," said the youth.

"I'm not smoking," retorted the new comer. "I dare say my cigarette will keep till we get to the next station."

"Tobacco smoke makes my mother ill, and I must ask you to put out your cigarette."

"I'm not smoking, and I shall not do it."

"Then I'll make you!" said the lad. His face had grown pale; and, as he arose, the other put out a formidable fist which would probably have crippled his opponent.

But now a strange thing happened. The burly squire had hitherto remained quite passive, but he now produced something which glittered in the sunlight. There was a click, and the young man with the cigarette was handcuffed.

"You will pick up your cigarette, and throw it out of the window," said the squire, who proved to be a detective dressed for some important work.

The cigarette was clumsily picked up with both hands, and dropped out of the window. Just then the train rolled into a station; and the young man was given his liberty, which he hastened to use by slipping out of the carriage.—*Hamilton (Ill.) Press.*

SAGE COUNSEL TO AN ASS.

"A few days ago," says a friend of ours, "while walking along the road, I observed a sweep, whose physiognomy, though sorely besooted, seemed the certain index of a benevolent heart. He had for the companion of his labors a neat, dapper ass, who, having a full charged soot-bag on his back, was distanced by his master. I was pleased to see my judgment of the sweep's physiognomy borne out, as he stood for the ass to bring up the rear, by the following piece of advice which he poured into the ear of the ass as he patted his head instead of raining a torrent of blows from a cudgel on his back: 'I say, my little donkey, best leg forward, you know. Railroads are plentiful: horses will be plentiful, too.' "—*Selected.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

REV. G. S. ANDERSON,
REV. W. A. PRATT of Colorado Springs, Col.,

Having satisfied the Committee on Fellowship of their fitness for the Unitarian ministry, are hereby commended to our ministers and churches.

D. M. WILSON,
Chairman.
D. W. MOREHOUSE,
Secretary.

ANNOUNCEMENTS.

Unitarian Grove Meeting at Clovernook, Farm Pond, Sherborn, Mass., on the first four Sundays of August. Programme as follows:—

August 2.—11 A.M., sermon by Rev. Philip S. Thacher of Needham, Mass. 2 P.M., platform meeting: first address by Rev. John A. Savage, Medfield, Mass., subject, "The Theological Aspects of Unitarianism"; second address by Rev. T. Ernest Allen of West Dedham, Mass, subject, "The Religious Aspects of Unitarianism"; third address by Rev. Leverett R. Daniels of South Natick, Mass., subject, "The Practical Aspects of Unitarianism."

August 9.—11 A.M., sermon. 2 P.M., platform meeting: first address by Rev. Albert Walkley of Brighton, Mass., subject, "The New Bible"; second address by Rev. E. C. Smith of Framingham, Mass., subject, "The Historical Jesus"; third address by Rev. Robert W. Savage of Walpole, Mass., subject, "The Coming Church."

August 16, "Young People's and Sunday-school Day."—11 A.M., address or sermon by Rev. Edward A. Horton of Boston, president of the Unitarian Sunday School Society. 2 P.M., address by Rev. Leslie W. Sprague of Boston, secretary of the Young People's Religious Union, and others upon the following-named themes: "Our Young People's Work": (*a*) "For Themselves"; (*b*) "For the Community"; (*c*) "For the Church."

August 23, "Layman's Day."—11 A.M., sermon by George W. Stone of Boston, treasurer of the American Unitarian Association. 2 P.M., address by Archibald M. Howe, Esq., of Boston, subject, "The Worth of Religion to the Layman."

Grounds open at 10 A.M. and closed at 4 P.M.

Battle Creek, Mich.—Rev. T. J. Horner preached his last sermon before vacation at the Independent Congregational Church June 28, to a large and appreciative congregation, and spoke of the church work during the past year. The Ladies' Aid Society plans to carry on its work during the vacation.

Berkeley, Cal.—We are making somewhat of a departure from our customary service during the summer months and general vacation time. We hold in our usual place of worship a summer school, in which a lecture or address is followed by a general discussion. As a basis of study, we are following Chadwick's Unitarianism, old and new. Rev. Mr. Payne has given two lectures on the doctrine concerning God, and Mr. C. A. Keeler is to give the next on the doctrine concerning man.

The Ruskin Club, which is a revival of our Unity Club, has held several well-attended and interesting meetings. It meets on the first and fourth Wednesdays of each month, at the home of some member. Its present purpose is to strengthen the spirit of art in the home and life.

Boston, Mass.—Young People's Religious Union: The second regular meeting of the directors was held at 25 Beacon Street, Room 11, Monday, July 6, Rev. Thomas Van Ness, president, Miss Stearns and Messrs. Reccord, Macdonald, and the secretary being present. Rev. B. R. Bulkeley of Chicago was elected vice-president, and Rev. James C. Hodgins of Philadelphia director, in place of Miss Bartlett and Mr. Eliot, who resigned. In accordance with the circular letter which has been mailed to all the delegates present at the meeting for organization, arrangements were made with the secretary to act as field agent and organizer for the union, as well as to attend to office work; and by motion of Mr. Mac-

donald, seconded by Miss Stearns, a salary of $600 was voted as compensation for such labor, Messrs. Horton and Hartwell casting their favorable votes in writing. A circular requesting each local union to send in a list of topics for next year's consideration was ordered published. A statement drawn by the secretary and read to the directors will soon be published, outlining a general plan for organizing local societies in accordance with the constitution of the general body. It will be remembered that at the first meeting a motion was passed providing for an Advisory Committee of not more than ten members. The members of that committee were named at this meeting, as follows: Mrs. Thomas L. Eliot, Portland, Ore.; Hon. John H. Gabriel, Denver, Col.; Prof. Carruth, Lawrence, Kan.; Rev. U. G. B. Pierce, Pomona, Cal.; Prof. Townsend, Washington, D.C.; Rev. Mary A. Safford, Sioux City, Ia.; Rev. Frank L. Phalen, Concord, N.H.; Rev. John H. Applebee, Buffalo, N.Y.; and Rev. Caroline J. Bartlett, Kalamazoo, Mich. A card containing a pledge for $1 subscriptions was ordered published. This will be used at rally meetings and similar gatherings as a means of augmenting the income of the union.

The constitution of the union provides that any society of young people in sympathy with the purpose of the union may become a delegate member by written application to the secretary, accompanied by a contribution to the treasurer of the union. In accordance with this rule, two societies have joined the union; namely, the Hayward Guild of Medfield, Mass., and the guild of the Unitarian church of Tyngsboro, Mass. It is expected that few societies will find it convenient to take action before autumn, though a cordial welcome awaits those which are able to send in their applications and contributions during the summer. It is regretted that Mr. Ames will be unable to deliver the sermon at Weirs, July 31. His inability to respond will necessitate a change of programme; and the morning service will be shared by the treasurer and secretary of the union and one or two other ministers, leaving the evening meeting open for a song service and impromptu addresses by friends who may be present. The afternoon meeting will be in the hands of the younger laity,—young men and women.

A second rally will be held at Farm Pond, Sherborn, Mass., Sunday afternoon, August 16. Topic, "Our Young People's Work": (*a*) "For Themselves," Rev. L. R. Daniels; (*b*) "For the Community," Rev. B. F. McDaniel; (*c*) "For the Church," Rev. Leslie W. Sprague. Leslie W. Sprague, Secretary.

Chelsea, Mass.—Miss Margaret B. Barnard has resigned the superintendency of the Sunday-school. For four years she has labored in this sphere as one who loved her work. Teachers and pupils have sat under her guidance and instruction with equal pleasure and profit. Words of regret sprang quickly and naturally to the lips of each when the fact of her resignation was made known and discussed; and their love for her found partial expression in a tribute of flowers on Flower Sunday and in the gift of a beautiful revolving bookcase, while every heart echoed the salutation of

"Honor and reverence and the good repute
That follows faithful service as its fruit
Be unto her!"

Rev. A. P. Reccord will be the succeeding superintendent.

Cincinnati, Ohio.—It was a delight for the three English-speaking liberal ministers of Cincinnati, Rev. Messrs. George A. Thayer, George R. Gebauer, and U. S. Milburn, to join in the services of ordination of two recent graduates of Meadville on Sunday evening, June 28, before a congregation filling the large St. Paul's German Evangelical Protestant Church, and to hear the hearty choral singing of worshippers who have inherited both the ancient hymns for which they need no book and the custom of joining with one voice in their melody. Ernst and Carl August Voss are sons of one of the ministers of the Evangelical Protestant congregations, of which there are several in this city, whose doctrines are in many respects closely allied to the faith of Unitarians; and for the consecration of these young men to a ministry which is quite as likely to be within our Unitarian fold as in the church of their fathers some fourteen or fifteen ministers assembled. The laying on of hands was participated in by Rev. Messrs. Edward Voss (the father), Gilbert Schmidt, and George A. Thayer, after which twelve brief and hearty *Begruessungansprachen*—words of friendly welcome—were uttered by the ministers present from sister German churches. The two candidates for the ministry preached each a sermon of fifteen minutes in length, one in English, the other in German, and showed excellent promise of efficient pulpit service. For the first time in its history this Evangelical Protestant congregation listened to a service in which the English tongue had a conspicuous place, the prayers and an address on the Bible being offered severally by Messrs. Gebauer, Milburn, and Thayer.

Cohasset, Mass.—A call has been extended to Rev. W. R. Cole, formerly of Atlanta, Ga.

Concord, N.H.—On Sunday, July 12, services in this church were discontinued until September. On Sunday, June 28,

Rev. F. L. Phalen being absent from the city, morning service was conducted by two of the laymen. The regular service-book was in use, and Col. Solon A. Carter acted as reader. After the usual opening exercises Hon. James O. Lyford delivered an address upon "The Misconceptions of Unitarianism by Themselves and Others." He spoke, in effect, as follows: The popular misconception of Unitarianism in other churches presupposes that release from ancient creeds gives license for wrong-doing, that disbelief of dogmas absolves one from all religious thought and feeling, and that the secession from Orthodoxy does away with the necessity for church association and church-going. Some Unitarians think that the sole mission of Unitarianism is to combat erroneous beliefs. Unitarianism is nothing more or less than the teachings of Jesus Christ in all their simplicity and purity with that dross removed which for eighteen hundred years of mysticism and superstition has enshrouded it. In puncturing old creeds, in abolishing hard conceptions of the Deity, in casting out personal devils and the literal hell of Orthodoxy, nothing of the teachings of Christ has been destroyed. The lessons of right living are left: the beauties of the Golden Rule are as impressive as when first uttered in Judea. Teaching the dogmas of right because it is right, and not because it will save from terrible consequences after death, is as essential now as ever. Simple as the Gospels are, they must be taught over and over again as long as the world lasts. Although it is no longer necessary for the Unitarian Church to combat with other churches regarding creeds, yet there is the same necessity for its work as for that of other churches. Its mission is not simply to liberalize the creeds of other denominations, but to preach the Gospels as they were first expounded by the first great leader.

Dover, N.H.—The Dover branch of the Young People's Religious Union has had a card printed with its constitution and rules as adopted June 16. It provides for public meetings for literary and religious purposes and for social gathering.

Eastport, Me.—At a special meeting of the First Congregational Society, June 29, resolutions were adopted, expressing deep regret at the resignation of the pastor, Rev. H. D. Catlin, and an earnest appreciation of his worth and faithful service both as a man and as a minister. Mrs. Catlin has ably seconded him in his parish labors, and is considered an ideal pastor's wife. The best wishes of the parish go with them.

England.— BURNLEY. — The Primitive Methodist Connection have just held their conference in Burnley; and the committee of the Unitarian church last week forwarded to the secretary of the conference the following resolution: "That the members of this committee, representing the Unitarians of Burnley, desire to be permitted hereby to join in the general welcome accorded to the Primitive Methodists on the occasion of the holding of their annual conference in Burnley. Although differing from you on many points of doctrine, they are quick to recognize your loyalty to your view of the truth, your strenuous efforts to rescue the degraded, and your unswerving fidelity to the principles of civil and religious liberty. These have always been prominent characteristics of Primitive Methodism. We believe that the sacerdotal tendencies of the times and the attempt to accentuate sectarian differences by means of the new Education Bill will meet with uncompromising opposition from your ministers and laymen alike. While frankly avowing our difference of view, we are one with you in upholding the ethical teachings of Jesus, and in endeavoring to promote the spiritual religion of which he was the great exponent and Master." According to the newspaper report, the reading of the resolution was followed by applause. The following resolution has been sent to the secretary of our Burnley church, in reply: "That the members of this conference desire to express the pleasure with which they have received the resolution, welcoming them to Burnley, from the committee of the Trafalgar Street Unitarian Church. While firmly adhering to their own doctrinal standards, the conference regard charity as the greatest of all things. They gladly recognize the services which some of the leaders of Unitarianism —notably, Dr. Martineau—have rendered in many ways to religious truth, and the labors of Unitarians in general on behalf of civil and religious liberty. The conference prays for an increasing measure of divine light, 'till we all attain unto the unity of the faith, and of the knowledge of the Son of God.'"

Holyoke, Mass.—Rev. T. E. Chappell of Upton, Mass., has been called to the pastorate of the Unitarian church here.

Ithaca, N.Y.—The report of the spring meeting of the Unitarian Conference of the Middle States and Canada should have been forwarded for last month's issue. The dedication services were held May 19. The beautiful service was written for this occasion by Rev. W. C. Gannett. The music of the hymns was also specially written for this service, as well as two hymns by the pastor, Rev. J. M. Scott. All the meetings were well attended. The inspiration and brotherly feeling awakened will long remain with us all.

The Ethical Section of the Unity Club, the continuation under a new name of the Ethics Class, began its sessions under the present leader on the 24th of February, 1895, taking up the work which Prof. Oliver had so much enjoyed and had done so well. The class is made up of men and women, the young, the middle-aged, and the old, furnishing a wide experience of life, and thereby adding interest to the sessions. The present attendance is about twenty-five. From the number and quality of those present and from the interest shown in the discussions it is hoped that the sessions are of some service. William H. Riley, Leader.

Meadville, Penn.—The Theological School was favored in the latter part of May with two courses of lectures by Rev. H. H. Wonde of Toronto,—one on "Shakspere, the Man, and Several of the Dramas," and another on "Great Characters in Christian History: Savonarola, Calvin, Wyclif, and John Knox." Mr. Wonde's lectures are written from careful study and in an admirable style, and they are so given as to hold the interest of the hearer from first to last. The Shaksperian lectures are worthy to be named with the best that we have in this country.

New England Associate Alliance.—The Executive Board of the New England Associate Alliance desire to put on record their appreciation of the discretion, fidelity, and executive ability with which Mrs. George S. Hale has performed the duties of secretary of the Alliance. It is very largely owing to her extensive correspondence and personal intercourse that the various separate church alliances have joined the Associate Alliance. While we regret that other duties have compelled her resignation as secretary, we yet rejoice that we can have the benefit of her guidance as director, and that her place will be ably filled by Miss Mary L. Hall. *Signed*, Kate Gannett Wells, Ellen C. Goodwin, Marcia B. Jordan, Mary L. Hall, Eliza M. F. Bartlett, Mary C. Warder, Mary A. Downing, Phebe M. Waldo, Mary E. Cleveland, Sarah Theo. Brown, Laura Dewey Russell, Emily O. Kimball.

Newburg, N.Y.—The form of government in the Unitarian church is congregational. This means that each church regulates its own affairs, and is not controlled by any other churches, board of clergymen, or bishops. In our own church all authority rests in the membership as a body, except that absolute freedom of belief and conscience is guaranteed to individual members by the constitution. As it is not easy for the church as a whole to act on all the details of its work, its authority is delegated to a board of trustees and to committees (standing or special), whose members are elected by the church. To facilitate business still further, the trustees appoint an executive committee to act upon matters of minor importance between the meetings of the board. All this is done, not to curtail the rights of the individual members, but to insure prompt action and to avoid the confusion that would result from the unauthorized action of individuals. If, then, any member has any suggestion to make as to the management of the church in any respect, the proper course to pursue is to lay the matter before the chairman of the proper committee or of the board of trustees. If his suggestion should not meet with the approval of these bodies, he may then request the president to call a special meeting of the church, or may lay the matter before the annual meeting. While the pastor may be consulted in regard to any plans of individuals, and perhaps should be, in view of the fact that his position makes him conversant with all the details of the work, yet he has no authority except as it may be conferred upon him for special purposes. We have gone into this subject somewhat fully because so many of our members have recently come from other churches where the form of government is quite different, and because, also, it is only by conforming to the proper methods of transacting business that ill-feeling can be permanently avoided.

Northampton, Mass.—Rev. Dr. Cressey of Salem has been invited to the pastorate of the Second Congregational (Unitarian) Church.

Oakland, Cal.—Activities were largely suspended June 1. The Unity Club and Starr King Fraternity hold no meetings during the summer months. The pulpit has been supplied by Rev. William G. Eliot, Rev. G. Heber Rice, Rev. N. A. Haskell, and Rev. Eliza Tupper Wilkes. Congregations are, as usual in summer, much reduced. Rev. Mr. Wendte will prolong his vacation through July.

Ontario, Cal.—Sunday, June 21, was a day of deep rejoicing with our society; for then we dedicated Unity Chapel, our new home, situated in the best part of the thriving colony. The chapel promises to serve its purposes admirably. It is a substantially built wooden structure, somewhat after the colonial style. It is finished in the natural woods, the strong beams, rafters, and trusses giving the chapel an idea of solidity that comports well with its high mission. About two hundred can be comfortably seated, and the acoustic properties seem perfect. Not the least beautiful feature of our home is that nearly every one of the congregation has lent his personal assistance in the work. Both in our own ranks and outside people have been most kind. As is usually the case, the women

have done more than shows. Without their untiring aid little could have been accomplished. The dedication service was arranged by the minister, Rev. U. G. B. Pierce. Rev. D. V. Bowen also assisted in the exercises. The sermon for the occasion was preached to a large congregation by Rev. Eli Fay.

Roxbury, Mass.—All Souls' Church has extended a call to Rev. H. T. Secrist of Milwaukee.

Salt Lake City, Utah.—The last Sunday in June brought to a close the most successful church year since the organization of our society. Prior to the year 1894-95 services were held in the Salt Lake Theatre, with good attendance, but with little opportunity for thorough organization. Business depression and consequent loss of members and revenue compelled the society to change its place of meeting to a small and inconvenient hall on the second floor of a business block on Main Street, where services were held during the year, but with diminishing numbers, so that it became impossible to provide for current expenses. With the aid of the American Unitarian Association, however, and the counsel and encouragement of its Western superintendent, Mr. Forbush, it was decided to continue the society another year. Rev. Adelbert L. Hudson of Harvard Divinity School was called to the pastorate, and services were begun last September in the little second-story hall, with unpaid bills left over from the preceding year amounting to $257, and with some feeling of discouragement among the few faithful members, and doubt as to the outcome. The congregations, however, increased rapidly in numbers, so that by December they had quite outgrown the capacity of the old hall. A lease was secured of the first floor and basement of a centrally located building, 40 x 114; and on the first Sunday in January services were held in the new hall. Financial prosperity came more slowly; but confidence in our ultimate success had been restored, and the trustees, aided by timely gifts, were able to expend $765 in furnishing and fitting the new hall. This expenditure, together with the unpaid bills left over from 1894-95, and all current expenses of the present year, have now been paid in full, excepting a small balance of borrowed money, which is provided for by sums due the society from reliable sources.

The gain in numbers, enthusiasm, and organization, has been even more marked than the financial prosperity of the year. Since January 1 the congregations have averaged three hundred, and frequently exceed four hundred. Our Sunday-school numbers over one hundred, and has a well-conducted library, which has grown during the year from eighty-four volumes to nearly five hundred. It has met all of its expenses, and has bought and paid for one hundred copies of Mr. Horton's new Song and Service Book.

Unity Circle has done much to organize the social forces of the church, bringing together each month over two hundred members of the congregation, and thus cultivating more general acquaintance and closer church relations.

The Men's Unitarian Club has developed interest in the plans of the society among business men, and furnishes a practical and virile element too often lacking in church work. Along with this there has been matured a well-considered financial system, whereby all regular members of the congregation have been distributed into revenue committees which contribute monthly sums through their chairmen to the general revenues of the church. This tends to develop a sense of personal interest and responsibility in each member of the congregation, while at the same time materially aiding the finances of the church.

Much gratitude is felt among our people for the wise and timely aid of the American Unitarian Association which has made this progress possible. Without it there would be no liberal religious society in Utah to-day. As it is, the permanent success of our society is assured; and there is every reason to believe that after another year it will become entirely self-sustaining and a centre for Unitarian influence and growth in this region.

Thanks are also due for contributions to our improvement fund from the Arlington Street Church, the First Parish in Cambridge, the Alliance Branch of the Jamaica Plain society, and Prof. Peabody of Harvard; and for contributions to our Sunday-school library from Unitarian societies in Dorchester, Springfield, and Waltham, Mass., and Flushing, N.J., from the Arlington Street Church, the First Church in Boston, the Second Church in Boston, the North Society in Salem, Miss M. E. Hawley of Albany, N.Y., and unknown friends, who have sent books by mail without giving name or address. Especial thanks are due Mr. Horton for his active and efficient efforts in this behalf.

Mr. Hudson has gone to Northern Wisconsin for his summer vacation, and will return to resume work the first week in September.

San Francisco, Cal.—*First Church:* Evening services were discontinued, beginning with the first Sunday in June, to be resumed next October. Morning services will be held regularly all summer. The Sunday-school vacation begins June 14. Sessions will be resumed August 9. It has been the experience of Pilgrim Sunday-school that a vacation at the time of the vacation in the public schools is wise. A

vacation is a justice to the teachers, a rest for the pupils; and, so far as known, no pupils have ever been lost thereby. On the last Monday in May Mrs. W. G. Barrett entertained the Society for Christian Work at her beautiful home in Sausalito. It was one of the pleasantest social occasions that the members of this society have ever enjoyed. At the last meeting of the Channing Auxiliary Miss Emma Frances Dawson read from her own poems, and was warmly appreciated and applauded.

Rev. Roderick Stebbins of Milton, Mass. arrived Monday evening, June 29, and will be in San Francisco a month or more. The Bible Class for adults, under the leadership of Rev. Samuel Slocombe, has concluded a most interesting and regularly attended course of lessons on "The Life of Jesus in the New Testament."

Sheffield, Ill.—Almost the last event of the church year was the marriage of the pastor, Rev. Stanley M. Hunter, to Miss Rose H. Larson of Salt Lake City. Miss Larson was a member of the Unitarian church of that famous city. She was the originator and teacher of a very successful Sunday-school kindergarten class, and was very active in the many activities of the church. What is Salt Lake's loss will be Sheffield's gain. The ceremony which united the young minister and the Western maiden was performed at the Sheffield church on the afternoon of June 22, the bride-elect proceeding directly from the train to the marriage altar, where Rev. Chester Covil of Buda, the much loved and respected "father" of this neighborhood, officiated. The church was beautifully decorated with flowers. All the pews were filled with interested friends. The Sunday-school children sang a welcome to the bride-elect, and the ceremony proceeded happily to the end.

Two days afterward, at the home of Mr. and Mrs. H. S. Howard, a reception was tendered to the pastor and wife by the Ladies' Society. It was a very successful affair, as are all the efforts of the Ladies' Society. The bride and groom were presented by the friends of the church with many substantial as well as ornamental testimonials of esteem, among which were handsome dining-room and bedroom suites, two moquette rugs, four rockers, a parlor clock and a bedroom clock, a handsome wrought-iron lamp, and a brass flower-stand, a dinner-set, and a chamber-set, together with many pieces of bric-à-brac. The occasion was a very happy one, and will be always remembered by those present. Much credit is due, both for this and the smoothness of the wedding, to the Committee of Arrangements, consisting of Mrs. A. A. Gunkel, Mrs. James Curtis, Miss L. L. Dewey, and Miss Cyra Battey.

For the past thirty years, ever since the founding of the church, there has been no parsonage in connection with it, because during that time, with but one exception, the pastors have kept bachelor's hall. But now there is to be a parsonage, Mrs. Ednah C. Whipple being the promoter of this as of many other things conducive to the welfare of church life. She is generously backed by other friends of the Unitarian cause in Sheffield. The parsonage is to go up on a lot west of the church, and owned by the church, which seems to have been waiting all these years to be built upon. It is hoped that by the end of the summer vacation the parsonage will be ready for occupation.

The church year closes very auspiciously. The promise of future usefulness in this town and neighborhood is great. Mr. and Mrs. Hunter feel that they are surrounded by a band of capable and earnest men and women, who realize the greatness of the trust that is theirs. Services will reopen the first Sunday in September.

Spokane, Wash.—About one hundred Unitarians sat down at the annual dinner of the Unitarian church recently, and had a most delightful time. An ample collation was provided; and after dinner speeches were made by Rev. O. J. Fairfield, Judge Dunning, J. M. Comstock, and Dr. J. E. Gandy. A correspondent writes: "We are feeling quite hopeful as to the prospects of the society, and trust that our growth is to be permanent. Fifteen members have joined the church within the last quarter, and we have organized a Unitarian Club to meet monthly from September to May. Our society is very small compared with what it should be from the number of liberals in the city who are unchurched. We have liberals here of every shade of belief or prejudice, which makes it more difficult for us to come together on one platform. Of the one hundred who were present last evening, only fifteen had been brought up in the Unitarian faith, and half of that number (seven) were young people of our parish. In a great region here, larger than the State of Ohio, of which Spokane is the centre, we are the only liberal church. We trust this is not to be so always."

Sterling, Mass.—The installation and ordination of Rev. John Noyes Woodman as pastor of the church at Sterling took place June 24. The day was perfect. The whole town was interested, the town hall being used for the dinner, and the library closed for the occasion. The church was tastefully trimmed, and a large audience listened to the exercises. Rev. S. M. Crothers preached the sermon on "The Relation between Opinions and Character." The invocation was by Rev. G. W. Kent of Worcester; Scripture reading, by Rev. J. C.

Kent, Northboro; reading of hymn, Rev. G. H. Pratt, Sterling; ordaining prayer, by Rev. W. C. Brown, Gardner; charge to the minister, Rev. F. A. Gilmore, Haverhill; charge to the people, Rev. G. F. Pratt, Berlin; right hand of fellowship, Rev. W. L. Walsh, Brookfield; welcome to the town, Rev. F. E. Heath, Sterling. The ceremony was interesting and impressive throughout. Mr. Woodman is a young man of great promise. He has just completed his course at Cambridge, and enters upon his work with the best wishes of all.

Sturgis, Mich.—After serving four years as pastor of the Unitarian society, Rev. G. W. Buckley concluded his labors here with an able sermon June 21. He resigned his pastorate on account of being obliged by circumstances to take up his residence in Battle Creek. A local paper says: "While the congregation of the Unitarian society has not been very large, yet the influence of Mr. Buckley's sermons has extended through the community, producing more liberal religious views; and the society which he has built up is established on a permanent basis for continuing the work upon the lines of the Unitarian faith." The church adopted resolutions deploring the severing of ties that had proved pleasant and helpful, and expressing appreciation of Mr. Buckley's teachings and personal example.

Toledo, Ohio.—The Church of Our Father is hospitably sheltering the Swedenborgian society, who have previously been worshipping in a hall. It has already helped in the same way two other societies —the Collingwood Presbyterian and the Epworth Methodist—until they were strong and vigorous churches. The rooms in the annex of the Church of Our Father will also be occupied early in September as a kindergarten.

Vineland, N.J.—Rev. Watari Kitashima resigned the pastorate of the Unitarian church at this place Sunday, June 28, and expects to return to Japan in October. For lecture engagements address him at Vineland, N.J.

Wales.—CARDIGANSHIRE UNITARIAN MUSICAL FESTIVAL.—The above festival was held this year at Llandyssul, the Congregational Chapel, being the largest in the town, having been kindly lent for the purpose. Two meetings were held during the day, presided over by Rev. Messrs. R. C. Jones, Lampeter, and W. J. Davis, Llwynthydowen. Mr. Thomas Davies of Lampeter ably fulfilled the duties of conductor; and Miss Evans, Taliesin House, acted as accompanist, together with three lady violinists of the same place. Rev. John Davies, Alltyplaca, introduced the morning meeting, and Rev. D. Evans, Cribyn, the afternoon, there being also present Rev. Messrs. Lewis Williams, Rhydygwin; E. E. Jenkins, Capelgroes; T. Arthur Thomas, Pantdefaid; W. V. Edwards (I.); T. P. Phillips (I.), Llandyssul; W. James, B.A., J.P., Llandyssul (treasurer); and Mr. J. R. Thomas (secretary). There were large contingents present from all the Unitarian churches in Cardiganshire, so that the accommodation provided was quite insufficient. It is computed that some four hundred voices joined in rendering the programme. The singing was characterized by most of the Welsh features which are now so well known and appreciated. And it is noteworthy that the Welsh Unitarians, although a small community, are well in the current of the national life in this particular.

Walpole, N.H.—The Branch Alliance of the Unitarian society has been favored by a visit from that earnest worker for the Unitarian cause, Mrs. H. D. Catlin of Brooklyn. Rev. Frank Wright Pratt is attracting large congregations both by his spirited and thoughtful preaching and by his social and organizing gifts. On Sunday afternoon, in conjunction with Rev. George I. Bard, minister of the Orthodox Congregational church, Mr. Pratt tried successfully the experiment of an outdoor union, popular religious meeting. Interesting addresses on "The Inwardness of the Divine Life," by Mr. Bard and Mr. Pratt, held well the attention of a congregation of some one hundred and fifty people assembled in the pine grove on the Huntington farm, two miles north of Walpole village. These outdoor meetings will probably be continued at stated intervals during August and September. On Sunday evening our beautiful Hastings Memorial Parish House was filled by an attentive and sympathetic congregation assembled to receive from the children of the late Rev. William Philip Tilden a portrait of their father. Mr. Tilden was settled over our society forty-eight years ago, and passed a happy and fruitful ministry here of seven years. Here began a friendship with Dr. Bellows, which found expression in many genial letters. Mr. T. Nelson Hastings, chairman of the Parish Committee, presided, and introduced the speakers. The presentation address was by Mr. George T. Tilden, the well-known Boston architect, the acceptance for the society by Mr. John W. Hayward, president of the trustees. Mrs. Laura Tilden Greene then read an interesting epitome of her father's Walpole ministry, with extracts from his journal. This was followed by the singing of two hymns written for Mr. Tilden's ordination, by prayer by Mr. Pratt, and by spontaneous hearty tributes to Mr. Tilden's noble character and effective life-work.

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LIFE.

A SERMON BY REV. GEORGE WILLIS COOKE.

"Everything wherein there is life."—GEN. i. 30.
"The life was the light of men."—JOHN i. 4.

Here we have life in its genesis and resurrection,—life in everything, and life brought to its highest individual expression.

Grass, bird, and man live: there is no life in sand, rock, ocean, or star. That is, there is in sand, rock, ocean, and star no individual life, only the life of universal nature. Even in these the Eternal Being finds expression; and through them he speaks to man of law, order, and beauty. In a higher sense, there is life where there is organism, growth, and reproduction. The aim of life is to create the individual: the more of individuality, the more of life and the greater the power of being.

Life is multitudinous in its forms, for it crowds the theatre of being with its varied attempts at expression. It swarms everywhere, and pours itself out in an endless succession of creatures. In its lower forms a single individual reproduces itself by the million, so anxious is life to possess every corner of the world. In great and in little, in air, sea, and soil it appears, and asserts its presence in creatures that possess the earth to the extent of their powers.

Life is the great end for which the universe exists. In order to make it more perfect, nature pours forth its energies in unstinted measure. It would seem as if all things cried out for life, and were in search for that which will give life of a higher kind. The instinctive or the conscious search for higher life makes the process of evolution that is going on ever about us. The tree is trying more and more to fulfil the ends of its being as a tree, and in that effort seeks to transcend itself, and to rise into a form of life yet more perfect. When Jesus said, "I came to give you life, and that more abundantly," he made answer to the highest aspiration of all growing things.

Life is; but what is it? Life, even in its simplest forms, defies definition. We know it, we realize in ourselves what it is; but no words serve to express its full meaning. We have long ago found that no great thing is capable of a satisfactory definition. That which can be defined is the limited, the imperfect, the unsatisfactory, that with small gift of life-force. It is easy to tell all about a piece of rock, but not easy to tell all about man. A quite satisfactory explanation can be given of the weed in your garden. Not even the wisest man can give a complete account of the life of the babe in your arms, in its relations to all the phases of the world about it.

We know that life is. We use it: it is that through which we exist. But what it is we are not able to explain. Mr. Spencer tells us it is an adjustment of outer and inner relations. That seems only a playing with words, and brings us no nearer to life itself than before. There is something which causes the relations to exist before the adjustment can begin, and it would seem that this is the life for which we are

in search. All definitions have been equally futile, good for theory, but not equal to the fact. We live, we enjoy life, we behold life all around us; and that is about all which our speech can express.

The scientist can tell us something of life: the poet can tell us more. It is not by absolute statement we can learn its quality or understand its inherent force, but by suggestion or poetic metaphor or spiritual implication. The more we live, the more we know of the meaning of life. The more truly we are poets, and capable of reading nature from its riddle of fixed forms into the ideas which are behind them, the grander becomes the vision of life and the diviner its meaning.

Life is a growth, a progress and ascension, a gradual aim of perfection. It advances from lower to higher, and unfolds itself before us as a vast panorama, that we may read its secret and imbibe its spirit. It mounts through all the forms of being: it climbs the stair of existence from sensation to intelligence. In its beginning its end is prophesied, and in the genesis there is assurance of the resurrection.

Life is opportunity, capacity, the possibility of accomplishment; and it is also freedom. Life is a promise. It puts in our hand a gift. It gives us being. It also gives us something for being to work out into accomplishment. Life is a gift; and it is the opportunity for turning the gift into performance, and the making it more perfect through use and beauty.

Life is circumscribed by law. But law is a help, a tool with which to work; and it fences in the way along which we ought to travel. Law is not a bond of prescription or even a limit, but the method of the activity of life. Life is true to itself, obedient to its own highest ends; and this fidelity we know as law. With law there also exists freedom, which is law on its reverse side, or life seeking opportunity for expression. The more truly life accepts the methods of law, the greater the freedom it attains. The more life, the more freedom; and the more freedom, the more life. Man is not a creature in chains, except as he enchains himself through his passions. He is, when law and freedom guide him, a traveller who follows the great highway of God. He is then what Shelley called Byron, "a Pilgrim of Eternity"; and he seeks the City of Light, that he may abide in it forever.

In its higher forms, life is a moral issue, an ethical endeavor. Among the creatures of wood, water, and air, life is a conflict. The strong make war on the weak. Life advances in its lower realms because only the best can live in the great combat that ever goes on. In its higher forms the victory ceases to the physically strong, and it is given to those who know the morally right and do it. The more moral we are, the more life we have. For man the moral quality is the true test of life. For him life has little meaning or worth without the moral aim.

As we go higher in our study, we find that life is spiritual energy, and therefore its own explanation and exposition. Life is not a new combination or expression of matter,—matter endowed with transcendent faculty; but life is spiritual energy, that which makes matter its servant and the medium of its expression. So much carbon, oxygen, and other elements combined in organization do not make life; but spiritual energy uses these as its instruments, as its materials with which to work, as its bricks and mortar with which to build house or church or museum.

When we take a large view of life,—and the larger, the truer,—it is not well to say that life uses the elements as its instruments, but to say that life is a poet creating his Iliad or Divine Comedy: it is a painter giving forth his Last Supper or Transfiguration. When we think of the poet or painter as one who creates in verse or on canvas a perfect artistic form, and inspired with the richest sense of life and beauty, we have a noble conception of the Master Artist when he creates the ever-unfolding universe. It grows out of the conscious purpose of intellect and love, and shapes itself toward order, beauty, and thought, under the touch of his creative hand.

Life is not an organ, but that which makes the organ and uses it. It is not a body, but that which takes the body for its means of expression: it is being, or soul. In its highest reaches, it is personality. It becomes distinct, separate being, that cannot be merged back into its constituents. Then it is soul. Then it is man. Then it feels,

hopes, believes, loves, and prays. Then it thinks and reads the thoughts of God after him, as he writes them in the book of his creation. Then life recognizes its own being, is conscious of itself, becomes a personality. It ceases to be an *it*, and becomes an *I*. We say no more, *it is;* but *I am*. That *I am* becomes an eternal promise: it prophesies immortality.

Sometimes men have been impressed with the idea that fate is the ruling element in life. They have felt the limitations of their own natures and the powerful sway of law or circumstance. They have felt as if nature shut them in on every hand, and that they were powerless to break the bonds of spiritual destiny. It is true that the life of man is limited; but his limitations are not those of fate or pitiless circumstance. They are those of opportunity, freedom, and destiny. He is circumscribed because he is under law, and law is but another name for promise. Circumstance exists because spiritual aim is behind it. Law holds in its hand the gift of freedom.

When man reaches the region of spiritual attainment, he is taught that circumstance, fate, and law are only names, that they are not the monsters he once thought. They are opportunities, and not limitations. They are not walls to shut him in, but hands with which he may explore the universe. When he submits to them, accepts their dictation, becomes their servant, a marvellous transformation is wrought, and they become his guides toward the promised city he seeks. Then they become his servants, his counsellors, and his friends. He no longer stands in terror of them, but he welcomes them as necessary to his spiritual growth. Were it not for them, he would ever be in bondage to incapacity, opportunity would not give welcome to him, and no promise would rise before his habitation as a light in darkness.

Life rises to higher capacity through self-surrender. While the soul is lawless, it is purposeless, and it gains nothing of accomplishment. While the individual disregards nature, moral obligation, and social order, his life is aimless and fruitless. No one can do as he wishes; no one can create his own world, and make the laws of it; no one can become a law unto himself. At the very beginning of life, and more and more, we learn that nature demands acceptance of her methods as the only condition of healthful and happy living. No less imperative is the moral order, which commands obedience as the very condition of having life or anything of moral attainment. The moment, however, that we surrender our ambition to become a law to ourselves, and give up all wish to be lawless and aimless, and submit ourselves in willing obedience to the eternal order, and what it commands, we find that fate has disappeared, and we have become the participants in a life where all things have open hands to help and to bless us.

True freedom for man comes through absolute acceptance of law and a joyous obedience to its commands. When we have thus accepted law, and surrendered ourselves to it as if it were the only good, it turns into freedom for us, and lifts us into the region of spiritual reality. Behind the material fact of the universe, in which circumstance, law, and fate have their cause for being, there is the supreme reality of the spiritual creation. Having come to know the law of the spirit, and having participated in its ministration to the soul, we are no longer the victims of fate. Then we know that the phantoms which life creates are of transient meaning, and that they can work us harm only while we fear them. Life itself can use every circumstance for its own ends, when we turn our thoughts to the highest good. Law has no harm for us, when we know that its meaning is love.

Not only is fate a creation of our own minds, but opportunity stands before us at every hour. Life is not tame and spiritless, but it has profit for every seeker. In its variety of manifestation is good for each and all. Man shows what diversity of race and talent! From the Hottentot to the Englishman is an immense stretch in capacity of heart and mind. Then there is the reach from the brutish savage to Jesus. Among individuals is a wonderful diversity of faculty. No two are alike. Each is himself, has what we call individuality, his own traits and qualities, and the using of them in a way of his own.

Whatever the gift which life brings to each individual, it offers to all an infinite diversity of opportunity. To even the feeble intellect there is a marvellous range

of knowledge. Use brings to every faculty a wide stretch of power. We often covet the gifts of others, and feel that others are dowered beyond ourselves. It was the wish of George Eliot that the musician's faculty had been hers, and yet only the very greatest musicians have had such a power to charm mankind as that which she possessed. She looked from what she had to what she had not, for thus it is the soul seeks to perfect its qualities and to widen the range of its manifestations.

Not less is the range of what can be done with life. It presents the object of self-culture, the development of ourselves into rational and loving beings. To help others is an equal object; and it gives width to thought, nobility to the soul, and happiness to the heart. To study the creation of God, and to know its law and order, is an object of the highest satisfaction. Nor can we turn in any direction where there is not an abundant good to be found from the use of our talents. The whole creation is a museum of books and pictures and curious objects for our study.

In the midst of what is truthful and good appears the beautiful, that our delight may be in proportion to our knowledge and our moral activity. The poet, the painter, the musician, the sculptor, give to life a richness it could not have save by their aid; and it is not mere pleasure they bring, but a wider apprehension of the meaning of life itself. They teach us that life, wherever it is, seeks to become creative, and to produce from the crude that which is more perfect. The poet, the artist and musician, help us, above all other men, to realize that the fulness of life is not in the practical, or in mere fact, but in the ideal. We live when we forget the present in the hope of the future. We live when we see through the imperfect real to the ideally perfect which it prophesies. In the ideal alone do we find the life which is the light of men.

Life is, as it were, a great river that rises in the hills, ripples on by quiet farm-houses and down wooded slopes, gathers strength as it passes, turns a mill, passes through growing towns and cities, descends to the plains to carry mighty ships, welcomes great rivers to swell its current, and pours at last into the sea of eternity. Down that river we travel from childhood to age, to know its quiet places of joy, and to know its strength to carry onward the commerce of the world.

Life is, as it were, a musician playing in the morning hours, pouring forth the fancies and hopes of an abundant being. As the musician plays on, there are great triumphant marches of melody to be heard, exulting and powerful at the joy of life; and then there are low and piteous wailings of anguish and grief, as the minor chords are struck. Love sends forth its soft pleading of affection, and hate dashes out its shrieking discord. As we listen, it would seem as if the child in the cradle laughed and cried through the keys, the maiden answered her confiding yes, the strong man toiled and battled, and the old man waited the sun setting in the west. Life plays on; and what music it makes! It is not all harmony; but it awakens an infinite tenderness as we listen, and a hope that cannot be quenched.

Through all its manifestations there is but the one life. It is but one river that pours its flood into the great sea, but one musician who plays forth the music of existence. With all its variety of manifestation the one life appears,—a life that knows no beginning or end, and that is equal to the wants of us all. As we become embosomed in that life, and forget our own, forget our petty wish and our selfish ambition and our stubborn pride, there come to us peace and the calm, sustaining presence of the infinite. Then it is not our life which upholds us, but the life of the Eternal Being.

We would like to know more of life than this; for we desire to know its end, and what is meant for the soul in that word "forever." It suffices to our need, however, that life goes on, and that we may advance with it. It is not for the school-boy to know the wise man's open secret. That opportunity never forgets us, that growth is for every seeking soul, gives courage to go on and to complete our task.

> "Oh that a man might know
> The end of this day's business ere it come!
> But it sufficeth that the day will end,
> And then the end is known."

Life is ours. It is all here within and around us. It has not come from chance: it goes not out into nothingness. If its meaning is not seen by us, it has a meaning

so great as to be beyond our capacity to know. Life is not worthless because we cannot explain it, but its worth is so large that our definitions are not equal to it.

In its individual quality life has its basis in Eternal Being. Its existence does not depend on its present manifestation, and it is not likely that it will be made other than it is by the phenomena of death. How can death change the soul, when it is

"Not so much even as the lifting of a latch,
Only a step into the open air
Out of a tent already luminous,
With light that shines through its transparent walls" ?

The soul is what it is only because of qualities which nothing of outward experience can destroy, and which death will not obliterate. Life is the soul's opportunity to prove itself, to lift itself above the entanglements of sense, and to bring itself into harmony with God. Thus regarding it, we can have no fear in view of the swift-coming end of our labors, in this country of toil and pain. We will not shun any task it gives, and we will not ask that it be prolonged beyond the allotted time.

"Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not, 'Good-night,' but in some brighter clime
Bid me 'Good-morning.'"

A SINGER OF SIXTY YEARS AGO.

"Hers was the hand that played for many a year
Love's silver phrase for England,—smooth and well." —*Elizabeth Barrett*, 1839.

"Hard are life's early steps, and, but that youth is buoyant, confident, and strong in hope, men would behold its threshold, and despair."—*L. E. Landon.*

Realism and pessimism are so intertwined with much of modern fiction that we feel sometimes tempted to envy both the writers and the readers of half a century ago, when, as we fancy, the intellectual atmosphere (if less prodigal of wide-reaching views into the distance) must have been more tranquil and serene, more full of poetry and idealism, of "sweetness and light," than it is now. Glancing backward thus into what we fondly dream to have been a period of comparative optimism and ideality, we find ourselves still forced to face another form of pessimism,—not that of the hard schools of to-day,—yet what might be called the poetic pessimism of imaginative writers, who (then, as now, filled with sadness when facing the problems of existence) were wont, instead of minutely photographing life's dark realities, to pour forth their sadness in musical poems or in romances of poetic prose.

Among the band of authors whose day extended into the beginning of the Victorian period, and whose fame, while living, reached far and wide over the English-speaking world, stood the gifted Englishwoman, whose melancholy words just quoted are but too faithful an epitome of her own struggling youth.*

Letitia Elizabeth Landon (better known in literature under her pen name of initials, "L. E. L.") was born in London, August 14, 1802. Her father, for many years partner in an army agency, came of good though somewhat impoverished family; and it is not unlikely that his eldest child's strong imaginativeness may have been inherited from her mother's Welsh blood. The second daughter died early; and one brother, not very much younger than herself, was the pet and playmate of L. E. L.'s dreamy, precocious, and book-loving childhood. It is recorded that one of their favorite games consisted in playing at "being Spartans," the word "Sybarite" being their worst term of reproach. Their mutual affection was so strong that their parents hit upon the device of punishing them by proxy, the innocent one being (according to the fashion of those days of strict discipline) locked up in a dark closet; while the remorse felt by the real culprit fast insured amendment by the fear of bringing shame upon the other. Like Felicia Hemans (her elder by nearly nine years), L. E. L. passed her childhood between successful studies, imaginative, miscellaneous reading, and juvenile attempts at verse. It is said that, in spite of the sadness of her subsequent writings, she was a high-spirited, healthy, happy

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*"Life and Literary Remains of L. E. L." By Laman Blanchard. 1841.

child. "Life's early steps" began to grow hard for her as she was approaching womanhood, and financial troubles darkened the household. It was about this time that she first appeared in print, in the then influential *Literary Gazette*, to whose editor, Mr. Jerdan, she was indebted for much kindly and discriminating praise and encouragement that smoothed the way for her future. When but nineteen, or even less, she published a romantic tale in verse, dedicated to Mrs. Siddons, and soon began a series of "Poetical Sketches" in the *Literary Gazette*, over her signature of "L. E. L."

It was not long before these initials became famous. Lord Lytton, as far back as 1831, tells how, when her poems first appeared in the *Gazette*, the collegians would hasten, every Saturday afternoon, to seize on the new number, and turn to the corner sure to contain the contribution of "L. E. L." It is amusing, in our day, to picture the enthusiasm awakened in a set of young students by any poetry whatever, much more so when we read: "We soon learned that it was a female; and our admiration was doubled, and our conjectures tripled. Was she young? Was she pretty? . . . But the other day, looking over some of our boyish effusions, we found a paper superscribed to L. E. L., and beginning with 'Fair spirit!'"

The "female" thus honored from the start was already beginning to indulge in what we have styled the poetic pessimism of the period, her flowing, musical, and highly wrought verses being filled with a tone of tragic pathos, which, as her biographer informs us, was utterly at variance with her normal mood. Affectation there was none: it was merely that strangely dual nature so frequently found among artist-souls, who can pass suddenly from tears to laughter, and back again, yet be perfectly sincere in each. Largely dependent upon her writings for her own support and that of her parents, in 1824 she sent forth a second metrical romance, followed, two years after, by another, besides short poems in profusion. Meanwhile she was living, as ever, in what she alters Byron's famous line into describing as "London, *my* country, city of the soul!" Unable to secure sufficient privacy in the house of her grandmother, Mrs. Bishop (who could not be made to understand how "Letty" could have her thoughts put to flight by being spoken to for "just one minute" all day long), L. E. L. for years made her home as a boarder with some ladies who kept a school for girls. It is but fair to add that her grandmother* continued to be an object of unceasing care and devotion, while of the large sums received for her popular writings the young poetess spent but a small proportion upon herself. Not only her parents and grandmother, but her brother (sent to Oxford by an uncle, and afterward becoming a clergyman) profited by L. E. L.'s success to a degree which many of her friends deemed only too generous, while her health was severely taxed by unceasing literary toil. It is recorded that of the three hundred pounds received in 1831 for her first prose work, "Romance and Reality," she declared that she kept for her own use only the price of a pair of gloves. It is evident that her nearest relatives, finding her able to earn money by her talents, were quite ready to permit her to overtask herself for their benefit. Small wonder if the work thus produced under strain and stress was often sad!

Visiting at an uncle's house in Yorkshire, she describes, in one of her amusing letters, how she had been lionized as the "London authoress," so that, seated beside the only young gentleman at a dinner, "I acted upon him like an air-pump, suspending his very breath and motion; and my asking him for some mince-pie . . . acted like an electric shock, so that his start caused the plate of a neighboring lady to be deposited upon her lap. One young lady heard at Scarborough last summer that I had had two hundred offers, and a gentleman at Leeds brought an account of three hundred and fifty straight from London. It is really very unfortunate that my conquests should so much resemble the passage to the North Pole and Wordsworth's cuckoo, talked of, but never seen."

Yet (even without taking into the account her hard toil for the sake of others), in spite of social and literary success, or even it may be because of it, the reverse side to this pict-

* To whom she is said to have owed nearly all the proper care of her childhood, for which her own mother, from some infirmity of health or disposition, was disqualified.

ure of her career is a dark one. It might seem as though the intensely playful tone of many of her letters had been assumed, in order to head off the sadness sure to overpower her as soon as she spoke of realities. She writes: "I have known little else than privation, disappointment, unkindness, and harassment. From the time I was fifteen my life has been one continual struggle in some shape or another against absolute poverty; and I must say not a tithe of my profits have I ever expended on myself. . . . No one knows but myself what I have had to contend with."

The deep wretchedness pervading the letter from which these words are taken was chiefly caused by certain utterly unfounded but stinging calumnies which attacked her about this time (1826), when, as Mr. Blanchard says, the very fact of her rapid success served to make her enemies; while a certain careless innocence of speech and manner gave gossips a faint pretext for hatching or believing reports which her own friends knew to be without foundation. Like nearly all poets, she found it most difficult to be prudent. Carried away by her high spirits for the moment, she would often say things never meant but as a jest, and which made sober-minded people stare. Her kindly biographer declares that she was mistaken in allowing these falsehoods to pass unchallenged, and to rely upon time for their dying out. Fade away, to a certain extent, they did, but only to be revived, years after, when her engagement to a man afterward eminent in literature seemed at last to promise her a calmer and happier future. It was with this secret thorn to bear that L. E. L. lived on in London, writing poems, forming friendships with literary persons, and among them with Mrs. S. C. Hall. The latter, in the *Atlantic Monthly* for March, 1865, describes her first meeting with the young authoress, who in her twenty-fifth year did not look more than seventeen. It is a pleasing sketch of an attractive personality, such as one discriminating and high-minded woman would give of another. Rather *petite*, graceful, dark-haired, with clear complexion and dainty hands and feet, L. E. L. possessed a beauty of coloring and expression that made her charming. We recall a tiny engraved likeness which, without being critically handsome, showed a face full of comeliness, intelligence, and refinement suited to the precocious girl poetess, who in a few years was to eclipse the fame of her early efforts by her vivid and eloquent prose.

Her father, sincerely mourned, had died about 1824. Her mother appears to have lived in the country; and L. E. L., as already stated, made her home in London, declaring that she should prefer "a metropolitan five hundred a year to a rural five thousand." She required, and expanded in, the intellectual stimulus of its stirring life. It is pleasant to be able to record that, in spite of the pain caused by the slanders already mentioned, she never ceased to be welcomed and honored in society. Her conversation is described as being full of sparkling wit, information, and many-sided talent. Mrs. Hall says that, when L. E. L., at her house, was made acquainted with James Hogg, the "Ettrick Shepherd," the Scotch poet, taking the young lady's hand, and looking earnestly at her, exclaimed, "Oh, dear! I ha' written and thought many a bitter thing about ye, but I'll do sae na mair: I didna think ye'd been sae bonnie!" Heartily enjoying congenial society, she declared that neither music nor dancing could ever compare with "the super-felicity of talking." She was a constant and most charming letter-writer. She abounds in deep and brilliant criticisms of the celebrities whom she met with at literary reunions. Writing as she did incessantly for the press, it is wonderful that she could find strength or leisure for what must have been an extensive course of miscellaneous reading and voluminous correspondence. It is only to be explained by the "marvellous rapidity" with which she was able to read and write, and the extreme tenacity of her memory for what she read. To a critic of our own day, her style, even for that more gushing period, may be accused of being sometimes overloaded and diffuse. Power she did undoubtedly possess; and, had she lived longer, she would probably have taken pains to weed and prune her too luxuriant growths.

It was in 1831 that her first prose work, "Romance and Reality," was published. Her friends had long entreated her to try a novel, as being most likely to mature her genius. Mr. Blanchard frankly admits that

many of them felt rather doubtful as to her ability to construct a story,* though there was but one opinion regarding her being able to describe with a poet's skill what she had seen with an artist's eye. There are some kinds of imagination which, admirably suited to depicting certain poetic characters and situations, seem to droop and dwindle as soon as they are obliged to tread the common earth and draw every-day things or people in the sober colors of actual life. This work is the somewhat improbable but interesting story of a young English lady who, under the pressure of morbid feelings, quits the friends with whom she is travelling, and becomes a nun in a Neapolitan convent, from which, after a year or two, she with difficulty escapes, and with a girl friend, makes her way back to England, only to die. Favorably received though it was, L. E. L. did not cease to write verse, declaring that "writing poetry is like writing one's native language, and writing prose writing in a strange tongue." This first novel, however, was soon eclipsed by "Francesca Carrara," an Anglo-Italian romance of the seventeenth century, which some consider her finest work. A reviewer declares that "there is a fiery abundance of informing spirit in it that might have served to crowd with meaning fifty ordinary novels." Others prefer "Ethel Churchill," with its vivid and witty descriptions of London society in the days of Pope, to the highly wrought pictures of the court of Louis XIV. abounding in the former. In 1834 L. E. L. enjoyed a trip to Paris, with some friends, sending home delightful letters, saying that she does not know in what French vivacity consists, as all the people she has met are "peculiarly quiet." And thus, through much successful literary toil, she worked on to the year 1836, the time when she became engaged, as already mentioned, to a gentleman whose name her biographer (writing, it must be remembered, not very long after the event) does not see fit to give, but whom he speaks of as in every way a desirable choice.

Envy and malignity again revived the baseless slanders which had attacked her some years before. Her firm friends, rallying, as ever, to her defence, fully exposed the falseness of such charges, while the innocent victim of this injury was thrown into an illness by distress. Her intended husband, who had never, then or later, believed a word against her, urged the marriage. It is to her over-scrupulous sensitiveness and conscientiousness that is due the greatest mistake of her life,—her insisting upon breaking off the engagement, which, had it been followed by her marriage, might have lifted her out of a weary maze of trials, great and small, and (like Elizabeth Barrett's marriage to Browning) have preserved her among us until her genius was fully ripened. Most pathetic are her letters of this period, which it is impossible to read without feeling their internal evidence as to her innocence, delicacy, and sensitive pride. Recovering from her illness, but still suffering at heart, she soon became acquainted (unfortunately) with the man whom she was destined to marry.

George Maclean, the son of a Scotch clergyman, had, when very young, become secretary to the governor of Sierra Leone, and not long after was himself made governor of the colony. He had been distinguished under trying and responsible circumstances as a man of nerve and courage, well suited to an arduous post. L. E. L. from childhood had had an absolute passion for the subject of Africa. Travels, explorations, adventures in the then unutterably dark continent, were her hobby. Meeting often at the house of a mutual friend, she and Mr. Maclean continued to enjoy each other's society, until at last he proposed to her, and—to the extreme surprise of her own circle—she accepted him. Before long she learned that she would have to accompany him back to Cape Coast Castle, but saw no reason to change her mind. How far her heart, so cruelly wounded, had been "caught in the rebound," who can tell? Opinions vary regarding her real feelings, as they do concerning Mr. Maclean's toward her, some asserting him to have courted her merely from pride in her fame, while others declare him to have been sincerely attached to her. His own family "always expressed the highest possible sense of Miss Landon's worth, and took a just pride in her literary reputation." During Mr. Maclean's absence in Scotland, in the summer of 1837, it seemed

*She also wrote occasional criticisms and reviews.

as if the engagment might be broken off. Her health was very delicate, and the prospect of living in such a climate as that of Cape Coast Castle was most formidable. There seemed, also, but little in common between this betrothed pair except their strong interest in African subjects,—a slim foundation, surely, to build a lifelong partnership upon!

It must be stated that Mr. Maclean was fully aware of all that had been said against his intended bride. No concealment or deception had been practised regarding her; and his own feelings toward the matter were those of contempt, and a desire to vindicate her. The relations existing between this pair of mature lovers (L. E. L. was in her thirty-fifth year, and he was of a suitable age) were characterized by a mutual and honorable frankness. Difficulties, indeed, might be said to attend upon her going to the Cape; but her resolution never wavered. How far her feelings may have fluctuated, what extremes of doubt, fear, and unspoken apprehension her sensitive heart may have endured during that year of the engagement, who shall guess? She herself, had she ventured to put her feelings into words, might have said that an iron determination to follow a fixed course may too easily coexist with hourly struggles where the wish rebels against the will. Mr. Maclean, for some reason, desired a private wedding; and they were married very quietly, by her brother, at a London church, June 7, 1838, few even of their own friends being informed of the event until a fortnight after. Lord Lytton, then Sir Edward Lytton Bulwer, gave away the bride.

Mr. S. C. Hall (who is persuaded that she was married mainly from pride in her celebrity, and whose opinion of her husband is therefore unfavorable) says that at a farewell gathering given to her before she sailed Mr. Maclean could find nothing better to say in reply to the toasts and compliments heaped upon his bride than a sulky statement that, "if Mrs. Maclean had as many friends in England as they said, he wondered why they allowed her to leave them." This curt abruptness, after all, may have been but the painful shyness of a man of action, who, brought into the midst of some social function, is at a loss for words, and endures agonies of *mauvaise honte*, feeling that to charge a battery would be far easier work than dining out. That the departing bride should have been downcast and depressed is not to be wondered at, even had the marriage been as romantic a one as any in her own poetry. To the kind lady with whom she had spent the past few months she addressed a touching poem of farewell. Sailing from Portsmouth July 5, after a suffering six weeks' voyage she landed at Cape Coast August 16, her beautiful and well-known stanzas called "Night at Sea" having been written on board the vessel the evening before. It is difficult to read them without tears of sympathy for the writer, who ends every verse with the refrain,—

> "My friends, my absent friends,
> Do you think of me as I think of you?"

Elizabeth Barrett, then a delicate invalid, beginning to be known to fame, but her name as yet unlinked with Browning's, has helped to keep this pathetic poem in remembrance by her own lines called "L. E. L.'s Last Question," which served as an epitaph for her who was so soon to die,

> "With all her visions unfulfilled, save one,
> Her childhood's,—of the palm-trees in the sun;
> And, lo, their shadow on her sepulchre!"

Two months only did the bride spend in that sea-washed castle, on three sides lashed by the waves, while the fourth looked out on a wild and wooded land-view. Solitary and sad beyond description must her life there have been. Gay and amusing though they are, her letters give us a mournful picture "between the lines." It is too evident that she is battling bravely against sorrow, homesickness, anxiety, and the friction of a thousand petty worries. Housekeeping trials great and small beset her in that spacious but ill-appointed castle, where, as she says, there was "the utter want of the commonest necessaries,—no such thing as sauce-pan, jug, or pail,"—while, in addition, Mr. Maclean was prostrated by a brief but severe attack of painful illness. Still, she bore up manfully, declaring that "the place is far better than we ever imagined," and, in a letter to Mrs. S. C. Hall, says that she

is "very well and very happy." Moments of enjoyment among the rich tropical scenery she had longed for she could hardly fail to experience. Her writing was being vigorously carried on. How far she might in time have grown to feel at home we shall never know. Early on October 15 her maid, going to her room, found her lying senseless on the floor, an empty bottle in her hand. All efforts to revive her were fruitless; and the inquest resulted in deciding that her death was caused by an overdose of Prussic acid, taken for spasms, which often troubled her, and from which she had suffered the evening before.

Much has been said as to the possibility of her having committed suicide, under the pressure of melancholy and loneliness. Much, likewise, has been suggested as to the probability of her having been poisoned by an African woman, who considered that she had a right to regard Mr. Maclean's wife with jealousy. Nothing certain was ever proved.*

After the death of Mrs. Hemans, L. E. L. had received from an American admirer of the poetess a rose-tree which she was asked to plant upon her grave. That grave, in the vault of St. Anne's, Dublin, was one on which no flower could bloom. Almost as dreary and desolate was the tomb made for L. E. L. (who, like Felicia Hemans, might have said that all her works had been written "in the pauses between storms and billows") in the court-yard of Cape Coast Castle within sound of the sea. Above it a marble tablet records in Latin how she had died, in the prime of her powers, aged thirty-six.

We lack space to touch upon the many tributes to her memory from a host of the best writers of her day. The general opinion seems to be that her poetry was far exceeded by her prose. Teeming, as it does, with the romance, the redundant sentiment, and the highly colored imagery that characterized the poets and imaginative novelists of her time, her verse is now to be valued less for its appeal to our more critical *fin-de-siècle* minds than for its claim upon our human sympathies. We must read it, and her prose likewise, in the light shed upon both by her biographers, and that wide, warm circle of tried friends who united in testimony to her womanly worth. We seem often in danger of becoming too dry, too realistic, too ready to sneer at the essence of poetry as a folly of the past. It will not harm or weaken us, now and then, to breathe the atmosphere of a poetic soul, full of noble impulse, charity, and self-devotion, even while seeming to bewail only too sadly the ills of life with that exaggeration which all poets are guilty of. She sighed for love and sympathy rather than fame; and that is what we all, whether or not we may unite in our estimates of her labors, can well afford to give to the high-souled, brave-hearted, and richly gifted woman who for so many years, long ago, won and kept a place among the best English authors of her day under the name of "L. E. L."

URSULA TANNENFORST.

Philadelphia.

* *Harper's Magazine*, about June, 1854, published a short story called "The Governor's Lady," evidently founded upon this tragic version of L. E. L.'s death. It is but fair toward Mr. Maclean to state that he, who has been accused of lack of due affection toward her, showed intense grief, and respect for her memory, wishing to continue to her mother the allowance promised by her daughter, though this offer was declined.

TRANSPLANTED.

It may be only a legend
  The Eastern sages tell,
But the thought is so sweet and assuring
  That I cherish it strangely well.

I am glad if the soul is a seedling,
  That growing, ay, well as it may,
Must be now and again transplanted
  Ere it blooms in Eternity's day.

I am glad for the chance of the starveling,
  That the soul in the damp and the gloom
Trod down by the wheel and the grindstone,
  May come to a beautiful bloom.

It lessens the shock and the heartache,
  Things seem so unequal in life,
If this be one stage but of many
  Where we grow by legitimate strife.

What is good for a man, who knoweth?
  Is joy so much better than pain?
How the roots of the soul do but languish,
  Ay, perish for want of the rain!

Not here is our life, but abiding
  Serene in the Might that enfolds.
What matter the pain of the conflict,
  If the hour but our triumph unfolds?

In the love of the Highest encircled,
Though passing through valleys of pain,
We're slowly, but surely, ascending
To blossom on heaven's high plain.

MARY J. WOODWARD WETHERBEE.

OUR CHURCHES.

III. CHURCH OF THE DISCIPLES.*

At the corner of Brookline Street and Warren Avenue, Boston, stands a brick building, partly rectangular in shape, without architectural beauty, but attractive from its simplicity of plan and its evident purpose as a place for preaching. It contains a large audience-room, seating perhaps eight hundred people; and the gallery over the entrance will accommodate perhaps one hundred more. Below there are rooms for the Sunday-school, which can be used as a lecture-room, a ladies' parlor, a pastor's study, and the proper appointments for social gatherings. This is known as the Church of the Disciples. It was built in 1868, and represents the work done by Dr. James Freeman Clarke in Boston.

Before its erection this parish dwelt in Indiana Place Chapel; and at an earlier time it occupied the Freeman Place Chapel, to which it came from hired halls in the earlier days of its existence. It was founded on April 27, 1841, in the belief that there was room in Boston for a Unitarian parish † where the seatings should be free, and where the relations of the people to one another should be open, unaffected, and Christian.

The creed of the new parish was this: "Our faith is in Jesus as the Christ, the Son of God. And we hereby form ourselves into a Church of his Disciples, that we may co-operate together in the study and practice of Christianity." These words comprise all the doctrines and conditions of membership in this parish; but from the first it had the characteristics of a free, honest, healthy, and hearty association of devout and right-minded people. With Mr. Clarke it was no new idea which he was formulating. He said, in a letter dated that year, of this plan, "I have been studying and preparing for it for years, and have full faith that it will be effective."

Long before 1841, all but two of the original churches in Boston had become Unitarian; and among the preachers then eminent in the Boston pulpit were Dr. Channing, Ezra Stiles Gannett, John Pierpont, F. W. P. Greenwood, N. L. Frothingham, S. K. Lothrop, Chandler Robbins, and Cyrus A. Bartol. Theodore Parker had then begun to preach at West Roxbury, but it was not until 1845 that he had the opportunity to be heard in Boston. Mr. Clarke had had some experience in missionary service in Kentucky, and had just returned to Boston to strike out a field for himself. The air was full of excitement in those days. Emerson and the *Dial* were in full blast, and every kind of reform was clamoring for a hearing. The Brook Farm experiment was in progress, and many persons were looking for the coming of the kingdom of God in Boston.

Mr. Clarke, while not expecting to do great things, gathered around him some of the choicest spirits among the Unitarians of that day, and determined to test the strength of their faith in a wider and freer organization than the Unitarians had yet attempted. The response to his call was generous and liberal. He did not ask for a salary, but was content with what the people chose to give him; and he began his services by preaching a series of doctrinal sermons in which the teachings of the Unitarian body were strongly set forth.

In 1849, his health was such that he was obliged to take a rest for four years, during which his people, not willing to disband, kept up their organization by their own ministrations, and were ready on his return to accept his leadership as they had done before. In this way Mr. Clarke gathered around him a choice company of people, men and women who had convictions of their own, and who represented the best elements of New England life and thought. He had a remarkable personality. His honesty and straightforwardness of mind secured the confidence of others; and his fidelity to his people secured their gratitude, while in his sermons there was some-

* From the Boston *Herald*, Feb. 16, 1896.

† In a letter to his sister, dated Jan. 7, 1841, Mr. Clarke wrote: "My object would be, not to form a congregation of Unitarians, but a church of Christ." It soon appeared that the Unitarian fellowship was wide open enough to welcome all such churches.

thing for them to feed on. Without being sensational, he gained his ends by a certain frankness of mind and heart that was irresistibly attractive.

From the time when this parish was founded until the day of his death it and its people had the first place in his mind and heart. He had the courage of his convictions; and, whether it was friendship for Theodore Parker, or speaking out against slavery, or standing up for an unpopular reform, he never flinched from his duty.

Some fifteen years before he died he told Rev. Charles G. Ames that he wished him to be his successor, and this request was renewed in the last year of his life. It was a call which could not be refused, and there was no one in the Unitarian body who in spirit and purpose came so near to Dr. Clarke's idea of what a Christian teacher ought to be. It is not known that the members of the church ever heard of the wishes of Dr. Clarke, but their own unanimous invitation reached Mr. Ames under conditions which he could not disregard.

The parish, though composed of an unusually large number of individuals, had always been like a family. There were no dissensions, no rival parties; but the people had been conspicuously loyal in their spirit, and without self-seeking. They had never allowed the left hand to know what the right hand did, and boasting among themselves was uncommon. The attachment which had been felt for Dr. Clarke found expression in a portrait of him which has been placed on the wall, near the pulpit, in the present place of worship; and every Sunday the memories of Dr. Clarke are mingled with the impressions produced by the present pastor. The service is simple, consisting largely of responsive readings, congregational singing, and errs, if it errs at all, in being too plain for the best promotion of the devotional life.

Mrs. Julia Ward Howe, who was a great friend of Theodore Parker, felt obliged when her children were young to take them to a place of worship where their habits of reverence might be cultivated, and found her home in the Church of the Disciples; but the simplicity and plainness of this worship are to-day too Puritanical for the age we live in. At the same time it must be granted that there is a homelike feeling in this parish which is one of its peculiar attractions. People like to go there, and the social spirit of the congregation is such that they go to stay.

The Church of the Disciples has stood for half a century for what is best in the social and religious life of Boston. It has been composed of some of the wealthiest and many of the poorest people; but the great bulk of the congregation represents men and women who are neither rich nor poor, who are intelligent, deeply earnest in the work of life, and active in good works about which they wish to say nothing.

No account of the Church of the Disciples as it is to-day would be complete which did not give a sketch of its present pastor, Rev. Charles G. Ames, whose personality is as distinct as was that of Dr. Clarke. He was born in Dorchester sixty-seven years ago, from which place, having lost both parents, he was removed when a mere child, to be brought up upon a farm until he was fourteen years of age. Then he came under the influence of a powerful revival among the Free Will Baptists. Being a youth of an ardent temperament and of keen intuitions, he embraced with great ardor the faith as it was then taught to him; and, when an opportunity presented itself for him to leave the farm on which he was brought up, and to become a printer at Dover, N.H., he eagerly accepted it. It was destined to be the stepping-stone to his education. It was while working at the printer's case that he felt the impulse to become a preacher; and, though having only a country school education, and unable to study to advantage, he pushed forward, and in the strength of his new convictions began to preach in the neighborhood of Dover when he was only eighteen. Then, gathering courage, he made his way to Northern Ohio, where there were villages in which Free Baptists were to be found. Here he enlarged his experience of life, and, living from hand to mouth, gradually made his way as far West as Minnesota, where he organized a church and remained for five years its pastor.

His training was not in the halls of a college, but in the rough and tumble of practical experience. He believed at first only what his little denomination had taught him; but his intercourse with men led to wider views and a desire to take a part in

the social and political questions which were before the people. These studies widened his point of view, and at length compelled him to give up his work because he could no longer affirm what he had taught. He longed for freedom, and in May, 1856, honestly and unreservedly gave up his church and went out, as Adam went out of the Garden of Eden, not knowing what was before him.

This was a dark and trying period of his life. He longed for truth and light, and was ready to follow it wherever it appeared. In three years he had found his way to Boston, and had enrolled himself as a member of the Church of the Disciples.

He little thought that thirty years later he would come to Boston as its pastor. It was evident that he must have a home in a liberal organization, but it was not with any denominational leaning that he accepted a place among the Unitarians. He had changed his religious belief while in the saddle, but his purpose in life was not different from what it had been before. He had reached the conclusion that the inspiration of God, acting through reason and conscience, must be as natural as life itself, and quite independent of intellectual opinions. Theology was to him not religion, but only a human theory about religion.

It was a great change through which Mr. Ames passed, gradual, honestly made, and with convictions deeply rooted in the nature of things. The difference between this change and his first change was that at first he loved God with all his heart, but had now learned to love him with all his mind, and to put the two together. Some of his conclusions at this period, as set forth in a series of lectures which he delivered several years ago in the Church of the Disciples, clearly indicate the character of his teaching to-day, and the secret of the remarkable hold which he has had upon the people to whom he has preached. One is that the light to show man the way to God must be in the human mind as instruction from some wise teacher or as the result of experience, and that true religion is simply man's share in the life of God. All truth that bears upon life has commanding authority, whether it comes from book, church, experience, or insight. Perceived truth is divine guidance, and on the human side there are no infallibilities. This was the basis of a new faith, constructive, not denying truth not understood, and ready to accept more when it is reached.

The result was that Mr. Ames found himself living in another world, and obliged to avoid sectarian developments. He must occupy a position that would be inclusive and catholic in the broadest sense, and in all these changes he desired to serve mankind along spiritual lines as a public teacher of the highest truth which he could learn. The new message was to him tidings of the fatherhood, the sonship, and the brotherhood as they are proclaimed in the ministry of Jesus, and that man is made in the image of God. He had looked for freedom, fellowship, and opportunity, and he found them in the Unitarian body. It is a saying of John Stuart Mill that "on all great subjects there is always something more to be said," and Mr. Ames was in a position to speak a further word according to the new light which he had received.

He found his opportunity in the vicinity of Boston, among the Unitarians, where he was heartily welcomed; and some of his platform utterances at this time gave great satisfaction to the Unitarian leaders, because they were unusually fresh and outspoken. This young preacher had formed his habits of thought upon Western models, not upon the pattern followed in Boston and Cambridge; and it was evident that there was more work for him in the West than in New England. He soon found his way to Bloomington, a small city in Central Illinois, where he was settled for several years over an earnest and liberal congregation. He did not like the name Unitarian, but was obliged to accept it as a partial designation. During his stay at Bloomington, which was not far from the home of Abraham Lincoln, he became greatly interested in the Civil War.

He did at this time three notable things. One was to preach a sermon on the death of John Brown. Another was to speak extensively on the war, once in Boston on "The American Experiment" in Music Hall. He, also, during the Lincoln campaign, made a strong address on "The Northern Responsibility for Slavery." He was always trying in the pulpit and on the platform to keep the spirit of our people up to the standard

of patriotic self-sacrifice. He spoke a hundred times in different places for the Union cause, sometimes with a feeling of responsibility, as if he were touching off a cannon, but never in a spirit of ill-will toward the South.

In the fall of 1865 he went, at the request of the Unitarian Association, to reconnoitre the religious situation on the Pacific Coast, where he stayed for seven years, and still further rounded out his experience of life in dealing frankly with the questions of home, social life, and public integrity, which needed settlement in that part of the country.

Not feeling equal to a pastorate in San Francisco, he returned to the East, and took charge of the Unitarian society in Germantown, near Philadelphia, where he remained until 1877, when he was called to take charge of the *Christian Register* in Boston, in which position he used his wide thought and large experience to great advantage. Then he returned to Philadelphia, and spent eight years in building up the Spring Garden Society, and trying to serve the best life in that community. During his ministry he has organized six religious societies.

He is the author of a form of covenant which has been adopted in substance by about fifty Unitarian churches, and which a Methodist bishop says will be "the motto of the Church of the Future." It reads thus: "In the freedom of truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." Perhaps this is the shortest document of this kind ever drawn.

In 1889, on the death of Dr. Clarke, he was invited to be his successor in Boston, Dr. Clarke having fifteen years earlier said to him: "I want you to come to the Church of the Disciples when I am through. I do not know about your theology, but I believe that you would teach my people religion."

This statement of Mr. Ames's training and development through half a century is necessary in order to rightly estimate his position and that of the Church of the Disciples in this community. Few men have been more honest with themselves in matters of religious belief or used their freedom and opportunity to better advantage. Whenever Mr. Ames comes before the public, whether in the pulpit or on the platform, he has something to say. He speaks from the point of view of human brotherhood, and seeks to build up human life on the basis of the best that is in man; and it is the simple truth to say that he has filled a unique and important niche in the Boston pulpit. He has the fervor, the earnestness, and the warmth of feeling which express in unusual combination the spiritual and the intellectual element in human experience, and there is in his preaching the same touch of humanity which gave its rare attraction to the work of Dr. Clarke. It is easy to infer that the congregation of the Church of the Disciples are bound to Mr. Ames in strong sympathy and admiration. Though not a graduate of any college, he has always been an earnest and careful student; and his discourses, which are published every week in this city, are eagerly read by thousands of people.

His parish is unique in its way. It is supported, not by pew-rents, but by the voluntary subscriptions of the people; and its contributions are about $13,000 yearly. "Requiring no doctrinal condition of fellowship, it welcomes to membership all who aspire to share the sonship of Jesus to the Father and his spirit of brotherhood to humanity." On this basis it has been carried on for over fifty years; and, while it is not an organization which puts forth a great deal of missionary effort at the South End, it takes an unusual interest in many important directions. It in no sense lives for itself. Its members are among the most active men and women in the city in work for the benefit of the poor, the neglected, and those who need the helping hand, but a great deal of this service is rendered by those who make no talk about it, and it does not find any mention in the parish reports.

The Church of the Disciples also has a keen interest in promoting the larger social and intellectual life of its own members. The women who meet fortnightly as a branch of the National Alliance of Unitarian and Other Liberal Christian Women, numbering about a hundred persons, are this year studying the teachings of Emerson, managing each meeting so as to give different ones something to do, and making the whole season a source of intellectual and spiritual culture.

The Sunday-school is a model of its kind, Though not large, it is so managed as to be fruitful in substantial results.

Another organization is the James Freeman Clarke Club, which has been occupied with the study of Dr. Clarke's books, in connection with the writing of leading authors.

The Young People's Club is intended to interest these persons in literary and other subjects congenial to them.

The disbursements of funds for various benevolent purposes in and out of the Unitarian body is nearly $4,000 a year, and the spirit in which the people come to their place of worship and discharge their duties socially to each other is admirably presented in a memorial discourse preached at the Church of the Disciples by Mr. Ames, after the death of Mrs. Mary Hemenway, who was one of his parishioners. Mr. Ames says: "Here, in her chosen religious home, we have sacred memories to cherish. Hither she came on Sundays whenever she could, until faltering health forbade her to join the sisterhood in the meetings of the Alliance, and to listen with glowing face to the exercises was only a too infrequent indulgence. When one of the members read a paper on 'Reverence,' she begged leave to print it for circulation among the teachers. . . . The church was as sure of her loyal heart as of her helping hand. How many eyes have rested on her in love, as she moved to take a place in one of the free seats, because she was so simply and sincerely one of us. 'Our dear little church,' as she was wont to call it, will be dearer still to us all because she loved it; because she has shared in spirit and in truth our simple services of prayer and praise; because, with her high regard for all sacred realities, and her loving interest in the spread of a religion at once reverent and rational, practical and progressive, she yet cared as little as we do for sect, profession, or ceremonial."

If a man will be steadfastly consistent in the service of his heavenly Master, the world may laugh at his scruples; but it won't despise him in its heart of hearts: it will honor him. It will believe in him, and he will act upon it as the salt. But the world keeps its scorn for those religious people whose religion only makes them clever.—*Mark Guy Pearse.*

THE BLESSED UNITY.

With soil and seed at one
  The blossom's born;
But, blending not at all,
  Death holds them both in scorn.

When birds and winds do mate,
  The song's at flight;
But could they learn to hate,
  O lost, O dead delight!

When violets wed the sun,
  'Tis beauty rare;
But, when their loving's done,
  Waste sadness everywhere.

O perfect Love Divine,
  In my heart be!
Then will thy beauty shine,
  Revealed in me!

Then will thy graces show
  In all my ways,
As in the lily glow
  The sun's pure rays.

So will my brothers learn
  Thy tender grace,
With longings great will yearn
  To see thy holy face,—

That face,—the heavenly sky,
  So bright, so blue,
Where human hearts may fly,
  Love-strong, love-true.

JOHN M. SCOTT.

LEADER OF THE PILGRIM FATHERS.*

BY HON. T. F. BAYARD.

We have gathered here—many of us from lands far distant and beyond the great seas, and many more from English homes closer to the scene—to lay the corner-stone of a memorial church, which is intended to be a monument dedicated to the glory and worship of Almighty God and the loving memory of his faithful servant, John Robinson of Gainsborough-upon-Trent, in north-western Lincolnshire, who, not far from the spot where we stand, was born three hundred and twenty years ago, and whose body was returned to dust at Leyden, in the Netherlands, in the year of our Lord 1625,

* This notable address, delivered by Ambassador Bayard at the laying of the foundation stone of the John Robinson Memorial Church at Gainsborough, England, June 29, appeared in the *Congregationalist* July 30.

as is there recorded upon the mortuary tablet in the Church of St. Peter and St. Paul in that city. Nothing, as it seems to me, could be less worthy and more unfit than to make this an occasion for the vain-glory of rhetoric, and by interposing the commonplaces of oratory and verbal decoration to deprive the noble simplicity of the life and character of John Robinson of its own native force and impressiveness. If we can only realize or imagine how the man himself would have felt, if living here to-day among us, we will be in a frame of mind which will better enable us to comprehend him and the lesson of his life, and appreciate the fruits of his works, which "do follow him." In such a spirit and with such intent I shall endeavor to say the few words which I have been asked to say by reverend ministers of the Congregational order in my own country,—a request seconded by the reverend ministers who represent the union of Congregational churches in Great Britain.

The Puritan Revival.

The "emancipation of England from Norman domination" I believe to be a just and true title and description of the spiritual movement of which, on the threshold of the seventeenth century, the scanty handful of simple agriculturists at the neighboring "townlet" of Scrooby, on the river Idle, near its junction with the Trent, was the nucleus, of which John Robinson became the pastor, and whose place of worship was the hall of the Manor House of William Brewster, who was born at Scrooby,—the only member of wealth in the congregation and a graduate of the University of Cambridge. Of the birth and parentage of John Robinson, whose exile began when he was thirty-one years old and was lifelong, there remains but vague history; for, owing to his enforced separation from this country, and the prelatical persecutions that at that time desolated the homes and families of all independent religious dissidents, but little has survived of documentary proof of the local and personal history of the period, so that I have not been enabled to discover even the names or residences of his progenitors or trace collateral relationships. Of his own career in England,—as afterward in Holland,—happily, there is no room for doubt; and his own hand has left the written record of his thoughts and labors in the cause of "soul liberty" and emancipation, which have borne such fruits in both hemispheres of the globe. That he himself styled Lincolnshire "his county," and there proceeded at the call of conscience, after he had withdrawn from his ministry in the national church at Norwich, may be held to fix that county as his place of birth. At the age of seventeen his name is found enrolled in the University of Cambridge, and on the register of Emmanuel College is entered as a sizar 2d March, 1592; took his degree M.A. in 1600, and B.D. 1607. I am aware that the register of Corpus Christi College also contains the entry of his name, —John Robinson, E. Lincolnshire, admitted 1592, and Fellow 1593,—and perhaps the date of his degree of B.D. in 1607 in the register of Emmanuel may leave an open question as to this last entry.

The Character of Robinson.

But he completed his terms at Cambridge, where his scholarship gained for him a fellowship and the highest honors that university could bestow; and he truly was, in the words of a contemporary, "learned, polished, modest, and not easily to be paralleled." We find that his four years of ministry at Norwich were filled with unrest and mental disquietude, and that in 1604 he withdrew to Lincolnshire, and there united himself with a congregation at Scrooby, who had constituted themselves into a church by a solemn covenant with God and with each other,—"to walk in his ways made known, or to be made known, unto them, according to their best endeavors, *whatever it should cost them.*" From Ashton's "Memoir of John Robinson," and annotations, I here transcribe:—

"Scrooby must henceforth be regarded as the cradle of Massachusetts. Here the choice and noble spirits, at the head of whom were Brewster and Bradford, first learned the lessons of truth and freedom. Here, under the faithful ministration of the pastors, they were nourished and strengthened to that vigorous and manly fortitude which braved all dangers; and here, too, they acquired that moral and spiritual courage which enabled them to sacrifice their

homes, property, and friends, and expatriate themselves to distant lands rather than abandon their principles, and yield to the attempted usurpation in the liberty of their consciences."

And let us not, I pray you, allow our sense of sympathy for such men to degenerate to the lower level of mere pity; for, indeed, they had that within them which placed them, in life, as it does their memories to-day, quite above and beyond the need of such an emotion. John Robinson and his coreligionists trod the wine-press of affliction; but they trod it with a lofty spirit, with the moral dignity of sublimated intent. They were filled with that joy which is born of a cherished conviction in its hour of oppression, and which seems for its perfection to need the sharp frosts of adversity, such as approaching winter brings to the American forest, giving tints of an autumnal beauty more exquisite than the luxuriance a summer sun can ever bestow. Such men never crept, but ever marched through life,—"*Anthropoi*,"—with heaven-erected faces, and heard ever singing in their hearts the clear, uplifting voice of judicial conscience, like a trumpet-call to the clear spirits; for they felt themselves soldiers in the cause of Truth, and heard her accents in every vicissitude. My dear countryman, James Russell Lowell, in a preface to a Life of Isaac Walton, a contemporary (although a little younger) of John Robinson, describes as the "sixth beatitude" that "the pure in heart shall see God, not only in some future and far-off scene, *but wherever they turn their eyes*." And by this we may be able to comprehend what it was upon which the minds and hearts of these pilgrims and their pastor were fed, and upon what they turned their eyes and found cause for hope and cheerful courage in the dark hours of their persecution, adversity, and affliction. The religion of assent has its equal counterpart in the religion of dissent,—the obligation to do those things that we ought to do, and the equal obligation to leave undone those things we ought not to do.

Our Debt to Bygone Generations.

Is it not well to pause now and then on our journey, and consider the indubitable progress of civilization,—the actual moral outgrowth of the principles of Christianity and the consequent advance the world has made under it,—and how to-day we accept and enjoy, as a matter of course, the blessings and advantages of civil and religious liberty, giving but little thought to the generations who in bygone years toiled and suffered to secure them for us? How small the measure of our gratitude and infrequent our recognition of those who

"Beyond their dark age led the van of thought"!

On such a scene, and on such an occasion as this, well may the words of Whittier be repeated:—

> . . . "We lightly hold
> A right which brave men died to gain,
> The stake, the cord,
> The axe, the sword,
> Grim nurses at its birth of pain."

Consider the absolute and unquestioned religious liberty of the times in which we live and in those countries governed by the English-speaking races. And then go back three hundred years, and endeavor to realize here in England the condition of John Robinson and his little flock of coreligionists at Scrooby, asking only to be allowed to worship God and lift their hearts to him in such words and forms of supplication for his guidance and mercy as their needs of conscience and the instinctive hunger of the heart instructed them to pray for.

Individual Freedom the Root of Social and Religious Progress.

Conscience and reason were the underlying moral forces, then as now, at work; and from them was slowly evolving all social and political progress, at the root of which lay the recognition of individual freedom and "the equal right of every man to be unhindered by men in the fulfilment of his duty to God." Yet in those days, under the reign of James I.,—a pedantic bigot, well styled "a captain of arts and a doctor of arms,"—it was forbidden so to pray in England; and equally restrained were they from going out of England to pray in foreign lands. It was sought to enforce the royal claim to settle the world's theology by the will of a monarch,—to make the religion of the magistrate the religion of the people,—

and all individual freedom of conscience and mind was to be despotically coerced into unintelligent or hypocritical submission. The Christian religion was not based upon worldly power or property in any of its forms, but upon freedom of conscience; and the kingdom of God had been divinely declared to be within each human heart. The principles of such a system, of necessity and logically, brought into active exercise those qualities of mind and moral nature which were thus developed naturally and instinctively,—the muscles of the mind, which, like the muscles of the body, are educated into strength, and both obey the same inherent natural law of growth by use,—and thus it is plainly seen how liberty leads to strength and the health of the body politic. But the terrible and momentous issue was raised whether liberty of conscience was to be allowed, or were men to be forced into atheism, or become utterly irreligious, or compelled to a sacrilegious reception of the sacrament,—no true conversion, but the deadly sin of hypocrisy and the desecration of what is holiest.

A Tribute to the Dutch People.

When such an issue was framed, the morality of John Robinson and his associates, founded on religious principles, could not hesitate. And, as William Bradford has recorded, "being thus molested, and with no hope of their continuance there, by a joynte consent they resolved to goe into ye low Countries, where they heard was freedom for religion for all men." This was in 1607; and I will not recite the sad and well-known history of the arbitrary and cruel measures that were resorted to to prevent the departure of the congregation, and how finally, in broken detachments, distressed, despoiled, imperilled, by land and by sea, they came, after great hardships, together in Amsterdam, and in the course of another year were transferred to Leyden. And is not a tribute due, here and now, of gratitude and honor to the country which, in their hour of sore need, gave them welcome, protection, and generous toleration in an age of intolerance? The Netherlands was but a little patch of earth, rescued from the sea, warred over by man and the elements, without natural advantages other than those arising from contact with the sea, which was ever threatening to engulf them; yet in the seventeenth century this war-worn, weather-beaten strip had become the commercial centre of Europe, an asylum for the victims of religious persecution, and is one of the phenomena of history. A military eye would have sought in vain for strong natural positions,—no ranges of hills, no salient features for the combinations of resistance and the delivery of assault. The breastworks of Holland consisted only in the stout hearts of her people, sustained by conscientious conviction, animated by hope and calm reliance on that Power with whom the wisdom of this world is but foolishness. In a fearful struggle, lasting forty years, it had gained its own liberties, against desperate odds, with an unflinching and pertinacious courage never paralleled in the annals of history, had made its soil the grave of 300,000 invading Spanish soldiers, and compelled an expenditure by Spain of more than 200,000,000 of ducats in the futile effort to subjugate it,—the vain attempt to prescribe, as Motley says, "what was to be done in this world, and believed in the next." Taine says that in 1609 the Dutch Republic was two centuries ahead of the rest of Europe. Their idea was the organization of society for the public good, and this made them the instructors and civilizers of the modern world, and caused their country to become a haven of safety for the victims of persecutions for opinions' sake in France and in England. More books were printed in Holland in the seventeenth century than in all the other countries of Europe put together.

The Pilgrims in Leyden.

Unquestionably, the commercial freedom, the liberality of trade in the Dutch Republic, induced many Englishmen to transfer their energies and fortunes to that country; for all the branches of liberty spring from the same stock and gather strength from the same ideas. Commerce has ever been the great civilizer of mankind; for it not only teaches honesty, without which commercial dealings are impossible, but it makes intelligence essential. In Leyden the congregation remained eleven years, John Robinson having been admitted in 1615 as a member of the Leyden University,

pursuing diligently his studies in theology. It is noticeable that the same tolerant and generous welcome was extended to the Huguenot refugees, who equally found asylum in Holland; and a declaration recorded by Robinson contains the interesting historical fact: "Touching the ecclesiastical ministry—namely, of pastors for teaching, elders for ruling, and seasons for distributing the church contributions, as also for the two sacraments, baptism and the Lord's Supper—*we agree in all things with the French reformed churches.*" But, despite the liberty of conscience afforded by Holland, the English pilgrims were restless until they should again live under English laws, and that their children should retain the language and name of Englishmen. Their lives, too, were full of toil, and not of a kind to which they had been accustomed; for at home "they had only been used to a plain country life, and the innocent trade of husbandry."

The Voyage of the "Mayflower."

They felt themselves "constrained to live by leave in a foreign land, exiled from home and country, spoiled of goods, destitute of friends, few in number and mean in condition." They were undoubtedly in danger of becoming absorbed in the community around them, of losing their distinctive church organization, their national identity, their language and its traditions. And, believing this, John Robinson favored the settlement, and promoted the plan for their removal to the new colony beyond the Atlantic; and measures were taken to carry it out. He made it a condition precedent of the removal from Holland to Virginia that they should not be disturbed or injured in their new homes on account of their peculiar religious practices and opinions. Not without many delays and serious difficulties was the expedition fitted out; but finally, in August, 1620, the embarkation of the congregation took place at Delft Haven, in the "Speedwell," which was to meet her consort, the "Mayflower," at Plymouth, from which port, and on Sept. 6, 1620, the two little vessels set sail. I need not recite to you how they were compelled to return to port, because the "Speedwell" was thought to be unseaworthy; and the "Mayflower" proceeded alone, bound for the Hudson River, but by stress of weather was forced northward, and with her 101 passengers, men, women, and children, in stormy weather made her landing on Cape Cod on November 9. It was the intention of John Robinson to have followed, but circumstances prevented, and his death occurred a few years after; but in 1629 his sons John and Isaac, with the remainder of the Scrooby congregation, joined in the settlement in America in which his heart was so enlisted, but which he was destined never to see.

The Outcome of the Emigration.

It is clear and plain to us now that the departure from England of this small body of humble men was a great step in the march of Christian civilization: it contained the seed of Christian liberty, freedom of inquiry, freedom of instruction, freedom of man's conscience. "Like unto a grain of mustard-seed, which a man took and sowed in his field, which is indeed the least of all seeds, but, when it is grown, it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof." Little regard had John Robinson for worldly fortune, fame, or what goes by the general name of success. He deduced his duty from the profound principles disclosed to his personal conscience, enlightened by religion and founded on the moral order revealed to the world by the teachings and example of the Saviour Christ. His simple, unselfish, courageous life is illuminated by the principles of his divine Master, and therefore he still lives; and this is the origin of the edifice whose cornerstone we lay to-day. In his Memorials of Canterbury, Dean Stanley—a kindred spirit to John Robinson—asks:—

"Had the great Stephen Langton, the cardinal archbishop, been asked which was most likely to endure, the Magna Charta which he won from John or the shrine which five years afterward he consecrated in the presence of Henry III., he would, beyond all question, have said the shrine of Saint Thomas. But we see what he could not see,—we see that the charter has lasted, because it was founded on the eternal laws of truth, of justice and freedom: the shrine has vanished away, because it was founded on the passing opinion of the day,

because it rested in ignorance, which was gradually dissolving, because it was entangled in exaggerated superstitions which were condemned by the wise and good, even in those very times."

And the works, the name, the fame, of this simple pastor of a human flock, will endure; and generations yet unborn shall seek in this church a touch of his vanished hand, a scent of his fragrant memory, redolent as it is with the sweet odor of unselfish devotion to the service of God and loving kindness to his fellow-creatures.

John Robinson's Name and Character a Tie between England and America.

He had lived not quite fifty years when he was called back to God, and on March 1, 1625, he heard "the one clear call"; and, as was then written of him, "if either prayers, tears, or means would have saved his life, he would not have gone hence." John Robinson, a minister of Christ, died in exile and in poverty; and to-day two great nations are represented here in paying honor and respect to his memory and moral worth. His name and character create a tie between those who feel the kindred, not merely of a common language,—the mother tongue of both peoples,—but of the thoughts and feelings of which language is merely the clothing and the symbol; and out of these thoughts have grown convictions of mutual duty, from which we cannot detach ourselves if we would,—and, as I sincerely believe, would not if we could. The wide ocean he never crossed, and which lies between his grave and the colony he planted on the other side, has become a bridge, and no longer is a barrier, but serves to bring together the peoples of the two countries who share in love and sympathy in his life and work. His memory is a tie of kindred, a recognition of the common trust committed to both nations to sustain the principles of civil and religious liberty, of which he was a fearless champion, and under which has been so marvellously fulfilled the prophecy, "A little one shall become a thousand, and a small one a great nation."

Life is a quarry out of which we are to mould and chisel and complete a character. *Goethe.*

THE CHURCH.*

Our church is our household of faith, in which God is the Father, and we his children, brethren one of the other.

This church accepts the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

We meet to worship God in spirit and in truth, each striving to contribute somewhat in making the worship inspiring, enlightening, and strengthening.

We aim to deepen each other's faith in the spiritual and ideal life, to quicken and purify the thought of God dwelling in us, and to make clear to ourselves and others our filial relationship to God.

We come together, not for what we can get only, but also for what we can give, to help others as well as receive help ourselves. Bear ye one another's burdens, and so fulfil the law of Christ.

Whosoever will, let him take of the water of life freely.

EMERSON AS POET.

Mr. Emerson was once lamenting his fate in being only half a bard, not a poet, but a lover of poetry and poets, and merely serving as writer, etc., in this empty America, before the arrival of poets. Yet it seems that the forerunner (if we might use the word) had all the genius of the true prophet.

Lecturing was not the pleasure to him that poetry was; and Mr. Emerson was constantly resolving to withdraw from the public platform, and would have each time but for the necessity of alleviating the accumulating debts of the household.

As management, however, did not seem to increase his worldly goods, he writes, "My prudence consists in avoiding and going without, not in the inventing of means and methods; not in adroitly steering; not in gentle repairing." Thus was he obliged to reconcile himself to this expedient.

His love of verse was ardent, feeling that therein he could better express his thoughts in freer speech, and reveal to us thereby,

* Suggested for the use of our churches.

more emphatically, the ideal truths within the rhythmical lines.

All of Mr. Emerson's methods were intellectual rather than scientific, resting in his intuitions, thus giving us this fragmentariness which often tantalizes our meagre intellects.

Mr. Emerson is seldom systematic, at times in his abstract manner making his paragraphs incomprehensible and indirect. The evolution of a theme is sometimes lost in its vagueness. He loved so to watch the play of thought that we often find ourselves winging our flight up and up, when suddenly looking about we wonder where the exit. In such fathomless depths or despairing heights the ordinary intelligence finds difficulty in penetrating these meanings. His innate wisdom perplexes us.

With his unparalleled views and impressions of Transcendentalism, he overlooks our incapacity to cope with and discriminate all relations of his, between these sheathed ideals and formulated facts. But we must come to him, not he to us.

It was not so much, after all, what Mr. Emerson said, or how he said it, as what made him say it. That gave him his position among those who influence thought. Thought is beyond the words which convey it. "His open vision of things spiritual across the disfigurements and contradictions of the actual" is marked of him. His insight is admirable, his truth precious; yet the root of his effect is his temper, hopefulness and serenity being indissolubly joined in this rare nature.

Matthew Arnold writes of Emerson, "This man of genius, visible to you in the flesh, speaking to your bodily ears, a present object for your heart and imagination. This is surely the most potent of all influences! nothing can come up to it."

He broke through the barrier of narrow, fixed ideas confronting him, and won an entrance for *new* ideas, thanks to his philosopher's insight.

It necessitates somewhat of the poet's quality to see with Mr. Emerson the truths he shows from darksome places, revealing to our sense the loveliness from the interstices of mere rough stone.

Although Emerson's doctrines were not generally accepted within the provincial precincts in which he lived, his poems were none the less sought for with great avidity. While at Harvard, in 1821 he was "class poet."

Through privation or bereavement he was the same serene philosopher ("persistent optimist," he said), bearing all with a sweet fortitude; and even at the death of his eldest boy, upon which he wrote the beautiful "Threnody," he says: "Alas! I chiefly grieve that I cannot grieve. Dear boy, too precious and unique a creation to be huddled aside into the waste and prodigality of things."

Matthew Arnold does not class Mr. Emerson with one of the legitimate poets. "His poetry is interesting," he says, "and makes one think; but it is not the poetry of one of the born poets. Emerson lacks directness and concreteness and energy, and in general his poems have no evolution."

However Arnold may think, or any other, it is enough for us to know that Mr. Emerson "did not die with all his music in him."

We cannot prize him too much, nor appreciate too highly one of our best American writers; for was it not Ralph Waldo Emerson who began the new era in American thought, and made a permanent addition to the highest literature of the human race?

JULIA DE WITT STEVENS.

THE WORTH OF A MINUTE OF TIME.

What is the worth of a minute of time?
To the artist it came as a priceless gift,
Something dropped from its fairy wings
As they fanned the air—of spiritual things.
He caught on his brush and worked in the drift
Of the glowing river, his picture's theme;
And the eyes which gazed on the canvas there
Saw a beautiful river sparkling fair
In the light of an artist's dream.
And hearts were touched and souls were stirred,
When the minute had flown as a swift-winged bird.

What is the worth of a minute of time?
To the hero it brought a challenge from Death
To fight for the life of a little child.
He answered her cry of terror wild,
And saved, with his last pained breath,
Her fragile form from the dark sea wave.
And the feeble life he had died to save
Was a power for good when the minute had flown
On gauzy wings to its distant home.

What is the worth of a minute of time?
To the poet it brought a precious thought.
Over and into the choicest words
He wove notes sweet as the song of birds.
And the lay that his soul had wrought
Found its way to a nation's heart,
And became of the people's life a part.
Men and women were moved to cry
To God, when the minute had long passed by.

What is the worth of a minute of time?
God only knows. As a gift from him
The minutes come on their glistening wings,
Bearing treasures of wedding rings,
Piloting death through shadows dim,
Bringing life to the laughing boy,
Giving sorrow to one, to another joy,
As swiftly they fly to the dear home nest,
'Neath the wing of Old Father Time to rest.

—MAUD L. COTTON.

Bemis Heights, N.Y.

WHAT IS MAN?*

Nov. 24, 1859, was the day upon which appeared Charles Darwin's epoch-making book on "The Origin of Species." At a meeting of the Linnæan Society in London in the preceding year a paper from Alfred Russel Wallace, who was engaged at the time in scientific investigation on the other side of the world, was read simultaneously with Mr. Darwin's announcement of his theory, showing that both naturalists had arrived at the same conclusion at about the same time. This was their conclusion: Species are not fixed. They are not special creations. Species arise from natural selection. In the struggle for existence which is continually going on in the animal and vegetable world, only those varieties of a given species that possess qualities which enable them to adjust themselves most perfectly to their environment survive. The fittest survive because they are fittest: the others perish. From varieties of these varieties gradually arise new species.

Neither Mr. Darwin nor Mr. Wallace originated the theory of evolution or development. What they did do was to show how in one particular realm evolution can and does take place. No one claims to-day that natural selection alone can account for all species, but neither does any one doubt to-day the importance of the factor of natural selection in securing the survival of the fittest. No scientist of any distinction any longer holds to the old theory of the special creation of species. The work of Mr. Darwin in 1859 wrought a revolution in modern thought which is only second to the revolution effected by the work of Copernicus in the sixteenth century. It has necessitated a reinvestigation into the origin of man.

Man, taught the traditional theology which prevailed up to that time, is a special creation of God. About six thousand years ago the Almighty fashioned a figure out of the dust of the ground in some such manner as a sculptor would mould a clay model. He then breathed into the nostrils of this figure the breath of life, and "man became a living soul." A garden was planted for this new being, and he was placed in it to dress it and to keep it. The animals were then created and brought before the man, in order that he might give them their proper names; for this first man was a being of perfect wisdom and holiness. But he had no mate. The man was alone. "And the Lord God caused a deep sleep to fall upon the man, and he slept. And he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from the man made he a woman, and brought her unto the man."

The pair thus created and placed amid such favored surroundings, supplied with everything that heart could wish, were represented by the traditional theology as perfectly upright moral beings, supernaturally endowed with language and all wisdom. They were like God their Maker in "righteousness and holiness." Yet, at the first serious temptation, they fell into sin, and were driven out of the garden of Eden, and thereafter were constrained to labor for their bread. The earth was cursed for their sakes, and made to bring forth thorns and thistles and all ungracious things.

This naïve legend of ancient Hebrew literature has been embellished by traditional theology, has been taught the world as historic fact, and has actually been accepted as the basis of a philosophy of history. The fall of man therein described lies at the foundation of the entire traditional system of theology. Every theological term derives its significance from this event. Salva-

*By Rev. W. M. Brundage in "Some Things for which the Unitarian Church stands."

tion, redemption, the atonement, mediation, heaven, hell, have no significance whatever in the old theology except in the light of the fall of man. Salvation is the rescue of man from the consequences of the fall of Adam; redemption is the deliverance of man from the bondage of Adam's sin; atonement is the making one again of God and man, the reconciling of an angry God, who, because of Adam's sin, separated himself by a wide gulf from his fallen creatures; mediation, the coming in between an angry God and fallen man of one who brings them together; heaven, a new paradise for those who have been saved from Adam's fall; hell, the place of eternal torment for all the rest of humanity, for all who have not been redeemed. Jesus of Nazareth, in the old traditional theology, has little or no significance, except as the Saviour, the redeemer from the consequences of Adam's sin, the author of the atonement, the mediator between God and man, the one who holds the keys of heaven and hell.

But what do modern science and philosophy have to say about man and his origin? First of all, science relegates this story upon which the old theology is founded to the realm of pure legend and poetry whither similar stories of the other religions of the world have long since been relegated. Science treats man as a natural object, a part of nature, to be studied as such. He is classed zoölogically as a vertebrate animal belonging to the division of the mammalia and the order of the primates. He belongs to the highest family of this order, the Hominidæ, in which he is the sole genus and species under the title *Homo sapiens* man, the intelligent. Anatomically, he is distinguished from the other members of the order of primates by his erect position and by the remarkable development of his brain.

But, when we come to a true psychological classification, the problem is a vastly more intricate one. Psychologically, man differs from the lower animals by the possession of self-consciousness; by the possession of a fairly clear and well-developed sense of the difference between the right, as something that ought to be done, and the wrong, as something that ought not to be done; and, finally, by the possession of a certain moral freedom to choose between the right and the wrong. We see the beginning of moral distinctions in the lower animals, especially in the animals which are the friends and companions of man. But, so far as our present knowledge extends, "the power of introspective reflection in the light of self-consciousness," to employ the expression of Prof. Romanes, and the power of moral choice, begin with man. Of course, these began in the first man, very far back of the point of development which we behold to-day. But the beginning of self-consciousness and moral freedom mark an advance in the ascent of man somewhat similar, though perhaps more striking, to the advance marked by the beginning of sensitivity in the ascent of the animal world,—somewhat similar to the advance marked by the beginning of life in the ascent of the organic world. The higher ever grounds itself in the lower, and there is no real break in the process. "The slope of ascent," as Prof. Drummond calls it, "may be abrupt or gentle; but in any event it is nature's staircase."

Science, therefore, in tracing the development of man's body through the animal structures which are below man, and in tracing the development of man's mind from the faintest dawn of intelligence as manifested in the emotion of fear displayed by the annelids, though it frankly recognizes the difficulties of the process, though it does not shut its eyes to the incompleteness of the evidence, cannot but accept, as the only satisfactory working hypothesis, the hypothesis that the whole man is the product of the evolutionary process. Evolution, and not special creation, seems to be the divine method which operates throughout the rest of nature; and the evidence that man forms no exception to the law is cumulative, growing stronger every day.

Prof. Drummond, in his new book "The Ascent of Man," has recently only emphasized what Herbert Spencer has been teaching for thirty years, that even so spiritual and exalted a quality of character as loving self-sacrifice finds its earliest foreshadowings in the primitive forms of life. There is struggle for life and there is struggle for the life of others from the very beginning, egoism and altruism, the selfish and the unselfish; altruism, the unselfish quality, slowly but steadily gaining upon egoism,

or the selfish quality, all the while that man is being made.

So much, then, for the origin of man. The question immediately arises, Is there any way by which science can determine how long man has been upon the earth? Has he been upon the earth only six thousand years? Every scholar admits to-day that there are temples still standing in Egypt whose foundations were laid more than six thousand years ago. But the science of geology has assigned to man a much greater antiquity than that.

In the year 1841 a retired French physician, M. Boucher de Perthes, residing in Abbeville, in the valley of the Somme, discovered in the beds of gravel near his home the remains of extinct animals, such as the mammoth and the rhinoceros; and among these animal remains he found rude arrows and hatchets of flint which had very manifestly been shaped by a human hand. These gravel beds had been deposited in the quaternary period, when the river Somme ran at a level more than one hundred feet higher than it runs at present. Man, therefore, must be as old as these gravel beds. But the scientific world was very slow to recognize the significance of this discovery, for Darwin had not yet published "The Origin of Species" and "The Descent of Man."

The discovery of Abbeville, however, was repeated elsewhere. Flint arrows and hatchets and other remains of human workmanship were discovered, not only in beds of gravel, but also in the débris of limestone caves, together with the remains of the mammoth, the cave lion, the cave bear, and the reindeer. Then human skeletons were found in similar positions. Thousands and thousands of these remains have been collected, and are distributed among the various museums of the world. The evidence has long since been complete. Six thousand years do not cover the period even of historic man. Prehistoric man, slowly emerging from the depths of savagery, can be traced back through the quaternary or drift period, which immediately preceded the historic period, into the tertiary formations, perhaps even into the miocene, the very midst of the tertiary period, tens and hundreds of thousands of years ago.

Man, therefore, did not appear upon this earth suddenly six thousand years ago, by a special act of creation, any more than did the lower animals. Man began low down in the scale of intelligence, at least thirty thousand years before the historic age. The possession of self-consciousness and moral freedom constituted him man, *Homo sapiens*, man the thinker; but yet he was capable of forming only the simplest conceptions. He was capable of working only in the rudest and simplest manner. We possess no remains of his workmanship; for, from the very nature of the case, nothing could come down to us until man had advanced far enough to begin to fashion rude instruments out of stone. His manners must have been as rude as his instruments, his language mainly the language of gesture and imitative sounds. Says Prof. Drummond, "The child who says 'moo' for cow, or 'bow wow' for dog, or 'tick, tick,' for watch, or 'puff, puff,' for train, is an authority on the origin of the human species." But, rude and imperfect as man was when he first appeared, there was in him the capacity to grow and develop into the man of to-day.

History, anthropology, and geology are thus agreed; and they have proven beyond peradventure that man's golden age was not in the past, that man was not created a perfect moral being, who immediately fell as soon as tempted and incurred as a penalty the loss of his perfection. Man, as a species, has never fallen, unless, as Henry Ward Beecher was fond of saying, "he has fallen upward." Individual men have fallen, individual men do fall whenever, in the conflict between the lower and the higher nature, they yield to the gratification of the lower. This, and this only, is the truth of human experience which lies at the heart of the story of Genesis. Jesus never recognized the fall of man. Man has ascended. Man has ever been struggling upward, struggling from the lower condition to the higher. There has been progress, growth, evolution, from the beginning.

Progress has not always taken place in a straight line. The progress of man has been like the progress of the incoming tide. Not every wave touches the highest point. There is retrogression as well as progress, but, on the whole, progress, ever progress, progress from the lower to the higher, progress from the incomplete to the more complete, progress from the less divine to the

more divine. Yes, progress there has been from the less divine to the more divine; for, be man's origin what it may, man is to-day what he is, what Jesus declared him to be, what the best thought of all religions has more or less emphatically declared him to be,—the son of God. The lower animals can all be defined in the terms of man, but man cannot be defined in the terms of the lower animals. Man possesses something more than they possess. The law of evolution is only the divine method of man's creation. It is the Infinite and Eternal Energy which has carried on this process, "the Infinite and Eternal Energy from which all things proceed," the Infinite and Eternal Energy which is the ground of all finite being.

Evolution cannot do without God. Progress itself needs to be explained. Why progress at all? Why not retrogression, continuous and final? Materialism does not satisfy the thought of to-day. Materialism as a philosophy, attempting to explain mind, matter, the universe, God, in the terms of matter, is practically abandoned by the sober thinking of the world.

Man is the goal of the entire evolutionary process: physically, closely allied to the animal world from which he sprang, psychically he has grown, and is growing, further and further away from his animal ancestors. Modern science has not degraded man: modern science has ennobled him. "Not the production of any higher creature than man," says Prof. Fiske, "but the perfecting of humanity, is to be the glorious consummation of Nature's long and tedious work. Thus we suddenly arrive at the conclusion that man seems now, much more clearly than ever, the chief among God's creatures. On the primitive, barbaric theory, which Mr. Darwin has swept away, man was suddenly flung into the world by the miraculous act of some unseen and incalculable power acting from without; and, whatever theology might suppose, no scientific reason could be alleged why the same incalculable power might not at some future moment, by a similar miracle, thrust upon the scene some mightier creature, in whose presence man would become like a sorry beast of burden. But he who has mastered the Darwinian theory, he who recognizes the slow and subtle process of evolution as the way in which God makes things come to pass, must take a far higher view. He sees that, in the deadly struggle for existence which has raged throughout countless æons of time, the whole creation has been groaning and travailing together, in order to bring forth that last consummate specimen of God's handiwork, the human soul."

The radical change in man's thought of God, beginning when Copernicus discovered that the sun, and not the earth, is the centre of the solar system, completed by the splendid discoveries of science in our own day,—the radical change in man's thought of God has evolved a radical change in man's thought of man. It is in the law, and not in the fancied violation of law, that we discern the wisdom and power of God. It is in man's gradual development that we discern most clearly his divine origin. Out of the darkness of the past man has come into the light of the present. At one time only an animal engaged with his animal antagonists in the fierce struggle for life, he is to-day a self-conscious, moral, social, and religious being. Altruism is fast prevailing over egoism. Man the divine reaches out toward his fellow-men, and truly lives only in so far as he lives for others, only in so far as he fulfils his function in the social organism to which he belongs. Man the divine is a religious being, and is ever aspiring toward God, is ever seeking God even when he knows it not, is ever seeking the author and source of his being, seeking God because he needs God, because he is only perfectly a man in just so far as he shares the very spirit of the Eternal Father.

Much as man has grown, man is not yet complete, man is not yet perfectly made. Man has not "fallen," man is not "lost," man is incomplete. There yet survive in him traces of the tiger and of the ape. Who does not know within his own breast the struggle of the appetites and passions which were perfectly right and proper in the brute, but which must not gain the mastery in the man? Who does not know of this fierce struggle; and who has not been humbled again and again by the defeat of his nobler and better self? Who has not cried out in the agony of the struggle: "O wretched man that I am! Who shall deliver me from the body of this death?" From the mastery of these lower appetites and passions, which he

inherits from the past, man must be saved before he can fully realize his divine sonship. To save man from this past is the purpose of all ethics and religion, is the purpose of the ethics and religion of Jesus.

This is the secret of Jesus, that only as we save others can we save ourselves, that only in loving self-sacrifice can I fulfil my own life. It was because Paul had grasped something of this secret of Jesus that he could answer his own question in these words, "I thank God through Jesus Christ our Lord." Therefore in this noble, this exalted work of making man, of perfecting man, we ought all of us to be engaged. One day man will be fully made, man will be complete; and only then will it be possible to judge adequately and with absolute justice the workmanship of the Infinite and Eternal God. It is of that perfect consummation that Lord Tennyson wrote in one of his very latest poems those two stanzas entitled "The Making of Man":—

'Where is one that, born of woman, altogether can escape
From the lower world within him, moods of tiger or of ape?
Man as yet is being made, and, ere the crowning Age of ages,
Shall not æon after æon pass, and touch him into shape?

"All about him shadow still; but, while the races flower and fade,
Prophet eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one, all their voices blend in choric
Hallelujah to the Maker. 'It is finished. Man is made!'"

PETRIE'S RECENT EXCAVATIONS IN EGYPT.*

The following account by Prof. W. Flinders Petrie shows what has been accomplished in Egypt the past season:—

Although Thebes has been so relentlessly plundered for ages past, and especially by antiquity hunters of this century, yet it has yielded many fresh results to the work of the Egyptian Research Account and my own private work this season. On one of the best known parts—the desert front on either side of the Ramesseum—four temple sites have been explored which were quite untouched before; and seven temples in all have been completely cleared. We see, therefore, how much yet remains to be done by systematic research in even the best known and most obvious sites. Taken in historical order, the following results have rewarded our work:—

XIIth Dynasty.—A fine tomb of a priest, Sehotepabra, underlies the brick galleries of the Ramesseum. It had been entirely plundered and reused, but the brick passage leading to it is lined with paintings in good condition. These have been completely copied in full-size colored facsimile by Miss Pirie, and are valuable as being the only example of painting of this age at Thebes.

XVIIIth Dynasty.—The funeral temple of Amenhotep II. was discovered north of the Ramesseum. Some large brick tombs—one of a priest, Tahutinefer—stood on the rise of rock. On these Amenhotep II. built his temple. Amenhotep III. altered it, adding a colonnade in front, the foundations of which are of his grandfather's sculptures; and thus it was adapted for Princess Satamen. This fell into disuse, and was occupied as a school for young sculptors, whose trial pieces remained. In the XXIIId Dynasty a great brick tomb, with wells, was built over it. The piling and interpenetration of the building of all these periods, of which but a small amount remains, made this a confused site. Of the first temple we have foundation deposits of Amenhotep II., and a fine seated granite statue of his, unhappily headless. Manetho is brilliantly vindicated. He assigns twenty-six years to this king; but, as no monumental dates were above five years, the short chronologists scorned him. A wine-jar, however, bears the name of the king, and is dated in the twenty-sixth year.

The funeral temple of Tahutmes IV. was found south of the Ramesseum. This had been a very fine building, the great court having a triple colonnade at the sides, and the portico being a double colonnade. It was completely destroyed by Ramessu II., only the bases of some columns and a few foundations remaining. The foundation deposits were all thrown out, and the in-

* From an article in *Biblia*, June, 1896.

scribed stone which had covered one of them was found in the Ramesseum. The bricks were also used in that later temple. Some fragments of colossi limestone were found, including the lower half of the king's face. Below the temple was a large reused tomb, containing a mass of burials, which from their position were contemporary with the temple. A collection of eighty skulls, all of one age and rank in life, were thence secured. They vary much in form. The great temple of Amenhotep III. behind the colossi was not included in my permission; but I found more sculptures of it than could probably be obtained on its actual site. Merenptah had ruthlessly looted it of everything movable to build his temple behind it; and broken-up statues, sphinxes, tablets, etc, were thrown into the foundations to support the walls built of the fine blocks, which were turned round and recarved. We thus found that an avenue of colossal jackals had led to the temple, each with a statue of the king between the paws, and resting on an inscribed base with a cornice. They were thus exactly analogous to the ram-avenues of Karnak. Of statuary there were pieces of a colossal group of Amen and Amenhotep, and of a sphinx whose head was five feet across, besides smaller sphinxes, all in hard limestone. Two steles are now removed to the Gizeh Museum. One of limestone, over six feet high, shows the king offering to Amen, and a double scene of the king in a chariot driving over a group of the northern nations, and again over a group of southerners. The work of this is very fine, and the composition unique. The other stele is the largest known in granite, and of magnificent polish. It is ten feet three inches high and five feet four inches wide, with a scene of the king offering, and an inscription of thirty-one long lines below, concerning the offerings to Amen. This was largely erased by Akenhaten, and re-engraved by Sety I., who added a line recording his restoration.

Amenhotep III. also rebuilt the small temple of Uazmes, as we found a ring of the king under the great door-sill. Probably of this date is the bust of an exquisite statue of a queen, in hard limestone, found in a small chapel behind the temple of Amenhotep II.

XIXth Dynasty.—The funeral temple of Ramessu II., so familiar as the Ramesseum, would perhaps be thought well known enough; but a great work remained to be done there in clearing all the brick galleries around it. This has been the special affair of the Egyptian Research Account, and Mr. Quibell has had it in hand the whole season. The foundation deposits of the temple were discovered, and great quantities of ostraka, etc., of the same date. Besides these the galleries yielded dozens of burials of the XXIIId Dynasty, having been much divided into funeral chapels at that age. These were plundered anciently; but much valuable material has been obtained, the cartonnages giving many genealogies of royal relatives. The front court of the temple proves to have had Osiride colossi along the sides of it; and the construction of the whole temple and buildings around it is being completely planned. An earlier building has stood here, apparently; for in the axis of the court, at a very low level, a drum of a column of earlier work was found *in situ*. The whole site behind this had been used for a cemetery before the temple was built.

The funeral temple of Merenptah has been often attributed to Amenhotep III., owing to all the material having been plundered from the temple of the colossi. Some work remains of the later king. A large slab indicates a Sudan war by a procession of negro soldiers; the upper half of a colossal statue in black granite has preserved for us the finest portrait of Merenptah, with the features quite intact; and the great black granite stele of Amenhotep III. was built in, with its face in a wall, and carved on the back with a scene of offering, and an inscription of twenty-eight long lines. Altogether this stele bears about six thousand hieroglyphs. This later inscription describes the defeat of the Libyan king, and mentions the destruction of many places in Syria,—above all, the crushing of "the people of Israel." Of the transliteration of the name there can be no doubt: that Merenptah about 1200 B.C. left "the people of Israel without seed" is now a fixed point for Bible criticism. But how this is to be adjusted to our other authorities will be a matter for much discussion. I hope to treat it at length in a magazine next month. Until then I would ask students to withhold

their pens, so that they may consider the text as a whole before they commit themselves.

The foundations of the funeral temple of Queen Tausert were discovered, with extensive deposits, in the sand. Five hundred scarabs and plaques, and twelve hundred objects of offering, all in colored glaze pottery, were found in this one site. The form of the name is new; but, as the historical evidences show that it must belong to the age of this queen, and the cartouche can be read as hers (beneath its forced imitation of Ramessu II.), we can hardly refuse to see in this her temple begun before her marriage.

The similar foundations of Saptah's temple, with similar deposits, but poorer in quality, were also found. No trace of Tausert occurred here; but each deposit contained a slab with the cartouches of the king, another with the name of the chancellor Bai, and also rings and cartouches of Bai.

Of later times Ramessu III. had rebuilt part of the Ramesseum galleries. Chapels were arranged in them in the XXIId–XXIIId Dynasty, of which many pieces of wall-painting remain, and much cartonnage, bead work, thousands of ushabtis, and a great alabaster pan inscribed for a royal grand-daughter were obtained. A prominent bit of brick wall standing high on the south of the Ramesseum was part of a large tomb, which proves to belong to Khonsuardus, chief goldsmith of the temple of Amen in the XXVth Dynasty.

Though all the royal monuments go by agreement to Cairo, yet there is an encouraging amount of material to come to England, which will probably be exhibited at University College in July. The good results thus obtained in history by the recovery of these temples, and especially by the great inscription of Merenptah, should encourage the public to forward such enterprise, especially when directed to small sites of importance like those worked this year. The whole cost of these discoveries are under a thousand pounds, which will be mostly covered by the value of the objects secured for our museums.

Have something to do, something to love, something to hope for.—*Dr. Chalmers.*

ENGLAND AND AMERICA.*

Restless the Northern Bear amid his snows
  Crouched by the Neva; menacing is France
  That sees the shadow of the Uhlan's lance
On her clipt borders; struggling in the throes
Of wanton war lies Spain, and deathward goes.
  And thou, O England, how the time's mischance
  Hath fettered thee, that with averted glance
Thou standest, marble to Armenia's woes!
If 'twas thy haughty daughter of the West
  That stayed thy hand, a word had driven away
Her sudden ire, and brought her to thy breast!
  Thy blood makes quick her pulses, and some day,
Not now, yet some day, at thy soft behest
  She at thy side shall hold the world at bay.

THOMAS BAILEY ALDRICH.

TWO DEVOTEES.†

Of the incongruities that jostle each other on the world's highways there is no end, but of a single incident, suggestive of more than a momentary reflection is it my present purpose alone to speak. The stage was that most neutral of all platforms, the deck of an ocean steamer moored behind the breakwater in the harbor of Colombo. In the morning there came on board a fine young English woman, accompanied by a clever-looking Singhalese, whom she called her "lieutenant." The white woman was plainly, yet not ungracefully, attired in the folding costume of the country, her head protected by a broad-brimmed sun-hat. It was an effective local adaptation of the uniform of the Salvation Army. The woman was plain as to her lower features; but her upper face was strangely illuminated by a pair of calm, compassionate hazel eyes, placed wide apart, well opened, and set under a shapely and well-expanded forehead. Had she needed any further voucher for her sincerity of purpose, her voice and speech, soft, musical, and modest, would have supplied the want.

The avowed object of the lady's visit—she was all that is conventionally understood by that term—was to obtain donations for

*The above noble poem was written by Mr. Aldrich after reading William Watson's sonnet "The Purple East," and appeared in the *Century* for July.

†This interesting view of an incident in religious life appeared in the *Spectator*, Aug. 8, 1896.

her work with such indirect proselytizing as might, in an unobjectionable way, fall from her earnest narrative. Addressing, one by one, the few passengers who were lounging on deck waiting for the breakfast-bell, she explained what her mission was and how it was succeeding. She had been two years in India, which she found very trying to health; and now she had come to Ceylon "to stay." The most characteristic thing about their *modus operandi* is the way these missionaries seem to let themselves down to the level of the natives of the country, living in the same hovels, eating the same food, and denying themselves what must be considered the necessaries of life to the European settler in tropical countries. Hence the life of a female missionary of the army in India is reckoned shorter than that of a Sheffield saw-grinder. By such means the Salvationists put themselves in touch with the daily life of the extreme poor, interesting themselves in their domestic and rural concerns, learning their dialects sympathetically, and so winning their hearts and gaining a moral ascendency over them. The identity of the missionaries is so lost in their familiar intercourse that the natives never realize that the strangers have crossed wide oceans to reach them. In Ceylon they assume Singhalese names of polysyllabic proportions, and by these alone are they traceable in the local directories. In addition to their "spiritual work" the missionaries train the young people in many useful arts, inspiring them with the desire for a better life even in the present world, and fitting them to live up to these desires.

The lady declared herself to be perfectly happy, as well she might be, in the success of her work. Accepting, with modest grace, the irrepressible compliment which such success elicited, she summarized, in answer to hurried questions, the visible results of the missionaries' influence, as the abandonment of devil-dancing, of drinking "toddy," and of wife-beating. Notable reforms, indeed, worth the price at which they were obtained. Doubtless had time permitted a fuller expression of her views, the lady would have enlarged on the spiritual fruits of her labors, besides which the social and domestic virtues themselves would pale like candles before the sun. She did lay serious stress on change of heart, which lay at the root of all reform in conduct, and was enthusiastic in declaring the state of holiness as being within reach of those who would believe and try. Asked how the Salvationists justified their poaching on the preserves of the older missions,—a charge freely made against them,—the lady claimed that they only went to the lost and neglected, gleaning after the reapers, so to speak. And, as to the "corybantic" methods of the army? Well, people needed some excitement, and music was an innocuous means of letting off the steam. The tom-tom of the Salvationists, in short, was an improved substitute for devil-dancing. The great thing was to get people "saved." Admitting, indeed being calmly assured of the fact that her own brothers and sisters at home were not "saved," she trusted God to look after her relatives while she carried the message to the brothers and sisters of the benighted people beyond the sea.

But the formulæ of conversion and salvation are too trite to be recounted here. And it was only a certain novelty of situation and of juxtaposition that lent an interest to the present case. For on the broad deck of the same Liverpool steamer a few hours later there appeared another lady,—a Burmese,—who had also consecrated her life to piety, no less enthusiastic, no less sincere, no less confident than her English sister. Yet, were the two confronted, the aim of each would be to convert the other from the error of her ways,—to "save" her, in short. The second lady was a Burmese Buddhist nun, of fifty years, accompanied by a neophyte of about twelve. This woman also had a fine open face, intelligent and honest, with sparkling eyes when animated with talk, and a neat, small, round shaven poll. She was returning to her own country from a two years' pilgrimage to the holy places in India and Ceylon, of which she claimed to have visited twenty. From each of these spots, sacred to Buddhists, she had brought away, like Naaman, some earth with other relics, such as leaves from the pepul-tree, and was carrying the whole to Burmah, where a pagoda would be erected for the exhibition and preservation of these precious memorials. She anticipated no difficulty in collecting subscriptions for this purpose, for the Burmese are pre-eminently a devout and generous people. This good lady had been

married; but, losing her only son when she was twenty-six, she was overwhelmed with grief, and thereupon resolved to dedicate the rest of her life to the service of God. So, relinquishing all her property to her husband, she left him, and entered on her religious novitiate. She has a brother a priest, and her mother before her had taken the veil. So she had evidently come of a religious stock.

The Burmese lady's reflections on the lax state of religion in Ceylon were not wholly without analogy to those of the austere Salvationist on the easy life of the more luxurious of the Protestant missionaries. They were careless, these Ceylon Buddhists, and slovenly, lacking in due reverence for sacred things. Illustrating her meaning, she would by an expressive gesture of her hand show the ill-mannered way in which the Ceylonese would make an offering of rice to the priest, and said they would think nothing of lighting the altar candles with anything that came to hand, such as a rag torn off the edge of their own cotton garments. Compared with Burmah, religion had fallen into a low and disordered state in Ceylon. What is noteworthy, too, is that this Burmese lady travels without purse or scrip, trusting to the benevolence of the faithful to pass her on from one point to another. But she had to remain five months in a nunnery in Ceylon while collecting the forty rupees required for her steamer fare to Rangoon. She reads and studies much. When asked whether her faith did not sustain a shock when she saw the veritable objects which are described with such wealth of hyperbole in the Burmese sacred books, she deftly explained away the discrepancy in the familiar tone of the apologist, saying that no doubt in ancient times the buildings, trees, etc., were really as described in the Scriptures, but that in these modern days it was natural to expect that the trees should have degenerated; and buildings, of course, have become dilapidated. Thus easily did the pious soul bridge the chasm between the mystic and the real which racks the consciences of so many seekers after truth in the midst of our more worldly civilization.

Her sole complaint of the accommodation of the steamer was the absence of convenience for serious meditation and for prayer, of which she stood much in need. The novice, too, was rather a thorn in her side, being, though clever, of a refractory temper. She resolved, however, to be patient with the girl, even as God had been with herself. And maybe the small trials she had to endure would be helpful in fitting her for the blessed consummation of all her hopes, —Nirvana.

Here there were in close neigborhood two most antithetical saints,—one representing the elaborate and revered ceremonial of an ancient religion that has made of its agnostic founder a deity; the other representing the crude formative stage of what may in its turn also become a religion, but whose ritual has scarcely as yet got beyond the blue uniform and the big drum,—two women walking the world of sense with their heads erect in the serener atmosphere of another; the salt of the earth, both of them; travelling—who can doubt it?—toward the same goal; each indeed carrying about with her an envelopment of heaven; both given up wholly to the service of God; and both entirely at one as to the central necessity of a "clean heart." Yet such is the partiality of their intellectual grasp, their defective appreciation even of their own selves, that, were they to be shut up in a room together, they would probably set to work earnestly to destroy each other's belief and to condemn each other's practices. Though, to an impartial observer, they may be hastening to the same end, whatever and wherever that common destiny of theirs may be, they would cheerfully consign each other, being impenitent, to the bottomless pit. Of the Christian woman at least so much may be safely said, because, as the less educated, she would be the less tolerant of the two.

TRAINING A JESUIT.

A remarkable article in the *Nineteenth Century* under the above heading is commented upon by the *Spectator*, from which we quote:—

"In training a Jesuit, nothing is omitted during nearly twenty years of hard mental labor which could contribute to equipping the Jesuit for his campaigns in the world. But, in spite of that, it is a bad training.

Athletes who are overtrained get what is termed 'stale.' They practise till all the 'go' leaves them, and they become incapable of getting the highest amount of force out of their bodies. The mind and soul may also get 'stale' from overtraining, and we expect that staleness is a mental malady from which the Jesuits often suffer. It is this staleness from overtraining which has made them liable to the charge of being mechanical, formal, stony, and hard in the matters of the spirit. Here is an account of the obedience practised by the Jesuits:—

"At the end of two years the young Jesuit takes his first vows, and ceases to be a novice. The special object of his life in the noviceship has been to train him up in that spirit of implicit and unquestioning obedience which is the aim of the Society of Jesus to cultivate more than any other virtue in her sons, simply because it is the virtue that underlies all the rest, and without which no other virtue can attain its full perfection in the soul of man. The routine of monotonous and often apparently useless employments has for its object to foster the habit of what is rightly called blind obedience. The novice is taught to obey his superior without ever questioning the wisdom of the order given. The perfection of Jesuit obedience includes not only the obedience of the will, so that he does what is commanded promptly, bravely, and thoroughly, but also an obedience of the judgment, so that he regards what is commanded as the best thing possible for him. Here it is that Jesuit obedience differs from the obedience practised generally by a good subordinate in the world. In the army or in a house of business blind obedience is necessary to efficient action. No well-ordered system could be carried on successfully without it. If the subordinate obeyed only where he approved of the wisdom of the command given, the results would be fatal to any well-organized community. It is the habit, the difficult habit of abstaining from any mental criticism of the order given, that is the distinctive feature of the obedience of the Society of Jesus. When still a secular, I once encountered an officer in the army who had been for some time in the noviceship, and had left because he found the obedience required too much for him. I took occasion to ask him how it was that he who had been accustomed to the strict discipline and rigorous obedience demanded of a soldier could not endure the gentler rule to which he was subject as a religious. 'In the army,' was his answer, 'you must do what you are told, but you can relieve your feelings by swearing mentally at your colonel; but you cannot do that in the Society of Jesus.' At the same time the obedience of the society is a perfectly reasonable obedience. I need scarcely say that in the impossible or almost impossible case of a command being given, which could not be obeyed without sin, the Jesuit would be clearly bound to disobey. In the case of the order given being manifestly a foolish one, obedience does not require that it should be regarded in itself as wise or prudent. If the matter is one of any importance, it is his duty to represent to the superior the undesirable consequences that seem to him likely to ensue from the carrying out of the order. Every superior has certain advisers, to whose opinion he is bound to give special weight; and the representation can be made either directly to the superior by the person receiving the order or through one or other of these advisers. Every subordinate has also the right of appeal to some higher superior, and such appeals always receive full and careful consideration.

"But surely there is a contradiction here. If the Jesuit must abstain from mental criticism on an order, how can he possibly tell whether it is sinful or no? Is it sinful to lie? We presume all Jesuits would say it was. Suppose an order is given by a superior which involves the telling of a lie. In that case the subordinate Jesuit ought to disobey. But he cannot tell that the order involves falsehood unless he uses the faculty of mental criticism. But this he must not do. It is a vicious circle. You cannot avoid obeying sinful orders unless you allow the critical faculty to work. Here is the danger of the obedience which is symbolised by the motto '*Perinde ac cadaver.*' No man has a right to render that sort of obedience save to his own conscience."

THE REVEALING DARK.

From heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.—Ps. cii. 19, 20.

A pulse of Thy life in an acorn cell
  In the earth's dark prison thou hidest away
For only thus can thy thought of an oak
  Come forth with the wildest storms to play

A beautiful thought thou dost make to dwell
  In the loathely worm that creeps and dies
For only thus canst thou wake on earth
  Thy lovely dream of the butterflies.

A lullaby of thy tenderest love
  Is in silence dark 'neath a bird's warm wing;
For only thus can thy gladness come
  To comfort our hearts as thy thrushes sing.

Thy beautiful thought of a child, I know,
  In me and my evils is hiding deep;
And thy tenderness yet in some endless day
  Will awake it from all this dreadful sleep.

Forever thou hidest thy beautiful things
  In prisons and deaths and sad defeats;
For only thus in its countless ways
  Thy being its glory of love completes.

Thou who art the creative life of the universe, art good; and kindness is the motions of thy life living to bless. Only goodness keeps the stars alight, and the earth in the happy paths of its changing seasons. Only love can create. Hate is a destroyer, and anger blights. The beauty and order of the creation, the life of it, convinces the heart that love is the "centre and soul of every sphere," the life of everything, the truthful genius that perfects the grain of sand, and alike the star. Thou art life, for only life can beget life and keep the countless hearts at their busy tasks of beating tender and true to all they are. Death has not power to do a deed of life: itself is but the shadow of the diligent, tender life. Thou art joy; for the motions of life is gladness always, whether in the wing of a gnat or the beating heart of a man. Thou art holiness, for only the perfection of truth can hold together these creative acts in the integrity of their natures. Everywhere there is some goodness, vocal in inspirations to convince the heart that thy chiefest joy is to bestow life, thy glory of being to serve thy creation in every kindly helpfulness.

And yet the presence of evil baffles the loving heart that holds thee good and kind. Into the sunny faith that thou art an everlasting love the fact of evil comes as a shadow, and sometimes the shadow for us deepens into night. The mists of death that are everywhere get into our eyes, so that we cannot see that life reigns in an eternal gentleness. The clamorous selfishness among all lives that live, the human, and those that share the world with us, makes us deaf, so that we cannot hear through the din the still small voice of the creative unselfishness. The cruelties of men dumfound us, and we have no speech to say that thou art always kind and good, an everlasting heart of love flowing through all things, disturbing us with "a sense of elevated thoughts" on whose heights "lie repose."

And yet through these experiences there is a persistence of thy love that compels the old sunny faith again, even as through the clouds of storm the sun insists upon blessing the earth until the peace of renewal fills all the fields, and through the nights comes with its dawns wherein all silent birds awake and sing. In spite of all the seemings, in spite of ourselves sometimes, we believe that thou art good, and that thy tender mercies are over all thy works, that from thy holiest heavens thou dost behold the earth, to hear the groaning of the prisoner, and to loose those that are appointed to death.

Where we cannot trace thee, we trust thee, assured that thy finished creation will honor the tenderest heart and glorify the most perfect wisdom. Thou hearest the groanings of the prisoners of sin, and will yet bless them in a great freedom, even the freedom of rejoicing holiness. Upon these appointed unto death thou thinkest tenderly, and hast made for their feet some ways of eternal life. No lily fades without thee, the beauty in which it may experience a dearer fulness. No sparrow falls in death without thee, the Life in whom it may experience a diviner life. No human soul goes into the shadows without thee, the Light in whom is resurrection and life.

Thou dost imprison a beautiful thought in the worm that creeps, in the chrysalis that lies motionless, but only so that thou mayest actualize that thought in the resurrection of butterflies that take the flowers with sinless wings. In these human evils and sad limitations thou dost imprison a great human beauty thy tenderest heart feels, but only that thou mayest realize it in noble men and women who take thy perfect heavens in the joys of holiness. Thou settest a great thought in an acorn that must die in the dark and damp of earth, but only because thou must so bring forth thy reality of an oak to glorify the valleys and the hills. In these human darknesses and deaths thou hast put a great glory of human-heartedness, for so alone can thy heavens fill with the human goodness that will add to its great glory. All shadows evidence the light. Every prison is the pathway into liberty.

Every death is the deepening shadows of resurrection. Every evil is but the creative destructions of the hand of goodness. In earth heaven roots for its blossoms and its fruits.

This is the faith that abides in us, the changelessness in the midst of the change, the comfort that can sing out the sorrows, the good that can overcome the evil, the life that is the master of death, the kindness that makes the wasting cruelties bring forth the gentle fruits of love!

For this faith we thank thee, Master in love and in life. In the remembrance of all thy goodness it brightens. In the hopes that fill our sky it sings. In all noble and unselfish life it becomes experience, its dream awake, its unseen become the seen. In no far heavens art thou lost; but ever thou dost behold thy earth, ever dost thou abide in it to hear the groanings of the prisoners unto their liberty, and to bring those appointed unto death into the life of which death is but its birth.

Thou canst knit the broken wing
  And end the troubled flight;
My sorrow-silenced voice may sing
  When such is thy delight.
And thy summer love-winds blow
  Across my snow-clad heart,
Till come my birds, my blossoms blow,
  And all my grasses start.

Thou canst so come forth in me
  A creation clean and new
That all I say and do and be
  Is just thyself come true,
My life thy holy tune,
  And thy heart satisfied,
As when a bird at song in June
  Delights his nesting bride.

Thou canst win through me a place
  For thy love's conquering,
Thyself become a human face,
  A human voice to sing
Thy song through all my earth,
  In life's divine increase,
Achieving holy worth
  That's saying, Mercy, peace!

I yield me to thy love
  That thy truth within me shine,
That thy human heart above
  Make my human heart divine;
For of love there is no lack,
  And its human grace in me
Is saying grace and mercy back
  And peace adoringly.

When thy truth my loving fills,
  Then the holiest life I dream
May flow from out my hills,
  A clear and laughing stream.
When thy love's within my own,
  All its graces in my ways
Turn the voices that make moan
  Into voices that sing praise.

Oh, live within my soul,
  As within the rose the sun,
That my being's perfect whole
  Be thy beauty—willing done,
That thy heart, mine own heart's grace,
  Make the earth divinely fair,
Thou lost in no far heavens of space,
  But living everywhere.

PASTOR QUIET.

THE HUMAN ELEMENT IN HISTORY.

BY J. S. LEE, D.D.

There is a charm in history. It is felt by all minds who delight to trace the career of man in all his devious passages along the track of ages. They are instinctively drawn to him by the ties of kinship. It has been felt by men of all ages and all climes since the record of the past has been unrolled to their enraptured vision. To most persons, perhaps, it is a secret charm, enjoyed, but not expressed, hidden away amid the workings of the mind in its eager search for something new and startling on the stage of the world. It is a charm akin to that experienced by the reader of novels or poetry, as he glides along the purling streams and treads the dark and dreary ravines of human life or traces the labyrinthian thread of human destiny on through all its windings. They do not reason or speculate like the logician or the philosopher: they simply see and enjoy what is presented to their eyes. They passively and dreamily receive what passes before them, and linger over the scenes with ecstatic joy.

Others, under the spell of the same charm, trace history with the keen, observing powers of the experienced traveller, who uses his judgment and faculties of reflection as well as his eyes, or with the introspecting view of the poet, who "gazes from earth to heaven, and from heaven to earth again," unlocks the secrets of nature, or with the dramatist searches into the depths of the

human heart, and brings out to view its cabals, its hidden plots, its varied motives, and unfathomed depths of sorrow and joy. Both feel the charm, but in unequal degree.

Now, why is history such an "enchanted land," in which we see beauties strewn all over its attractive surface? It is because it presents *man* as the chief object of our attention, man a living being, our brother, and fellow-heir of immortality. It paints his career in his toils, his privations, his strivings, his joys and sorrows, his defeats, and his triumphs. It depicts him contending for the faith, manfully battling with error, and overturning the hosts who have set themselves up to oppose the progress of truth, and finally settling down to enjoy his victories. It has its dramatic features, also; and, so long as Shakspere is read with absorbing interest, so long shall we feel attracted by those greater dramas that have been enacted on the arena of the world's history. It has its greater and lesser tragedies and its comedies, which stir the soul to its profoundest depths and call forth its smiles and its tears. It treats of men's inhumanity to men, which "makes countless thousands mourn," the intolerance, cruelty, and persecution which man exercises over his fellow-man, which cause us to shudder at the sight. Still, it is our brother, to whom we are bound by kindred ties, who suffers, and we weep with him; and it is our brother who inflicts the suffering, and we cannot cease to feel an interest, even in those cruel wrongs which he heaps upon his offending victim. We may rebuke, we may retaliate, we may inflict the severest punishment upon the culprit, still it is our brother whom we punish and rebuke.

This thought is predominant, and we cannot rid ourselves of it. All these relate, not to inert matter, not to brute animals, but to rational and intelligent man in his relations to us and our heavenly Father; and he cannot but enlist our sympathies and engage our attention as we follow him on his journey of heroic struggles or deepest shame.

The chief reason why we feel a deeper interest in man than in outward nature, with all its beauties and glories, is his ineffable dignity and transcendent glory. The Psalmist touches upon this theme when he bursts forth in that sublime utterance: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and thou hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands: thou hast put all things under his feet."

God has exalted man above all material objects. He has placed all the forces of outward nature under his dominion. However sublime we may regard the heavens, man is still more sublime. However beautiful the towering hills and the teeming landscape, man is still more beautiful than them all. As a being who lives, moves, and has his existence in God, he is a more important object than any other in the world.

Gilfillan, in his review of Chalmers's "Astronomical Discourses," has elucidated this contrast between man and nature most clearly. With his magniloquent rhetoric, he exclaims: "The creation, large as it is, is not equal in grandeur and value to one immortal spirit. . . . The sun cannot understand the geometry of its own motion or read the laws of its own radiating light. I can do both, and am therefore greater than the sun. The sun cannot, with all its rays, write on flower or grass or the broad page of the ocean the name of its Maker. A child of seven can, and is therein greater than the sun. The sun cannot, from all his vast surface, utter an articulate sound: he is dumb in his magnificence. 'But out of the mouth of babes and sucklings God perfects praise.' . . . The sun is but a spark of fire, a transient meteor in the sky; but I, immortal as his sire, shall never die. And, if greater than the sun, I am greater than this whole material universe. . . . It is only the nursery to my infant soul; and whether is greater, the nursery or the child? . . . The universe is not a spirit: it is but a great and glorious clod. But I am a spirit, though a spirit disguised; an immortality, though an immortality veiled; a beam from the Father of lights, though gone astray. Therefore do I dare to predicate that it is of more dignity and grandeur and value than the whole material creation."

It is this being, intelligent, capable of indefinite growth in knowledge, virtue, and holiness, formed in the image of his infinite

Creator, a denizen of earth, yet a candidate for immortal life and progress, that constitutes the charm of history. We cross vast oceans, traverse broad fields decked out with all the garniture of vegetable life, we scale mountain ridges, and stand on their highest peak and gaze, as did Moses, over the varied expanse of hill and plain, and so onward to the sea; but none of these holds our attention for a single moment when we discover man, "a mere speck in the landscape," traversing these plains or climbing these heights.

In these modern times man is beginning to be regarded as of more importance than the traditional theology of the dark ages has attached to him. He is no longer ranked as an insignificant thing, a mere worm in the dust, but the child of God and heir of immortality. On his soul God has stamped the divine image; and, though sin may mutilate, it cannot efface the image. He may abandon God, but God will not abandon him. He feels an enduring interest in his child, to whom he is ever bound by paternal ties. This invests history as a record of man's deeds with a deeper meaning, as it gives us not "dead facts," but "living men and broad human interests." As man rises in dignity and worth, he becomes more attractive to us while we follow him, pressing on, through alternate struggles and defeats, to the attainment of his destiny at last.

And, as we take into consideration his achievements in science and the arts, he becomes to us a still more attractive being. He conquers nature, and bends its giant forces to the accomplishment of his plans. Think of what science and invention have done, under the controlling power of man's skill and enterprise, to promote the civilization of the world! To use the words of Dr. Gordon, "The cost in toil, in pain, in blood, of the contributions to science made by such men as Copernicus, Galileo, Newton, Harvey, and Darwin, it would be difficult to overestimate." Yet they are all the achievements of the human element, which is "vast and priceless."

So of all reformers in the social, literary, moral, and religious worlds. By timely effort they have promoted the progress of the race, but "the eager, fevered pulse of humanity is in it all. The beat of the surging sea of laborious and victorious intellect is heard through all." Man is the great agent in the cause of reform. And, then, to add immeasurably to its attractions, we must acknowledge "God in history." A divine personality, who doeth his will in the armies of heaven and among the inhabitants of the earth, uses man as his responsible agent in working out the great problems of history. We cannot ignore this fact without detracting greatly from the charm with which we explore its records. It is the recognition of the divine agency in history that enables us to perceive a logical connection between the successive events of the past. All are subject to a system of laws under the control of the Infinite Law-giver. Man is free within a limited sphere, but he is not free to thwart God's purposes in regard to the human race. We must recognize the providence of God, then, in the secular and religious affairs of men, if we would understand the profound significance of all historical events. Atheism and agnosticism serve to darken the counsels of the Most High by putting all the achievements of the past under the blighting influence of chaos and chance.

There is, then, in history a divine as well as a human element, a divine personality guiding the human, and leading it on to the grand consummation toward which all movements are tending. Viewed in the light of the divine purpose, educing good out of evil and order out of confusion, until the whole race shall be raised to the highest point of possible attainment, it fills our souls with the grandeur and majesty of the final triumph when all men shall bow before Him who is "all in all."

CORRESPONDENCE.

To the Editor of the Unitarian: —

After reading and listening to different arguments in favor of a suitable name for our new union, it gives me great satisfaction to say that the article in your August number of the *Unitarian* meets my hearty approval, both for the clear and logical expression of sentiment and the unquestionable definiteness of meaning which the suggested name conveys.

I also feel that the concrete phrase "of the

Followers of the Christ" is far better than an abstract one, and that we should introduce into our new name a phrase which smacks of "something more than intellectual," something more than abstract, something definite, applying to the "entire man."

In the past, at least, the Unitarians have been severely criticised on just this point, *seemingly* indefiniteness. Now let us young people, the root and fibre of this grand, inspiring faith, turn over a new leaf, and have the name of our new union one of a thoroughly concrete nature and one that will unquestionably convey a definiteness and depth of meaning.

"The Followers of the Christ" would undoubtedly become very popular as a shorter name; for it is euphonious, embodies our dearest sentiments and principles, and the very name might become a watchword among us. Certainly, the beauty of sentiment expressed in it appeals in a marvellous manner to *my* sense of the principles of "Faith, Hope, and Love."

Again, as the article mentions, it cannot drive any one away; for the simplicity and purity of its meaning will rather attract than repel.

It has a directness and straightforwardness which cannot be mistaken, yet it can in no way jar upon the feelings of those having beliefs at variance with ours.

Any one endeavoring to follow faithfully in the footsteps of "the Christ" cannot fail to appreciate this phrase, "the Followers of the Christ," and to identify himself with the great work which it represents.

Before closing, let me say with the writer of the article that we cannot lay too much stress on the choosing of a good and suitable name for "our union." And that "one step 'twixt loss and gain" weighs very heavily in the balance.

Trusting and hoping that the full significance of this article in your August number of the *Unitarian* may appeal as forcibly to others as it has to me, and that our young people will *freely* express their thoughts to you on this very interesting subject, I remain faithful to the best interest of "the union," ready to work and do.

EDWARD MARSH.

Man is saved by love and duty, and by the hope that springs from duty.—*Anonymous.*

ONE UPWARD LOOK EACH DAY.

SUNDAY.

The Other World.

It lies around us like a cloud,
  The world we do not see;
Yet the sweet closing of an eye
  May bring us there to be.

Its gentle breezes fan our cheek
  Amid our worldly cares;
Its gentle voices whisper love,
  And mingle with our prayers.

—*Harriet Beecher Stowe.*

MONDAY.

Will the Robin sing in that Land?

Will the robin sing in that land,
  That land so fair and so far,
That lies as our souls fondly dream
  In the depths of the uttermost star?

When the heavenly spring shall appear,
  And we first see it bourgeon and bloom,
Will no robin be there with its song,
  As the violet bursts from her tomb?

All the dear common things that we love,
  Old faces, old flowers, and old friends,
Shall we see them no more when the stream
  Of our life with the great ocean blends?

Oh, I love not the new and the strange,
  But a friend and the clasp of his hand;
And I would that my spirit could know
  That the robin will sing in that land.

—*Hattie Tyng Griswold.*

TUESDAY.

One Thing Only.

So many gods, so many creeds,
  So many paths that wind and wind;
  While just the art of being kind
Is all the sad world needs.

—*Ella Wheeler Wilcox.*

WEDNESDAY.

Have Faith in One Another.

Have faith in one another
  When ye meet in friendship's name;
For a true friend is a brother,
  And his heart should throb the same.
Though your path in life may differ,
  Since the hour when first we met;
Yet have faith in one another,
  Ye may need that friendship yet.

Have faith in one another
  When ye whisper love's fond vow.
It will not be always summer
  Or be always bright as now;
And when winter's time comes o'er ye,
  If some kindred heart ye share,
And ye have faith in one another,
  Ye shall never know despair.

. . . . . .

Have faith in one another,
  And let honor be your guide,
And let the truth be spoken,
  Whatever may betide;
For the false may reign a season,
  And, oh, doubt it if ye will.
Yet have faith in one another,
  And the truth shall triumph still. —*Anon.*

THURSDAY.

The First shall be Last.

It's wiser being good than bad;
  It's safer being meek than fierce;
It's fitter being sane than mad.
  My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
  That after Last returns the First,
Though a wide compass round be fetched;
  That what began best can't end worst;
  Nor what God blessed once, prove accursed. —*Robert Browning.*

FRIDAY.

God of Truth.

O God of truth, whose living word upholds whate'er hath breath,
Look down on thy creation, Lord, enslaved by sin and death.

Set up thy standard, Lord, that we who claim a heavenly birth,
May march with thee to smite the lies that vex thy groaning earth.

Then, God of truth, for whom we long, thou who wilt hear our prayer,
Do thine own battle in our hearts, and slay the falsehood there.—*Thomas Hughes.*

SATURDAY.

The Hour draws Near.

The hour draws near, howe'er delayed and late,
  When, at the Eternal Gate,
We leave the words and works we call our own,
  And lift void hands alone
For love to fill. Our nakedness of soul
  Brings to that gate no toll.
Giftless, we come to Him who all things gives,
  And live because He lives. —*Whittier.*

EDITORIAL.

Our Churches. WE are publishing under the heading "Our Churches" a series of historical sketches of the growth and development of various Unitarian churches.

It is not possible to give the full story of the life of any church in our condensed "News from the Field"; but these special articles, together with the monthly notes under "News," will supply a complete history, continually growing, of each church reported. We ask pastors and church historians to send us the historical facts of their churches.

Activity of Women. AT the recent Stuttgart Convention of Christian Socialists an address which has given rise to much comment in Germany was made by the wife of a high official, Dr. Lippmann. The address was an appeal to the women of Germany to take their rightful place in the public duties of the citizens of an enlightened country. We quote from the condensed report given in the *Literary Digest:*—

"The woman's problem in Germany is rapidly coming to be a burning question, although progress in this regard is nothing compared with what has been accomplished in other countries. In England women have splendid opportunities of developing their usefulness in public life. By enactment of public law since 1870 the management of public charities, of hospitals and the like, is accessible to women. In 1890 there were seventy women in England in charge of public charities for the poor. In 1895 this number had increased to eight hundred and seventy-five. All this was the result of contests and struggles, and the victory was won step by step. Since 1887 there has existed an institution in London with a course of studies aiming to prepare women for such public stations.

"In Germany nothing of this sort has yet been done. The only women who are engaged in the public sphere are the deaconesses, and these are under the management of the Christian congregations. And, then, the activity of the deaconesses is something entirely different, and the special direction of their activity quite other than that

contemplated by the propaganda of the women reformers. This crusade aims to have women made useful in the community at large, in such a manner and for such purposes as her nature and disposition make her suitable for. In this sphere and in this work she is to act with the same independence and have the same responsibilities that men have."

God and Disasters. HOW CAN God be good, and yet allow such dreadful disasters? This is the old, old question, revived and repeated in the editorial columns of quite a number of our exchanges in reference to the recent natural calamities of the tornado in St. Louis and the tidal wave on the coast of Japan. We say this is the old, old question; for it is as old as the mechanical conception of God. But to the modern mind, trained in the methods of scientific reasoning, open to the vision of an evolving physical universe directed by unfailing streams of physical power, such a question cannot present itself. Are we to find a flaw in the moral character of the Creator because intense heat, tending to produce a vacuum in the atmosphere, sets the obedient wind at lightning speed to heal the mischief? If so, all the lesser accidents and incidents of earthly existence together must pale before our knowledge of the certain ultimate annihilation of the whole human race in the final cooling into icy death of our home, the earth. If the goodness of God rests upon the stability of the physical conditions of this planet, alas for God! One might as well say, "We all struggle with pain, meet death and die, therefore God is not good." It is not the properties of the air we breathe, however exquisite we find them in the flush of our vigorous youth, it is not the smoothness of the ocean nor its fluctuations, which we often tempt to our destruction, it is not the beauty of the earth itself, nor the quietness of the cool sod beneath which we reverently lay the clayey vestments of our dead, that inspire or confirm our faith in "the heart of the Eternal is most wonderfully kind." We believe God is good because we find that we are ourselves drawn to goodness. If all humanity desired and strove to attain evil, we should conclude that the Creator of human hearts loved wrong. It is solely in human character that divine goodness declares and reveals itself, and not in rocks, winds, or seas. The shock to our faith in the goodness of God must come then, if at all, from the disappearance of goodness as a quality of human life, not from a loss of that life through any cause.

A Strange Tongue. WRITING to the *Critic* an account of the wonderful millennial celebration of the kingdom of Hungary, Mr. Zangwill says:—

"The chief surprise of Hungary is its language. Though one knows that Jókai writes in the strange tongue which sticks its verb into the middle of its noun, yet one vaguely thinks of it as of Gaelic or Welsh,—something archaic, kept for Eisteddfods and Renaissances,—and it is not till one arrives in Hungary that one realizes that it is a living, disconcerting reality. The great European languages have affinities with one another. Latin puts one on bowing terms with French and Spanish, Italian and Portuguese; English is not entirely unrelated to German, Dutch, and even Norwegian; old Greek is the key to modern. But in Hungary one comes face to face with an absolutely new language, in which even guess-work is impossible. When 'Levelezö-Lap' means a post-card, and 'úra egy napra' means price per day, you feel that it is all up. The nearest relatives of Hungarian are Turkish and Finnish, the Asiatic ancestors of the race having lived between Finns and Turks; and it bears traces of their migrations, and of the great Mongol invasion of Europe by Djingis Khan."

The Salvation Army in India. DESCRIBING a recent visit to India, M. André Chevrillon writes:—

"Returning through the broad streets of the business part of Bombay, red flags are seen flying above the heads of a Hindu crowd. 'Hallelujah!' say the flags. 'Are you saved? Are you fighting? If not, why not? When do you intend to get saved?'

"Sandwich men are going about announcing 'the arrival of the Salvation Army from Canada, and a general attack upon the devil by Captain Hallelujah Smith, formerly a circus clown.'

"In the midst of the Hindu crowd the

English Salvationists form a little ring. They are all barefooted, clad in Oriental costume, the women draped in red, their blond faces surrounded with orange muslin, the men in Bedouin mantles and turbans.

"Curious, these English faces, the soft pink and white skin, in Asiatic costumes! A kind of little Hindu monkey makes a confession in a nasal voice. Then, successively, the English Salvationists testify, each holding an umbrella as parasol. Then a drum, castanet, and a key-bugle.

"The English women stand quietly, their hands drooping and clasped, and sing hymns to polka tunes, while the men accompany with accordions. One of them makes an exhortation in Hindustani, a very young girl in Oriental drapery, her bare feet in the dust, the eyes of an angel, a lily complexion untouched by the Indian sun, a pensive expression, so serious, calm, and maidenly, one of Burne-Jones's Madonnas.

"There is something at once touching and comic in the energy and sincerity of these evangelists. Their great lack is of that sympathetic imagination which makes it possible to conceive modes of soul foreign to one's self. . . .

"These people here employ the same procedure to touch the heart of a poor day laborer in the East End, moving about in the black mud, the stinging fog of the docks, and to reach these Hindu souls, of which they are so ignorant! The grand Wesleyan hymns sung to tunes from the dance-hall, what emotion can they awaken in these Asiatics? Are they touched at sight of young women who have come so far to mingle with the Bombay populace, to wear the same clothes, to live the same life with them, to be their sisters, to love them in Jesus Christ?

"On this point my Hindu servant, Cheddy Lal, whom I have consulted, says:—

"'The other missionaries are liked better. These do not come in a carriage, as Europeans should. They dress as we do. They are thought to be poor, and they are despised.'"

No true man can live a half life when he has genuinely learned that it is only half a life. The other half, the higher half, must haunt him.—*Phillips Brooks.*

Departments.

AMERICAN UNITARIAN ASSOCIATION.

September 1 is the New Year's Day of the churches. This year it comes with many incentives to renewed activity. In the United States, at least, the moral life of society is to be tried, and, no doubt, strengthened, as it has seldom been tried and tested. The political contest which opens before us presents problems of two kinds, the one purely intellectual, the other moral. What kinds of money are best, what shall be the proportion of various metals and of paper money in circulation, what relation a national currency can and, for expediency, ought to hold to the money of the world,—these, and such as these, are purely intellectual questions, to be decided by knowledge, to be tested by experience, and to be answered by those who are instructed and expert in such matters. Mistakes will occur, but mistakes are not crimes; and the worst of financial blunders may leave the nation none the poorer in the essential qualities which constitute its strength.

But there are moral questions to be answered. They must be answered in the right way. If only the things that are surely right and obligatory can be separated from the things which are merely expedient and permissible, we need not doubt the issue. The inhabitants of the United States may be trusted to do the right when they know it. There are men,—rich, poor, wise, foolish, courageous, and timid,—that is to say, a certain proportion in all classes, who are dishonest, dishonorable, and (within the limits of legality) willing to do anything for gain. They exist, and they are dangerous. In the coming campaign there will be urgent need to arouse the moral sense of the people against them. Instruction is not enough. Untaught men will do right by instinct if the sentiments which conduce to righteousness are aroused. Make them to an unusual degree sensitive in regard to questions of honor, honesty, justice, and fair play, whether personal or national, and sophistries will lose their power. In a peculiar way, then, our ministers and churches are set face to face with a duty. If our ministers, as ministers, and our churches, as churches, will now eschew partisan politics in every form, avoid all personalities, refrain from the expression of opinion in regard to matters where only knowledge is valuable, and then do all in their power to awaken the consciences of men, to arouse the sense of honor, and make the quality of the national life the object of greatest mo-

ment,—then they may render service to the nation of the rarest quality. If all the money in the land were destroyed in a day, and all the people remained honest, prosperity would come again. If all the people became poor because they were honest, wealth would flow in upon them from an admiring and trusting world.

Because these questions are of first importance and every man must be at his post, it will be difficult to arrange conferences and conventions until after November 3. But the Unitarian Church can have no ecclesiastical interests which conflict with the public duty of the citizen. The present secretary of the Unitarian Association eight years ago arranged a series of conventions in the West. He has only been waiting a fitting opportunity to repeat the experiment. The election over, meetings will be held.

After October 1 the work will in three missionary departments have to go on without the aid of superintendents. But, if ministers and churches will communicate with the secretary in districts where no other arrangement is made, it is believed that for a time the work may go on without serious detriment. The Missionary Council in the Middle West will soon hold a meeting. In Washington and Oregon Dr. T. L. Eliot will in special cases act as adviser and friend of the churches. In answer to many suggestions, it may be said that, pending the settlement of political questions and the return of confidence in business circles, prudence forbids the appointment of any new superintendents.

A cheerful report may be made for Southern California, where with little or no aid from the American Unitarian Association or the Loan Fund churches or chapels are building at Redlands, Pomona, Santa Ana, and San Diego. In some of these things may be seen the vigorous mind and open hand of Dr. Eli Fay. Would that his strength were equal to his willingness to spend and be spent for the cause he loves!

The writer has been familiar with Unitarian affairs for thirty years; and out of abundant experience and knowledge of previous history he is ready to affirm that at no time have our people been so nearly unanimous in thought, feeling, and purpose as they are to-day. The talk of the political campaign about the differences between the East and the West seems curiously strange to a Unitarian who knows intimately our people in all parts of the country. There is among Unitarians everywhere a marked homogeneity of social and intellectual taste and culture. Going East or West they move in the same social atmosphere. When asked, "How do you like Western people?" the writer always answers, "I don't know: I never meet any." Rightly understood and rightly used, this fact of homogeneity would give our little band of churches a much greater influence than it now has. It is part of our mission to abolish sectional prejudices, social, religious, and political.

Mr. Forbush will make his final report as Western Superintendent September 8. But there will not therefore be manifested hereafter a less lively interest in the West. Our directors are united in the desire to strengthen the bonds of sympathy between them and all Western workers and churches.

GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

Once more the Sunday-School work of our churches begins anew. The great need is that all should enter into the fresh campaign with a feeling that something can be accomplished. Let us put away the remembrance of disappointments and defeats in the past. The shadow of such recollections has more to do with the failure of our plans than anything else. Sunday-school teachers need to be reminded that it is not always a question of text-books or volunteer teaching, or any other surface matter. Good work and important can be done when the spirit of any Sunday-school is earnest. On the deep currents in education which are now running so swiftly let our Sunday-schools embark. There is no flaw in the arguments which are constantly presented with regard to the importance of training our young people. Every one concedes the theoretical position, which involves the future of our faith and the wise fulfilment of past conditions. The great gap occurs when the theory is left and practice is undertaken. We are often half-hearted in the application of our convictions. One essential certainly stands at the front, which must be recognized if we want prosperity in the Sunday-school department of the church; and that is the hearty co-operation of minister, superintendent, and teachers, aiming for one result and aiding each other with a whole-hearted purpose. Ministers often wonder why certain departments in church life do not flourish. It is generally because there is not enough hard work put into them. When we look around and see how vigorous and persistent, how fertile and courageous, individuals are in business enterprises, we find the secret of success. There is no reason to expect that religious institutions will flourish of themselves. Persons often wonder why places of amusement are thronged. It is not entirely because the public loves to be entertained, but it is greatly because these enterprises are put before the public in a striking and unflagging way.

Every Other Sunday begins Volume XII. with the date of September 13. The same departments that have made this paper attractive to children and to young people and useful in home and Sunday-school will be continued, with the addition of such new features as may still further add interest to its columns. *Every Other Sunday* has now a corps of contributors numbering nearly seventy-five. The illustrations are carefully selected, and are intended to be educational as well as entertaining. The "Letter Box" continues to be a source of pleasure to the young people who help to fill it, and to elders who obtain the results. As we have said before, the price of this paper is exceedingly low, 40 cents a year to subscribers outside of Boston, and 60 cents for those who live within Boston, on account of the postal laws. We solicit the attention of Sunday-school workers to *Every Other Sunday*, believing that it can be judiciously used for the quickening of interest in Sunday-school, assistance to teachers, and the strengthening of the ties between the home and Sunday-school.

The annual meeting of the Unitarian Sunday School Society, which is always looked for with happy expectation by many, will be held at Greenfield, Mass., with the Third Congregational Society, Rev. A. A. Brooks, pastor, Wednesday evening, October 14, and Thursday, October 15. The Greenfield parish offers the hospitality of Wednesday night to regular delegates, three in number, from each church which has contributed the current year to the Unitarian Sunday School Society, and also to life members. Greenfield has a lovely situation, the people are generous, the church has been newly built, and there is every reason to expect a large, profitable series of meetings. The full programme will be announced in the October *Unitarian*. The exercises of Thursday will be open to any one.

I call the attention again of our churches and Sunday-schools to the fact that the financial year of the Unitarian Sunday School Society is drawing to a close. The books must be audited by the first of October. And I renew the appeals which have been sent out for generous donations in support of our work. If there is any organization which stands for the perpetuation of Unitarian belief, for the future life of our churches, and for the spread of our views among those who are to succeed us, it is the Unitarian Sunday School Society. Its work deals with first sources. Money given to it by annual donations or bequests, from individuals or churches, supplies at once the sources of first importance as regards the growth of liberal religion. The directors of this society have in mind many valuable plans, waiting only for adequate financial support. We are very willing to point to the record of the past ten or twenty years to prove that the money furnished us has been wisely used. Our list of publications is large and valuable, and the services of the officers have always been at the demand of the denomination. I hope that ministers and superintendents who have not sent in contributions will attend to the appeal as soon as possible in September.

The Unitarian Sunday School Society will not publish a new Harvest Service this year, for the same reason that has prevented the issuing of other special services during the past year or two. The New Song and Service Book contains so much material that is applicable to harvest concerts that the need does not seem to exist. However, to meet the wants of those who wish a pamphlet, there will be reprints of the services for 1892 and 1893. Orders supplied to any extent. There is also on hand three hundred copies each of the services for 1887 and 1890. Orders will be filled to that extent for each of these two services. Price, 5 cents a copy, $4 per hundred.

It will be remembered by our Sunday-schools that, in order to secure delegate membership in the Unitarian Sunday School Society for the coming year, with all the rights that such membership conveys, there must be a contribution to the treasury of the Unitarian Sunday School Society on or before the 1st of October. This fact concerns the attendance and representation at the annual meeting in Greenfield, and also the right of Sunday-schools to determine the policy and conduct of affairs in the Unitarian Sunday School Society. The longer the list of contributing schools and churches, the more vigorous will be the administration.

EDWARD A. HORTON.

BOOKS.

The Mind of the Master. By John Watson (Ian Maclaren). Dodd, Mead & Co. New York.

Without preface or explanatory word of any kind, this volume gives us simply a collection of Dr. Watson's sermons. We protest against this growing habit on the part of publishers of putting forth volumes of essays or magazine articles or sermons under an attractive heading which is virtually misleading. Mr. Quiller Couch was just enough in entitling his recent reprint of essays from the *Speaker* "Adventures in Criticism"; but the late Stuart Blakie's "The Ideal of Humanity" was a notable

illustration of deceptive title, that volume containing no other reference to its heading than could be found in a few essays on "The Scottish Covenanters," "Women," and "Wisdom," etc. So with this book before us. No doubt the public would be glad to pay for Ian Maclaren's interpretation of "The Mind of Christ"; but few will be satisfied, when purchasing the volume in that expectation, to make the discovery that here is simply a selection of sermons on subjects as diverse as "The Continuity of Life" and "Sin an Act of Self-will." Surely, Dr. Watson's reputation is well enough established to forego catchy methods. The volume, if the taking title must have been used, should at least have carried a subheading plainly characterizing the nature of the publication. These sermons are well worth publicity for just what they are,—earnest discourses with a bright literary flavor. We can well understand that large congregations, not drawn from the most popular party perhaps, but assuredly from the most intelligent, would be held, led, and inspired by these forcible addresses. The subject-matter for the most part is strong, easily apprehended spiritual truth. Illustration is admirably used with an acute sense of fitness and a deliberate pruning. The personality of Jesus is made vividly prominent. The Fatherhood and love of God radiantly lead all other thoughts. Such mastery and delicacy of expression as lifted "Beside the Bonnie Brier Bush" to the level of a modern classic are to be found in all these sermons.

Speaking of the work of Christ, Dr. Watson says: "His words were jets of truth. His only point of contact with Rome was the cross. His unaffected humility descended on a hopeless world like dew on dry grass." Of character as supreme test of life, he says: "When one puts in his faith as evidence, he is giving a cheque on a bank beyond reach. When he puts in his character, he pays in gold."

Essays on Nature and Culture. By Hamilton W. Mabie. New York: Dodd, Mead & Co.—The dedication of this delightful volume to John Burroughs is not only appropriate enough as an act of friendship, but really gives one a just premonition of the contents of the volume, as one might say of a certain view presently to be enjoyed, "That is a favorite prospect of Burroughs." We know what he likes. Probably many will say, "We like that, too." To such this volume will be a pocket delight. There is the smell of woods in it, plenty of fresh air, a gleam of calm seas, and a high repose, in which profound thoughts are reflected as stars in a wayside pond. The excellence of the all too brief essays never lessens from beginning to end. One gathers cumulative interest from the first page, treating of the "Art of Arts," to the closing inspiring prophecy of immortal growth from plane to plane in endless ascension.

The Release, By Charlotte M. Yonge. New York: Macmillan & Co.—An historical novel admirably conceived, and executed with great tact and insight. The adventures which are many and exciting are taken from actual incidents of the Reign of Terror in France. The heroine, daughter of an English admiral, is charmingly drawn, and keeps the interest of the reader to the end.

The annual lists of the Ladies' Commission on Sunday-school Books are ready, and may be obtained by application to the Sunday School Society, 25 Beacon Street, Boston, Mass. Supplementary lists will be published from time to time in this paper. The Commission is making a special effort to increase the usefulness of its work, and it earnestly requests the co-operation of ministers and Sunday-school superintendents in placing the lists.

The *New World* for September opens with a fine paper on "Browning's Theism," by Prof. Josiah Royce of Harvard, and continues with these eight varied papers of timely or permanent interest: "The Christocentric Theology," by Rev. C. F. Dole; "The Problem of the Divided Church," by Dean Hodges of the Cambridge Episcopal Theological School; "The Education Bill in England," by Edward Porritt; "The Raising of the Dead in the Synoptic Gospels," by Dr. E. A. Abbott, the eminent English theologian; "Renan Thirty Years After," by Rev. E. H. Hall; "Present Aspects of the Relation of Science and Religion," by S. H. Mellone of the University of Edinburgh; "A Glimpse of the Eastern Church," by Prof. E. A. Grosvenor of Amherst College; and "Jainism," by Dr. James T. Bixby. The fifty pages of book reviews include notices of the Life of Dr. Holmes (J. W. Chadwick), Lecky's "Democracy and Liberty" (W. Kirkus), Nietzsche's Works, Leroy-Beaulieu's "Russia," etc.

CHILDREN'S CORNER.

A NURSERY SONG.

Oh, Peterkin Pout and Gregory Grout
  Are two little goblins black!
Full oft from my house I've driven them out,
  But somehow they still come back.
They clamber up to the baby's mouth,
  And pull the corners down;
They perch aloft on the baby's brow,
  And twist it into a frown;
And one says, "Shall!" and t'other says, "Shan't!"
  And one says, "Must!" and t'other says, "Can't!"
Oh, Peterkin Pout and Gregory Grout,
  I pray you now, from my house keep out!

But Samuel Smile and Lemuel Laugh
  Are two little fairies light:
They're always ready for fun and chaff,
  And sunshine is their delight.
And, when they creep into baby's eyes,
  Why, there the sunbeams are;
And, when they peep through her rosy lips,
  Her laughter rings near and far.
And one says, "Please!" and t'other says, "Do!"
  And both together say, "I love you!"
So, Lemuel Laugh and Samuel Smile,
  Come in, my dears, and tarry awhile!

—*Laura E. Richards, in St. Nicholas.*

DICK'S FACT.

"Teacher told us," said Dick, quite out of breath from running so fast, "to bring a fact to-morrow to school to tell about."

"A fact?" said his mother. "What is that for?"

"So we will know how to use our eyes, and tell things afterwards," explained Dick, stretching his own eyes very wide open.

Mother laughed, and said, "Well, Dick, it's a fact that I'm very glad you are home; for I need your help very much to run down town to the market, to the post-office, and to the dry-goods store."

When Dick got home with all these things in his express-wagon, supper was ready; and after supper he helped his mother with the dishes, so sister could study her geography.

Then it was bedtime, and the next morning he was so busy that he forgot all about his fact until he was almost at the school-house.

He stopped to think about it, and just then a window in a little white house across the street flew open, and a voice cried out, "Dicky boy, come here: I want to show you something."

Miss Amelia could not walk without crutches. She was in her wheel-chair; and she rolled it over by the window while her mother went to get some cookies, and there on the sunshiny pane was a great crimson and black butterfly. "I found this," said Miss Amelia, taking a brown pod from the mantel-shelf, "last fall in the porch, and I threw it into my work-basket. Last night I could not sleep; for I thought a mouse was scratching, and this morning we found the pod open and this lovely butterfly. This pod is a cocoon, Dick."

"Oh, I'll have that to tell for my fact!" said Dick, stuffing his pockets with the cookies. "Thank you."

So, when the teacher called for facts, Dick stood up very straight, and said: "Miss 'Melia, my friend, who gives me cookies, found a 'coon in the porch last fall; and, when it was in her basket a long time, it turned into a mouse, and then to a butterfly."

The scholars laughed a little, but they were much interested when the teacher explained about the caterpillar, the cocoon, and then the butterfly. Dick had not understood.—*L. E. Chittenden.*

PERCY'S RESOLVE.

With a brave, determined shake of his head,
And a face all smiles, these words he said:
"I have thought it over, and never will
A little bird with my air-gun kill.

"If I shoot, I will try some mark to hit,
And will not aim where a bird has lit.
They shall always be safe when I am near,
Not one shall have aught from me to fear."

This resolve by a boy, who is but ten,
Might well be followed by grown-up men.
All the birds should thank him in sweetest lays,
And warble him grateful notes of praise.

—*Mrs. Grace C. Bonney.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Battle Creek, Mich.—Last winter some of the ladies in the Independent Congregational Church undertook to establish a free public kindergarten, which was successfully accomplished for an experiment of three months. Other churches were interested, and the school made strictly undenominational. Over $300 was raised and expended, the school overflowing from the Congregational church to one of the Methodist Episcopal churches, and an extra teacher employed.

Being somewhat puzzled to know how to raise the money for next year, the idea of having a "Ladies' Day" on the street-cars was hit upon; and, through the kindness of the proprietors, the whole system of the city was turned over to the women for one day. They were at work at 6 A.M., and did not leave the last car until midnight. At every terminal some kind of entertainment was provided. A gypsy camp at one, a kindergarten exhibit at another, a bicycle race at another, etc., ending with an illumination at the lake at night. The financial result was $711 after all expenses were paid. This is to be divided between the free kindergarten and the Nichols Memorial Hospital, as the women interested in that institution had thought of the same project at about the same time.

Buffalo Bill's show was here August 7. Again the women were ready to take advantage of circumstances. It was for the Aid Society of the Independent Church this time. Dinner was served in the church from 11.30 A.M. to 1 P.M.; while ice-cream and lemonade were dispensed all day on a lawn past which everybody had to go to reach the show. The profit of the day was about $80. Are the women of the Eastern churches spending their vacation as well?

Rev. Charles G. Ames has returned to the East, feeling the better for his sojourn here. Mr. Horner will resume services September 6.

Bernardston, Mass.—This old society has received a new impetus under the ministration of Rev. Richard Birks, who took charge of the pulpit during the last part of the winter, moving his family from Pittsfield, Mass., the 1st of April, and settling in the parsonage, which is very pleasant, as it is ten years since a minister's family has occupied it. Mr. Birks and family are all musical, which adds much to the interest of the society. The congregations have increased very perceptibly, also the Sunday-school. Mr. Birks has the charge of a large class of young men and boys; and he also takes a great interest in the Young People's Fraternity, which was formed under the ministration of Rev. Mr. Holden. Their meetings are held at the church parlors, and are conducted almost wholly by the young people. The membership is now over fifty, and many others who are not members often attend. The last meeting before the vacation consisted largely of music, both vocal and instrumental. Mr. Birks, Jr., gave an address upon the subject of "Boys," in which he told of many things which boys could and did do, and decided that they were a great factor in the world.

Boston, Mass.—Rev. Hilary Bygrave of Belmont, Mass., and Rev. Benjamin R. Bulkeley of Chicago preached August 16, on the Common, under the auspices of the Benevolent Fraternity of Churches. Mr. Bygrave spoke about the teachings of the commandments, illustrating the meaning of the saying, "Love thy neighbor as thyself," with examples of charity among men. Mr. Bulkeley's subject was "Consecration and Success." On these hang the great problems of spiritual and worldly philosophy, and they are no more contradictory than the world and God. Concerning these services the *Congregationalist* said recently: "In distinctively religious lines the Unitarians deserve commendation for embracing the opportunities for open-air gospel services which a thronged Common presents every Sunday afternoon. They have brought their best speakers to the front, and are making more than a temporary impression."

In reporting these open-air services for Sunday, August 23, the Boston *Herald* said: "The damp, threatening weather had very little effect in diminishing the audience yesterday afternoon at the Unitarian

popular religious service on the Common. Some time before Cornetist H. B. Stuart had sounded a note, many had gathered; and by the time the singing was begun there was a large audience. Rev. Christopher R. Eliot introduced Rev. W. R. Lord of St. Paul, Minn., who read the Scripture lesson; and Rev. John W. Day of Hingham offered prayer. In his remarks Rev. Mr. Lord said that, while in a big city every man pressed hard one upon another, yet nowhere was a man more separated, more lonely. He was sure that, if each individual would but remember that he represented humanity, there would be a greater elevation of the individual character than at present. The fact is that in large centres people somehow get the notion that no one is watching or paying attention to them or their acts or lives; but such is not really the case. Every one's life is taken as an example by some one of a community or age. He begged all to remember that each person represented humanity, and then that humanity would be glorified. Rev. Mr. Day showed why Unitarians were Christians. Every man, he said, who tried to lead a life of perfection similar to Christ's life was really a Christian. It was not the mere belief in Christ, but the imitating of his life, that made a man a Christian. It was the actual life of a man that would save him,—not a belief in any one church or doctrine. The life of Christ should constrain us all; and every man should strive to represent that life of Christ, which was the only enduring, everlasting life."

Gardner, Mass.—On the evening of July 10 a very pleasant reception was given to Rev. William Channing Brown, commemorating the close of his first year's pastorate of the First Unitarian Church of this town. Under Mr. Brown's earnest and devoted labors the past year has been one of the most successful in the history of the society. Forty-one new members have been added to the church during the year, the attendance has steadily increased, and all things tend to show a healthy and permanent growth of the society. The church has been kept open all summer, the pulpit having been supplied during the pastor's absence by Rev. B. R. Bulkeley of Chicago, Dr. James T. Bixby of Yonkers, N.Y., Rev. John H. Applebee of Buffalo, N.Y., and Rev. William Brown of Tyngsboro, Mass. The attendance and interest in the Sunday-school have been very encouraging; and we are looking forward to increased interest at the opening of the school in September, a vacation having been had during the month of August.

In April the Guild of the Good Samaritan was formed by the young people; and meetings were held each Sunday evening until the 1st of July, the young people of the guild having entire charge of the services for the evening. These meetings have proved very successful in stimulating an interest in the church by the young people of the society, and plans have been made for their continuation early in September. The programme for the month will be as follows: September 6, "The School and the Church," led by Mr. L. P. Nash; September 13, "Preaching," by Prof. F. A. Christie of Meadville, Pa.; September 20, "Courtesy," led by Henry W. Stevens; September 27, "Honor," led by Birdys E. Lockwood. Sunday morning, September 6, there will be a Young People's Religious Union service, conducted by the pastor. Subject, "Truth, Worship, Service."

Helena, Mont.—On the return of Rev. J. H. Crooker and his wife (Rev. Florence Kallock) at the close of July the ladies of the Unitarian church gave them a reception at the residence of Mr. and Mrs. Albert Kleinschmidt, which was very largely attended, not only by members of the congregation, but by the people of the city generally. At the first service after vacation, on Sunday morning, August 2, the congregation filled the hall, though a large part of the members are absent on ranches or vacation trips, as is common during the summer in this locality.

During the past year the size of the congregation has materially increased, and the work of the church has been enlarged. Though small, the Sunday-school continues to grow in number and interest. The best thing in many ways done during the year was the organizing of a free kindergarten in a destitute part of the city. A large number of prominent and intelligent young ladies have given this work their personal attention, and what was begun as an experiment has proved a great success, and done much good. A church home is very much needed, and could easily be secured in a short time, were it not for the extreme financial depression, which still continues. But it is hoped that steps in that direction will soon be taken.

It is felt that Mrs. Crooker will be able to give valuable assistance to the educational and philanthropic side of the church work; and both Mr. and Mrs. Crooker hope to do something this fall in spreading our gospel in various places throughout the State. Plans are now being made in that direction.

Hopedale, Mass.—The Neanikos Club was formed at the parsonage on the first Monday evening of July. It is composed of the youths of the town between the ages of fourteen and twenty-one. Its purpose is to furnish a place of common meeting, with amusements proper for such an organization, together with the necessary facilities for reading and other means of intel-

lectual development. The membership will be limited to residents of the town of Hopedale, and there will be no sectarian conditions. Suitable rooms have been hired, and they will soon be thoroughly renovated and furnished. While the boys will be expected to conduct all the affairs of this club, a board of directors chosen by the club will constitute a body to have general oversight. The board of directors contains the following names: Rev. Lewis G. Wilson, Frank H. French, George A. Draper, Florence M. Day, and Howard W. Bracken. At the present writing twenty-one members are enrolled. A subscription paper has been circulated among the citizens to assist the Neanikos Club in getting the rooms furnished, and already about $200 has been pledged. The name which has been chosen to represent this organization is the Greek word which means "youthful," "noble," "high-spirited," "active," etc.,—a word which conveys the idea of a noble-minded youth; and we believe the young men who have banded themselves together under this watchword will insist on preserving a high standard of social and intellectual life.

Janesville, Wis.—The pastor of the vigorous People's Church of All Souls', Rev. Victor E. Southworth, has issued a letter to his people encouraging all to take energetic part in the work of the church this coming year. He calls attention to many little things which, while apparently trivial, are indeed of deep importance in the successful conduct of every religious organization. Among these we may mention: prompt attendance, hospitality toward strangers, taking part in the work of the Sunday-school, informing the minister of all cases of sickness or any special need for his services, interest and participation in the allied societies of the church. The letter concludes: "This year the only new enterprise that will call for additional giving is the fund for home missionary work. We want you to consecrate one penny each day to the printing and free distribution of our gospel. Here in Janesville and throughout Southern Wisconsin are a great many people who have only wrong ideas of free religion. They think we are teaching a dangerous gospel. They do not understand its beauty and power. They have wrong conceptions of what we as a religious society are trying to do. Now, this home mission work is to render all misunderstandings and misrepresentations impossible by spreading abroad clear but kindly declarations of the fundamental principles of our free religious society. If a hundred people will furnish me with a penny a day each, for one, two, or three years, and let me use it for printing 'Free Religious Leaflets,' and in distributing them through the mail and in other ways, I feel confident that the day will soon come when no one in this city or county can remain ignorant of the truth as we try to teach it. And to *know* the spirit and purpose of the free church means at least to respect it for its openness and earnestness, if not to love it and join in its work."

Japan.—The Yokohama *Mail* refers to the liberal tendency in Japan as follows: "The Christian press furnishes abundant proof that churches of all denominations are engaged in a struggle, in one form or other, with the current of Japanese nationalism and self-assertion. The principle that it is not necessary that an Oriental church should be an exact imitation of its Western models is generally acknowledged, and numerous concessions are constantly made in response to proposals advanced by native churches. As an illustration of the truth of this remark, we may quote a few lines from Bishop Bickersteth's pastoral letter, published in May last. Referring to the recent decision of a synod of bishops, whereby the Thirty-nine Articles of the Church of England were excluded from the Japanese prayer-book, Bishop Bickersteth says: 'Now the Thirty-nine Articles have no ecumenical authority. . . . They are not, and do not profess to be, a complete statement of Christian doctrine, and were certainly never intended by their compilers to be imposed as a standard of Orthodoxy outside the British Isles. Further, speaking generally, the imposition of elaborate doctrinal standards, as distinguished from the brief devotional enumeration in a creed of the facts of belief, is an evidence of weakness.' The bishop adds, 'The doctrinal confession of an Eastern church, if its formulation be deemed requisite, should be the work of Oriental theologians, be racy of the soil, spring out of a surrounding of Eastern circumstances, and carry to those who study it the obvious meaning of its own allusions and references.'

"Though all this, and a great deal more, is admitted by the majority of foreign missionaries, there is a general feeling that the demands for freedom of thought and action constantly made by Japanese churches are fraught with danger, in that they are apt to be extended so as to include liberty to decide on the doctrines of the church which it is necessary for a Japanese to accept in order to be enrolled as a member. 'I deeply regret,' says Bishop Bickersteth, in the charge from which we have quoted, 'that it does not seem to me possible to accept as Christian a great deal that goes by that name in Japan. The manifesto put forth at Nara last year, at a very large meeting, as expressing apparently the maximum of common belief of those who attended, is lamentable evidence of the results in a country like Japan of what is called "liberal" or undenominational Christianity.'"

London.— BERMONDSEY.— Rev. Harold Rylett has issued an address to the "many earnest and intelligent people to whom orthodox Christianity has ceased to be religiously helpful," cordially inviting them to attend the services of this church, "at which a rational faith is presented in a reverent spirit." "Unitarians believe," says Mr. Rylett, "in God as 'the author and the giver of all good things,' and in man as the child of God; and they hold that the largest possible liberty is essential to the most perfect development of man. Accordingly, Unitarians refuse to adopt any formal creed. They believe that God continuously incarnates himself in man, his child; and they therefore keep their minds open to receive new light and guidance from God-gifted souls of every age and nation. To Unitarians the Bible is precious, because it contains utterances of men moved to speak by inspiration of Holy Spirit, and because, above all, it contains the record of the life and teaching of Jesus, the Christ, who came that men 'might have life, and that they might have it more abundantly.' Unitarians believe that pure religion consists in taking Jesus for an example and following in his steps; and it is their solemn conviction that earnest endeavor to lead the Christ life surely leads to the kingdom of God."

HAMPSTEAD.— A valuable new organ, built by Messrs. W. Hill & Son, was opened at the Rosslyn Hill Chapel on Sunday by Mr. S. Liddle, the organist. It is placed in the chamber on the south side of the nave, and presents an imposing appearance, with a "coved" case projecting over the choir seats, the diapason pipes being distributed among three flats and two towers of pipes in the case. The action is tubular pneumatic throughout. The console for the player projects conveniently forward, and is fitted with all the latest appliances. All pipes other than those of wood are spotted metal for reeds to eight feet, and flue work to four feet. The bellows are blown by two hydraulic engines, attached to parallel feeders inside the organ. These motors are silent and automatic. The new choir seats are designed by Mr. T. Locke Worthington.

Lynn, Mass.—Rev. F. C. Southworth of Duluth preached at the Unitarian church, corner of South Common and Church Streets, August 23.

Oakland, Cal.—Mr. and Mrs. Wendte had a fine reception on their return from their vacation. Nearly every seat in the church was filled, and many were the congratulations and greetings at the close of the service. Mr. Wendte preached on the text, "And Elijah went in the strength of that meat forty days and forty nights unto Horeb, the mount of God." He gave a graphic account of his journey to the East, dwelling upon the scenic features and personal impressions of three months of travel and observation. Pen pictures were drawn of Rev. Messrs. Robert Collyer, Edward Everett Hale, S. M. Crothers, M. J. Savage, and Mrs. Julia Ward Howe, and others pleasantly identified with the Oakland church in past years; and loving tributes were paid to their character and influence.—*Pacific Unitarian.*

Pembroke, Mass.—The Unitarian church is in an unusually prosperous condition. In the spring the parish called Rev. J. W. Barker of Wakefield, Eng., a young man of rare promise and ability. Under his leadership the church service has been improved, the attendance is nearly double, and new interest has been awakened. The Young People's Guild, organized last fall, is doing good work. Its meetings are well attended, helpful, and interesting.

July 19 a series of union grove meetings was commenced by the pastor, with the hope of inducing a brotherly feeling between the neighboring churches, and reaching a class of people who do not attend any other service. The meetings have been very successful, the audiences numbering from two hundred and fifty to three hundred and fifty persons.

On the evening of August 3 Rev. J. W. Barker tendered a reception to the members of the parish and the people of Pembroke. About one hundred and twenty-five people assembled to show their appreciation of Mr. Barker's successful efforts toward the building-up of the society. An entertaining musical programme, consisting of piano duets by Messrs. Nye and Gordon of Quincy, a vocal solo by Mr. Charles Tilton, and readings by Miss Abbie Horton of Rockland and Miss Mabel Simmons of Kingston, were listened to with much pleasure. Among out-of-town guests from Quincy, Dorchester, and Boston were Rev. Mr. and Mrs. W. L. Phillips of New Haven, Conn. Mr. Phillips made a very eloquent and witty speech, congratulating Mr. Barker upon his successful work.

Peoria, Ill.—Rev. R. B. Marsh preached a very instructive sermon in the People's Church on "The Second Stage in the Growth of Liberalism." We quote: "Preachers and religious papers have labored in season and out to impress upon people's minds the necessity of reading the little, narrow, faulty Bible. We must labor as hard to get men to read the larger, truer Bible of the ages. We shall raise up, if we are faithful, a better set of converts, because we have wider knowledge of truth for them to feed upon. Instead of urging men to read the childish record of Genesis, we must impress upon them the study of works of real science, that have to do

with the beginnings of things. Instead of reading over the travels of a band of semi-barbarous wanderers, we must invite them to a reading of the real history of many peoples and nations, especially of our own. We are a 'chosen people.' God has led our fathers across the desert of the sea and land, his providence has been over us, his hand delivered the slave in a more marvellous way than were the children of Israel delivered, because it was done in the real way, working from within on men's hearts, not from without on their superstitions. We, too, lost our first-born; and there was mourning in every house, and many graves were filled, not by the wrath of God, but by the greed and anger of men. Our prophets are a hundred to one of those of olden time. They utter truth deeper, hopes higher, and morality purer than ever came to those ancient worthies. Especially do the modern prophets excel in the universal uplifting of the race. There is no more the idea of the partial, the chosen people, the favorites of Deity. Such ideas have disappeared, and a view of the solidarity of the race comes in to take their place."

Salem, Mass.—The First Church has been open all summer for the union service of the Unitarian churches. Rev. Leon A. Harvey preached on the 2d of August. He gave an excellent sermon, which was listened to by a small audience, because of a severe storm. Rev. C. A. Staples of Lexington, Mass., preached August 16. In the absence of Rev. Messrs. Towle and Latimer, Rev. Mr. Manchester had charge of most of the services up to August 16, Rev. Mr. Cressey having charge August 23 and 30.

—The Alliance of the Barton Square Church has held meetings at "Juniper" and at Danvers, at the summer homes of Mrs. Johnson and Mrs. Simonds. The old Sunday-school library of the Barton Square Church has been transformed into a "minister's room," and a bookcase for the Sunday-school library has been made in the vestry. These changes have been made under the auspices of the Alliance, the members of which are earning money in various ways to meet the expense incurred.

Santa Barbara, Cal.—Rev. W. H. Fish, Jr., pastor of the Dedham Unitarian church, is preaching here in exchange with Rev. E. R. Dinsmore during the months of August and September.

St. Louis, Mo.—The *Universalist* has a pleasant account from its Washington correspondent of the Unitarian Mission here: "The Unitarian Mission, on Ninth and Washington Streets, right in the heart of St. Louis's slum district. This mission is established on stable foundations, with men and women of wealth and influence behind it, and a popular church to see that it lacks for nothing. It grew from a little 'acorn,' as other things grand and good have in this world; and the church built a fine mission house, with an airy and commodious audience-room. An orphanage accommodating forty children carries on a kindergarten and several other benevolent enterprises, besides Sunday services and Sabbath-school. The Eliot Society of the Church of the Messiah (Unitarian) carries on all the various lines of church extension under one head, 'special committees' having each enterprise in charge. The sewing society consists of the president and vice-president of the Mission School Board and the chairman of the Social Committee, whose special business it is to look after the interest of this 'mission,' and to provide clothing for the children under its care. It is able to pay for teachers and for privileges."

The Weirs, N.H.—The grove meetings at Lake Winnipesaukee, July 27 to August 2, were more than usually pleasant and profitable. The weather was in general very favorable, and certainly a more enjoyable gathering of Unitarians never came together. The programme was carried through with but slight changes, Rev. A. R. Hussey of West Roxbury substituting on Wednesday evening for Mr. Stewart of Lynn with great acceptance. The excursion to Wolfboro on Tuesday was well attended, and resulted in considerable help to the good people of the church in that place. The "Woman's Day" was made bright and enthusiastic by the presence of Mrs. Fifield, Mrs. Davis, and Mrs. Livermore. The Young People's Day was a decided success, which has been already noticed in these columns. "Layman's Day" was especially good with its lectures and addresses, including two not on the original programme from William P. Fowler of Boston and William L. Melcher of Laconia. The two sermons of Sunday—one in the morning by Dr. Brundage, on "The Liberal View of Prayer," and one by Dr. Rexford of Columbus, Ohio, on "The Liberal Gospel"—were worthy of the largest hearing. They would have been greeted with better audiences, had not a heavy rain prevented the usual Sunday attendance. The great kindness and courtesy of the Methodist minister at Weirs in inviting Dr. Brundage to occupy his place in the little chapel Sunday morning is worthy of special recognition. The Unitarians of New England are missing a great deal when they absent themselves from the good fellowship and earnest, uplifting spirit of these yearly occasions. The grove meeting might be made a source of cumulative power to our churches, our minister, and our cause.

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MAKING THE MOST OF THINGS.

A SERMON BY REV. ALFRED GOODING, PORTSMOUTH, N.H.

"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."—MATT. xxv. 23.

One of the most important lessons which advancing civilization teaches us is this: that human happiness and well-being depend not so much upon the abundance and magnitude of favorable circumstances as upon our ability to extract from all circumstances the utmost that they contain for us,—in brief, upon the art of making the most of things. Human life may be compared to the process of gold-mining. Until of late in this latter industry it was only in working ore of a certain grade of richness that any profit could be found. The method of separating the gold from the quartz by smelting was so costly that a vast deal of gold-producing territory had to be left untouched because the expense of working it would have exceeded the profits. Of late, however, owing to the discovery of the so-called cyanide process which has reduced by one-half the cost of treating the ore, all this territory has become valuable. We are told that the great bulk of the precious metal which is mined in South Africa and at Cripple Creek in Colorado is taken from this low-grade ore which modern science has made available.

Herein, as I have said, lies a suggestion for us who are delving in the hard ground of human experience. We are apt to think that the desirable things of life—material gain, comfort, pleasure, happiness—can be extracted only from certain favorable conditions, and that it is not worth while to attempt to work less promising ground. But the truth is that, if we will adopt the wise, economical, and scientific methods which we see others using, we can make this unpromising ore pay very well. We can often get from it more of the pure gold of satisfaction and contentment than is yielded by the less skilful treatment of richer material.

Let me illustrate this truth, first as it appears in the most practical and prosaic affairs of life. Here we can find great help in observing the methods which obtain among other peoples. So, for instance, in the matter of economy, of saving, how much we can learn from the French! As a people, we rather despise small economies. We think it beneath us to practise them in providing for the table by purchasing the cheaper sorts of provisions, less expensive cuts of meat, and the like. We think that the pleasures of the palate cannot be had except through costly provisions. This is a peculiarly American delusion. It is not shared by the Frenchman, who yet has better food than the American because he applies to his less expensive materials the art of skilful cooking and flavoring. He makes the most of them; while we, I think, too often make the least of our superior and costly table supplies.

Similarly, in the prudent accumulation of money, in the laying-by of savings for a rainy day, we have a great deal to learn from the French. Hamerton, the artist, who took pains to secure a very accurate knowledge of French family life, says that "the first object of the Frenchman's ambition is to owe no man anything; the second, to make such provision for his family that in case of misfortune in health or business they may not be cast naked upon the world."

In the pursuit of these two ends he has developed a simply astounding talent for economizing. No saving is too petty to be worth making. One of Hamerton's neighbors saw him putting gummed markers into a book that he was reading. "Who prepares these?" he asked. "I prepared them myself." "What, do you buy gum? Why you might economize that by keeping the gummed margins of your sheets of postage stamps." The economy here, says Hamerton, would be about two pence a year. In such ways as this an income which would seem to an American pitifully small and inadequate, and out of which he would never think of saving up anything, is made by these ingenious people to yield an annual surplus for investment. It is said that the greater part of the hundreds of millions which were sunk in the Panama Canal enterprise came from the small savings of farmers and shop-keepers all over France,—a really pathetic aspect of that colossal *fiasco*. I do not hold up these habits of economy as an unalloyed good, for I believe that complete absorption in petty saving is injurious and even fatal to the higher qualities of man. Yet the motives underlying those habits—namely, the desire to be free from debt, and to provide for the future of one's family—are such as we should all cherish; and, as a help to making the most of our circumstances, the example of the prudent Frenchman is well worthy our attention.

Again, in the matter of pleasures, amusements, recreations, which are so essential to our well-being, it often used to occur to me, when I lived as a student in Germany, how much we had to learn from the people there. I suppose that the average German has not a tenth as much money to spend on recreations as the American, but he has acquired the art of making the most of what he has; and he undoubtedly gets more out of it than we do out of our larger expenditures. He finds more delight in simple and oft-repeated pleasures—an afternoon spent in a music-hall or a public garden, or on an excursion into the country—than we do in our infrequent and costly amusements. I think that one of the most charming features of German life is this apparently universal capacity of getting wholesome enjoyment out of things which are so inexpensive that they are practically accessible to all, and even the humblest existence has its share of real pleasure.

But we do not need to observe the ways of foreign peoples to become convinced that the true art of life consists in getting the utmost out of our circumstances, in making the most of things. Common sense teaches us that. We all recognize the truth in those familiar lines of Browning's:—

> "The common problem, yours, mine, every one's,
> Is not to fancy what were fair in life,
> Provided it could be; but, finding first
> What may be, then find how to make it fair
> Up to our means."

And there is a real pleasure in this making things fair up to our means, which the person of unlimited means knows very little of. I have often heard people say, and I agree with them, that it must be deadly dull to be able to have instantly everything that one has the least desire for, no need of planning, arranging, no chance for the exercise of ingenuity. The immediate satisfaction of every wish must soon bring satiety and even disgust. You can observe this even among children in all their freshness of experience. Which is the happier, the child whose nursery is a complete toy-shop, filled with the very latest devices of this ingenious age, or the child who has a heap of sand or a snow-drift to dig into, scissors, and a piece of paper, and enough string to drive the rocking-chair with? There is no greater pleasure either for the child or the adult than is involved in the exercise of his faculties upon the world about him, in adaptation to circumstances, in making the most of what he has.

We shall do well, then, to adopt Browning's view of "the common problem," that it lies not in "fancying what were fair in life," but in making the best use of the conditions in the midst of which we live, remembering that, just as in the gold fields a lower grade of ore which was once considered worthless is now made to pay large profits, so in human experience, by employing an additional degree of industry, faithfulness, and application, we can get profit out of very limited and unpromising conditions. We often think, for instance, that large intellectual gain, the acquisition of knowledge, is possible only to the possessor of

leisure, the man whose time is all his own. We, with our stated occupations, covering most of our waking hours, cannot read and study much; and so intellectual culture is really beyond our reach. By consequence we put our scattered moments of leisure to no particular use, regarding them as the poor-grade ore used to be regarded, not worth working. We need to be reminded that, if we will consent to apply to these unpromising fragments of time a special degree of industry and mental application, they can be made to yield noble profits. Encouraging instances of this occur to us in the lives of such men as John Stuart Mill, who wrote his "Logic," his "Political Economy," his profound essays upon kindred themes, demanding infinite study and research, in the spare hours of his career as an official in the East India Company's house. Small though our opportunities for culture may be, it is astonishing how much we can extract from them by dint of special effort,—how much in even an hour a day we can add to our knowledge of science, history, literature.

And, if we are bound to make the most of our limited leisure, the same duty devolves upon us with respect to the various gifts and capacities with which nature has endowed us. Unless these are more than commonplace, we are apt to follow the example of the slothful servant in the parable, and leave our humble talent unused. We think that this unpromising grade of ore is not worth working. How often we hear people ridiculing those who without possessing any special aptitude for art or music are bent upon acquiring some degree of skill in those interesting branches! What is the use, it is asked, of trying to do what nature never intended us to do? Let us leave these things to those who have a genius for them, who are born to do them. But I have no sympathy with such utterances. If we are to believe the testimony of many to whom we should attribute without hesitation the mysterious quality which we call genius, their success was due not to any special endowment of nature, but to *hard work*. "Genius," said Buffon, "is *patience*,—nothing more." "If I have done mankind any service," said Newton, "it is due to nothing but industry and patient thought." And George Eliot defined genius as "an infinite capacity for taking pains."

We all personally know people who, without any special gift for such pursuits, have, by dint of determined effort, become accomplished and agreeable singers and players and skilful artists. They had not much talent to begin with, but they have made the most of it, and in the race for success have outrun many to whom nature has been more kind, but who lack the "gift of continuance." Are we not, then, justified in believing that industry, labor, can, in a large degree, make up for lack of marked genius? If we possess a moderate aptitude for this or that pursuit, may we not have confidence that by making the most of it we shall find ourselves eventually not far from the goal which we seek? I commend this consideration to those young people who, after pursuing music or painting for a while, become discouraged about it, and are on the point of giving it up because they have no extraordinary aptitude for it. Let them but make the most of what they have, and I can assure them that they will gain that which will be a perpetual joy to themselves and a source of delight to others.

It devolves upon us, also, to make the most not only of ourselves, but of our fellow-beings with whom we have most to do,—our acquaintances and friends. We do not often come into personal contact with great minds, and, when we do, the result is frequently disappointing; but let us get what we can from the ordinary and inconspicuous people of daily life,—people like ourselves. There is more there than we suspect, deeper feelings, greater thoughts, nobler faiths and hopes. As Lowell said:—

"Each reflects in joy its scanty gleam
Of heaven, and could some wondrous secret show,
Did we but pay the love we owe,
And with a child's undoubting wisdom look
On all these living pages of God's book."

We do not see into these depths of personality, because we take no pains to do so. Instead of making the most of others, we make the least of them, rarely seeking to go beneath the surface of their lives to find the thought that is deeper than all speech, the feeling that is deeper than all thought. I recognize indeed the truth in those lines of the poet,—

"We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen.

"Heart to heart was never known;
Mind with mind did never meet;
We are columns, left alone,
Of a temple once complete."

Yes, there *is* a depth in human nature to which we cannot penetrate, but let us go as far as we can. Let us not be satisfied with the superficial intercourse of society, but seek the interchange of thoughts and ideas and experiences. Any means to this end is worth encouraging,—the classes, clubs, organizations under whatever name, which are springing into being so rapidly, having for their purpose intellectual gain, the acquisition of knowledge, the exchange of thought, the making the most of ourselves and the most of others.

Let us, then, go on through life, making the best use of it, of what we have and are, our means, our leisure, our opportunities, our natural gifts and capacities, insignificant though these may be. And, even when things occur that seem to take all interest, value, and beauty out of life, and to turn it into a dreary blank, let us still make the most of what is left, fragment though it may be, opportunities of usefulness, of growth, of service; for these can never be taken from us, nor for a great while, I trust, the satisfaction and joy of using them.

"No night so wild but brings the constant sun
With love and power untold;
No time so dark but through its woof there run
Some blessed threads of gold."

OUR CHURCHES.

KING'S CHAPEL.

First Episcopal and First Unitarian Parish in New England.

Few among the thousands who pass and repass the corner of Tremont and School Streets, Boston, fail to notice the ancient granite structure that lifts itself up modestly among the tall buildings by which it is surrounded. This is one of the most famous ecclesiastical localities in North America. This old building, though not two centuries old, stands on the site on which the first Episcopal church in New England was erected.

It is over two hundred years ago that Rev. Robert Ratcliffe, a clergyman of the Church of England, landed in Boston, then a town of eight thousand inhabitants, and made the request that he might be allowed to hold the services of his church in public. Permission was given to him by the public authorities to officiate in the library of the town house, where a temporary pulpit was erected, and twelve forms were introduced for the seating of those who might attend it.

Before this time no services of the Church of England had been allowed, and the first meetings held at this town house were attended by a curious throng to whom they were a great curiosity.

When Gov. Andros and his lady arrived in Boston, they were not satisfied with this humble presentation of the mother church. He sent word to the officers of the Old South Meeting-house, then the most attractive place of worship in town, asking that he might have the use of their meeting-house for holding his own services. He was refused. When this request had been refused two or three times, he appeared one day at the head of a party, and demanded that the sexton should open the door and ring the bell for a service. He had the authority to force an entrance into the church, and for two years the Old South congregation was forced to allow the Church of England people the use of their sanctuary. By this time the lot had been secured on which King's Chapel now stands, and a fair-sized, modern building had been erected, which was the first Episcopal church in New England.

As long as the royal governors had power in Massachusetts, this chapel had the position of the court church, and thither flocked the dignitaries, the military leaders, and all other persons who belonged to the English Church. The chapel was looked upon by the Puritans as an innovation, and its growth was resisted. Indeed, it was a foreign element from the beginning, and was associated with acts of tyranny and persecution, such as the Puritans had endured in the Old World.

As Boston grew in commercial importance, more Church of England people came to reside here, and the chapel was so well filled that it became necessary to start a new

place of worship. This led to the erection of Christ Church in Salem Street, which was then the residential quarter of the best people in Boston. In 1723 Dr. Timothy Cutler, who had been at the head of Yale College and had become convinced by the study of Hooker's "Ecclesiastical Polity" of the necessity of episcopal ordination, was called to be the rector; and in 1734 the minister at King's Chapel took part in laying the corner-stone of Trinity Church on Summer Street. This enlargement was due partly to the increase of the Church of England people by conversion, but mainly to the increase of these people by coming from abroad.

Already the elements were gathering for the outbreak of the Revolution, and the lines were sharply drawn between the Loyalists and the Puritans. At about this time an effort was made to obtain a bishop from England for the scattered parishes in the American colonies; but it led to nothing, the religious condition of New England being so hostile to the English Church that it was not thought wise to insist upon this act. The first chapel was soon felt to be inadequate for the congregation, and in 1741 a movement was begun to rebuild.

In 1749 the corner-stone of the present chapel was laid, but the building was not completed for several years. Meanwhile the congregation was temporarily removed to Trinity Church. The stone of which the chapel was built came from Braintree, where it was taken from the surface of the ground, and was thought to have exhausted the granite in that section. The portico was not completed until 1789, in which year Gen. Washington was in Boston, and attended an oratorio in the chapel, which had for its object the completion of the portico. At the time of the Revolution the rector, Rev. Henry Caner, fled to Halifax, with the king's troops, taking off with him the church registers, the plate, and the vestments. The chapel was then closed until late in the year 1777, when the Old South Society occupied it, while its own meeting-house, which had been roughly used by the British troops as a riding-school, was undergoing repairs.

In 1782 the church was reopened by the remnant of the old society, with James Freeman as reader. When they came to take stock of their opinions, they found that their views had substantially changed, and that they no longer accepted the Trinity or believed in the divinity of Christ. This led to a revision of the liturgy, from which these statements of belief were eliminated. At that time there was no bishop in America to give Mr. Freeman ordination. Bishop Seabury was consecrated in 1784, and Bishops White and Provoost were consecrated in 1787. Application was made to Bishop Seabury to give Mr. Freeman holy orders, but he refused. Then Bishop Provoost was approached, and, being a latitudinarian, it was hoped that orders might be obtained from him, but he was also inflexible. Mr. Freeman then took the matter into his own hands; and, in the belief that all the powers of the church resided in a congregation, he was ordained by one of the wardens, and thus King's Chapel passed out of the jurisdiction of the Episcopal Church in America, and became the first Unitarian congregation in New England. It was a great loss to the Churchmen of New England, and it antedated the great Unitarian defection by some thirty years. Dr. James Freeman was the grandfather of the late Dr. James Freeman Clarke. He remained in charge of the parish until 1836, passing away in the same year in which the venerable Bishop White died. He was a man of strong convictions, devoted piety, gentle in his spirit, a good pastor, and a fine example of a liberal mind and a saintly spirit. He was succeeded by Rev. F. W. P. Greenwood, who not only maintained the prestige of this ancient parish, but was one of the leaders of the Unitarian body in New England. He was gifted as a scholar, and stood among that refined and highly cultivated company of preachers who went out from the Puritan body and embraced the Unitarian faith. They represented the flower of the New England clergy, and accomplished a work in the liberalizing of religion which is broadly and freely acknowledged to-day. Dr. Greenwood was one of the editors of the *Christian Examiner*, and, though not a man who made his mark by independence or virility of thought, left an impression of singular purity of character and elevation of spirit. Indeed, the pas-

torates of Dr. Freeman and Dr. Greenwood gave a character to King's Chapel which it has always retained.

In 1846 Dr. Ephraim Peabody began a service which lasted until 1856. Among all the pastors that King's Chapel has had, perhaps, Dr. Peabody has left the strongest impression. He was a man whose warmth of heart and delicacy of perception and strength of mind and persuasive manner combined to give him unique power. He was in mature life before he entered upon his work at King's Chapel, and he brought to it such rare gifts of consecrated ability that he grew stronger and higher every day among the congregation.

He was more than the pastor of that flock. He looked out into the community, and attempted to improve the social life of the people. He was in sympathy with all that was best in our social and civil life; and, though his sermons were of a very high order, and expressed a devotion to spiritual ideas that was not common in his day, his life was even better than his sermons, and his early death, at the age of forty-nine, has never ceased to be lamented by those who knew him. He presented a type of the Christian character that is as rare as it is precious, and it has been the fortune of the congregation at King's Chapel for the whole period of its history to gather into its pulpit the choicest and the best men in the Unitarian body.

President Walker, the late Dr. Andrew Peabody, the late Dr. Frederic H. Hedge, and Dr. J. H. Morison were among the choice spirits who have officiated in this place of worship within our own memory; but none of them have left a choicer impression than that made by Dr. Ephraim Peabody. Any one who wishes to obtain an impression of what his power was will find it in listening to his son, Dr. Francis G. Peabody, who is the Plummer Professor of Morals at Harvard.

In 1861 Rev. Henry W. Foote became the rector of King's Chapel, and for some thirty years maintained himself there with singular discretion, great loyalty of conviction, and a growing spiritual power. So modest was he, so gentle and retiring, that it was not until after his death that the extent and variety of his gifts were fully appreciated. While there was little in this ministry that attracted the outside world, there was a spiritual service rendered to his people that was deeply appreciated; and the memory of Henry W. Foote is as fresh to-day in this ancient parish as if he had passed away but yesterday. These four men, by their saintly lives, by their devoted service, and by their singular illustrations of the gifts and graces which belong to the Christian ministry, have given an atmosphere which is peculiar, and which has been one of the sources of its power. To the outward eye it is a congregation that, though highly cultivated, and noted for the wealth and charity of its members, is not immediately felt as one of the active forces in Boston. It has always been a strictly family church; and the people have been kept within its traditions, exercising a conservative spirit in their worship, their pulpit, and their social opportunities. But, when gifts have been required for any great common object, these people have always been the equals of Trinity Church in noble and generous deeds. There is probably no other congregation in the United States with which it can be compared. It is not to-day a fashionable church. The people who wish to attract attention to themselves go elsewhere; but for sterling merit, for the plain and abiding qualities of Christian living, and for the use of their gifts according to their opportunities, these people are said to live up to their traditions, and to do their part in the religious work in Boston.

In calling Rev. Howard N. Brown from Brookline to fill the place made vacant several years ago by the death of Mr. Foote, the congregation of King's Chapel chose a man who has in a conspicuous degree the gifts and graces which are required for the position. Probably no one could have been found in the Unitarian body better qualified for this place. Mr. Brown is a strong believer in the liturgical service, is conservative in his temper, and almost evangelical in his spirit. He preaches virile sermons, which read as well in print as they sound to the ear in delivery, and has already brought back the parishioners, who had become scattered during the long interregnum. The church will seat in all 1,100 persons; and, though one never sees it full, except on some great occasion, every pew is occupied, and the spirit of this old family

parish is something unique amid the changes and disintegrations of our modern life.

Few men could meet the demands of such a parish without failure. The people are, for the most part, as highly cultivated as their minister; and they may be presumed to be fastidious in regard to their preaching. They want neither sentiment nor rant, but a clear, simple, honest presentation of the truth, and that relationship of the pastor to the people which is implied in spiritual oversight. There is something unique in this congregation to-day.

It is a peculiar impression which one has who visits King's Chapel for the first time at a service. The interior is painted white, while the pews are upholstered with a reddish material that softens the dazzling white of the walls, and gives a wonderfully home-like impression. The pews are in the old style, square in form, and with double rows of seats for each in the body of the church. They represent the family idea, and King's Chapel never looks like itself unless you see them filled with parents and children to overflowing. The reading desk is in front of the pulpit, and the narrow and winding steps by which the preacher reaches his place are as quaint as one could wish.

It is plain that in its present uses this place of worship has been alienated from the church to which it belonged. The chancel windows are wonderful pieces of English stained glass; and the legends on the walls, the commandments, and the Lord's Prayer, bear their silent witness to another faith and another service. Around the sides of the church, under the galleries, are, not the stations of the cross, but the memorial tablets of the great and mighty personages who have been connected with King's Chapel in the past, and whose friends have sought to preserve their memory in Latin epitaphs and by emblazoning their coats-of-arms. The latest mural tablet of this sort is the one erected to the memory of Oliver Wendell Holmes, who was one of the most distinguished members of this congregation.

One may well ask what is to be the future of this ancient parish and its present congregation. It has been remarked that there are two down-town churches that are destined to remain. One is Tremont Temple, and the other is King's Chapel. Two places of worship more strongly opposed in tradition and spirit could not be named. Tremont Temple deals chiefly with the present, and is an important factor in the receiving of strangers into our Boston religious life. King's Chapel stands for another purpose. It has maintained its existence through two centuries, chiefly by family succession. Though in the beginning it was a poor parish, it has long since been the home of some of the first and best families in Boston. So long as these families continue, so long there will be a congregation at King's Chapel. No one wishes to see this old parish changed in its character or its worship. It would be a great mistake to give up its Prayer Book. It is one of the most interesting religious relics in North America, and it is the conviction of the minister and his people that they have supreme obligations to the past in which lie the usefulness and the power of King's Chapel. It has never refused to do its part in the common religious work of Boston; and, much as it is the cynosure of Unitarians, it is scarcely less, even in its present position, an object of reverent interest and sympathy to Churchmen.

Such a relic of the past ranks with Christ Church in Salem Street, and the Old South Meeting-house, in point of permanent interest. It is one of the places which every loyal American wishes to visit; and in its burying-ground it takes us back to the days of the colonists, and from its organ we hear the same solemn sounds which delighted the fathers of New England.

Let us do our duty, and pray that we may do our duty here, now, to-day, not in dreamy sweetness, but in active energy, not in the green oasis of the future, but in the dusty desert of the present, not in the imaginations of otherwhere, but in the realities of *now*.—*Canon Farrar.*

We are apt to forget, amid the pressure of life's burdens, that the divine Love is personal, individual, discriminating, and unchanging, and that, through ways that we know not, the Lord is leading us on. When we seem the most deserted, he may be drawing us nearer to himself.—*Observer.*

GOD OR MAN?

A Brief Examination of the Doctrine of the Deity of Jesus Christ.

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STATEMENT OF THE DOCTRINE, WITH A BRIEF SURVEY OF THE ARGUMENTS COMMONLY USED IN SUPPORT OF IT.

Statement of the Doctrine.

So called *Orthodox Christianity* teaches the Deity, or Godhead, of Jesus. Not merely that he was divine, but that he was God Almighty.

Unitarian Christianity teaches the divine humanity of Jesus. Not that he was God Almighty, but that he was a divine man, a man filled with the spirit of God, differing from other men in *degree*, but not in essential nature; for every man and woman is a child of God, and therefore divine.

Unitarian Christianity, therefore, does not deprive Christ of his divinity, but extends his divinity to all the race.

NOTE.—Observe the difference between the terms "Deity" and "Divinity." They are often confused in a misleading way.
Deity usually means Godhead, God himself.
Divinity usually means godlike, divine; that is, partaking of the divine nature, having godlike qualities.
In this sense the term may be used of Jesus.

A BRIEF SURVEY OF THE ARGUMENTS COMMONLY USED IN SUPPORT OF THE DOCTRINE OF THE DEITY OF JESUS.

First. Argument from the Greatness of his Love.

The evidence of his Deity is the greatness of his love. God is love. Jesus was God because he had so much more love and sympathy and charity than any other man ever had.

Granted that Jesus possessed a greater love for his fellow-creatures than any one who had gone before him. How would that prove him to be more than man?

If Plato had a greater intellect than any philosopher who went before him, we should say that proved him to be not more than a philosopher, but simply the greatest among philosophers. So the possession by Jesus of more love than any man who preceded him proves him to be not more than a man, but the most loving among men.

But it may be said it is impossible for a mere human being to love as he did. Who shall set a bound to the possibilities of human love?

When Jesus gave to his disciples the two great commandments of love to God and man, he set no limit to that love. On the contrary, he expressly affirms that there are no limits to what we must strive to attain, and therefore to what we are capable of attaining, in that direction.

There could not be a more unqualified affirmation of the boundless capacities of the human soul than the tremendous injunction,—"Be ye perfect, even as your heavenly Father is perfect."

In face of this, who can venture to assert that the love manifested in the life of Jesus was beyond the power of a man?

Again, What is the test of love?

It is the willingness to give of self for the sake of the beloved. Jesus gave all,—thought, labor, life. He was willing to endure whatever had to be endured in the service of man. A glorious sacrifice. But it is surely an injustice to the human race to say that he alone has been willing to do this. There have been many holy men and women who have given all, and suffered all for the sake of their fellows.

This does not take away in the least from Christ's title to the leadership of men. That title is his due, not because his

love and sacrifice were more than human, but because his conceptions have a broader range and sweep, and his ideals a nobler aim than those of any other religious teacher.

Second. Argument from his Sinlessness.

Christ was without sin, and therefore cannot be human.

There is nothing to show that it is impossible for a human being to be sinless. Jesus himself urged his followers to strive to become perfect.

With regard to this particular instance,—namely, the sinlessness of Christ,—we must ask what evidence is there for it?

We cannot affirm a man to be sinless unless we have accurate knowledge of the whole of his life. Now, the only part of Christ's life of which we have any knowledge is the period covered by the last three or four years of it. As we are ignorant of what happened during by far the larger part of his life, how can we assert him to have been without sin?

It may be said we have a right to assume, from the perfection of the part we do know, that the rest was also perfect. And yet we are told that he "grew" (Luke ii. 40), and that he "advanced in wisdom and stature, and in favor with God and men" (Luke ii. 52).

How could he advance or grow if he were already, from the beginning, perfect? To grow, increase, advance, is to develop from an imperfect toward a perfect state. If Jesus "grew" and "advanced in wisdom," he must at one time have been less advanced; that is, he must have been subject to imperfections of development. And we cannot conceive of an imperfectly developed being as absolutely free from error and wrong.

It may be contended that we are expressly told he was without sin. "In all points tempted like as we are, yet without sin" (Heb. iv. 15). But by whom are we told this? Not anywhere by the Gospels: the expression is in the Epistle to the Hebrews. Now, the Epistle to the Hebrews is by an unknown writer. Only the later MSS. have the name of Paul attached. "It is already one of the firmly established results of scientific Scriptural research that Paul cannot have been the author" ("Short Protestant Commentary," iii. 117).

Further, this Epistle, while containing many fine things, is inaccurate in questions of fact. Observe its description of the Jewish tabernacle (chap. ix. 4). The author erroneously places the golden altar of incense in the Holy of holies, whereas it stood in the fore tabernacle according to Exodus xxx. 1–6 and Leviticus xvi. 18.

Similarly, he erroneously places the golden pot of manna and Aaron's rod in the ark of the covenant, which, according to 1 Kings viii. 9, 2 Chronicles v. 10, contained only the tables of the law.

Is it reasonable to take the brief and isolated statement of an anonymous and not strictly accurate Epistle as proof of so extraordinary a thing as the sinlessness of Christ?

It would be far from sufficient evidence, even if everything else were confirmatory; but this is not the case.

Jesus is described as growing, and as being subject to temptation; and we know from his terrible invectives on several occasions that he was capable of being carried away with passionate anger. It is very difficult to believe that such a nature, with all its matchless beauty, sweetness, and nobility, should not, in the course of its progress and expansion, have sometimes erred.

Third. Argument from the Nature of his Work.

Christ was God because of the nature of the work he did.

How can Christ's Deity be proved from the nature of his work?

By showing that it was of such a kind as to be impossible to man, and possible only to God.

How can it be shown that Christ's work was impossible to man?

By showing that it differs from all human work, not merely in degree, but in nature and kind. A difference in degree will not suffice, because there is no perceptible limit to the possible development of human powers. We must show that Christ's work was altogether of a *different nature* from anything man had ever attempted. And this cannot be shown.

What was the nature of Christ's work? what did he do? The *first* and more rigidly orthodox view is that he redeemed men from the wrath of God on account of the fall of Adam, but the fall of Adam is a myth. The only evidences for it are the first two chapters of Genesis; and all modern criticism agrees that these two chapters are not the record of an actual event, but a poetical and figurative tradition,—a poem, not a history.

Now, it is clear that, if there was no fall, there was no wrath on the part of God; and there can be no need of a redemption from that wrath. The work of Christ, therefore, did not consist in the redemption of men from the wrath of God.

The second view of Christ's work is that it was one of revelation and of quickening example.

He taught in a more effective way than had ever been done before the Fatherhood of God, the brotherhood of man, the supremacy of love; and he convinced men of the truth of what he taught by the absolute sincerity and beauty of his own life.

He produced a new type of character, one in which self-forgetfulness, humility, love, are the impulses.

He was thus the source of new life, of nobler aspirations, of a diviner spirit, of a greater sensitiveness to sin, the effect of which has worked and is working incalculable good, helping to transform and uplift the world.

With this view of the nature of the work of Jesus, Unitarian Christianity is heartily at one. But does it prove that Christ was God? On the contrary, it proves him to have been a man; for, while his may be a greater work than that of others, it differs from theirs only in degree, not in kind.

If Jesus revealed great truths, and gave to the world nobler ideas concerning God and man, duty and destiny, if he made men better and happier, transformed their characters, and inspired them by his example to suffer and endure, and to live purer, holier lives, others have done this also in their several degrees.

The fatherhood of God, the brotherhood of man, the supremacy of love, were taught long before the time of Christ, though never so beautifully or so well.

Buddha, Confucius, Zoroaster, Socrates, Moses, and Mohammed, all gave to the world nobler ideals, purer motives, than had existed before. They brought about a better condition of individual and social life among vast sections of the human race previously submerged in barbarism. They produced in Asia, Africa, and Europe a spiritual awakening, and created new and finer types of character. They made men want to do right, they quickened their aspirations after goodness and peace by furnishing them with new ideals and new examples of a more effective and powerful kind than had been furnished before,—motives that appealed more strongly to men's conscience and reason, to men's hearts and minds and moral natures.

And this is just what Jesus did, only he went a step further and higher.

The work of Jesus differed from the work of these men only as their work itself differed from that of the heroes and saints who went before them; namely, in the nobility of its ideals and conceptions and the greater range of its effectiveness.

The work of Jesus touched the highest point, and attained the greatest effectiveness of any; and this proves him to have been not more than a man, but the greatest among men.

Fourth. Argument from Mystery.

It is said we must believe the doctrine of Christ's godhead as a mystery.

But it is not a mystery.

A mystery is something we cannot understand, yet which we feel in some sense, nevertheless, exists.

Now, Christ's Godhead we can understand. We recognize it as a contradiction; and, if our feelings tell us anything about it, they tell us it cannot possibly exist.

We *know* that the *same person* cannot be both infinite God and finite man.

The spirit of the infinite God may, and we believe does, dwell in finite man; but that is a very different thing. That is a true mystery.

The doctrine of Christ's Godhead or of the Trinity affirms the finite man to be *equal to* the infinite God. It is, therefore, nothing but flat contradiction; and we understand contradiction, we know what we mean by it, and what it is, there is nothing mysterious about it.

The Trinity, therefore, being a contradiction, is not a mystery.

Fifth. Argument from the Texts.

Jesus was God, because the Bible says so.

For a long time, among Protestants at least, the doctrine of Christ's Deity was held solely on what was supposed to be the conclusive evidence of certain so-called proof-texts in the Bible.

The more careful examination brought to bear on the question during the last fifty years has shown that this evidence is really of little weight.

The Principal Texts used in Support of the Doctrine are:

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel."—MATTHEW i. 23.

"In the beginning was the Word, and the Word was with God, and the Word was God."—JOHN i.

"I and the Father are one."—JOHN x. 30.

"He that hath seen me hath seen the Father." JOHN xiv. 9.

"Thomas answered, and said unto him, My Lord and my God."—JOHN xx. 28.

"The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)."—ACTS x. 36.

"Of whom is Christ, as concerning the flesh, who is over all, God blessed forever. Amen."—ROMANS ix. 5.

"Looking for the blessed hope, and appearing of the glory of our great God and Saviour Jesus Christ."—TITUS ii. 13.

"This is the true God and eternal life."—1 JOHN v. 20.

Three Reasons Why the Above Texts cannot be accepted as Proofs that Christ was God.

FIRST REASON:—

The weight and number of contrary texts.

Even if every one of the foregoing passages affirmed with perfect clearness the Godhead of Jesus, there are so many more passages which affirm with at least equal clearness the contrary that the weight of evidence would still be on the Unitarian side.

The following are a few only out of a great number of passages which directly contradict the idea of Christ's Deity, speaking of him as distinct from and as subordinate to God, or as being sent by God, or as being his Son, or as praying to God, etc:—

"This is my beloved Son, in whom I am well pleased."—MATTHEW iii. 17.

"Behold my servant, whom I have chosen."—MATTHEW xii. 18.

"And he took the seven loaves and the fishes, and he gave thanks, and brake."—MATTHEW xv. 36.

"And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless not as I will, but as thou wilt."—MATTHEW xxvi. 39.

(See context.)

"To sit on my right hand and on my left hand is not mine to give; but it is for them for whom it hath been prepared of my Father."—MATTHEW xx. 23.

"And he withdrew himself in the deserts, and prayed."—LUKE vi. 6.

"He went out into the mountain to pray."—LUKE vi. 12.

(See also Luke ix. 18 and 28.)

"Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work."—JOHN iv. 34.

"The works which the Father hath given me to accomplish, the very works that I do, bear witness of me that the Father hath sent me.

"And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time nor seen his form."

"I am come in my Father's name."—JOHN v. 36, 37, 43.

(See the whole chapter.)

"For I am come down from heaven, not to do mine own will, but the will of him that sent me."

"No man can come to me except the Father which sent me draw him."—JOHN vi. 38, 44.

(See the whole chapter.)

"This commandment received I from my Father."—JOHN x. 18.

"Jesus therefore said, Yet a little while I am with you, and I go unto him that sent me."—JOHN vii. 33.

(See context.)

"I have kept my Father's commandments, and abide in his love."—JOHN xv. 10.

(See context.)

"The Father is greater than I."—JOHN xiv. 28.

(See context.)

"The cup which the Father hath given me shall I not drink it?"—JOHN xviii. 11.

Jesus said, Touch me not, for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."—JOHN xx. 17.

Such passages as the foregoing are clearly incompatible with Christ's Deity, and they very greatly outnumber the texts supposed to be on the other side.

SECOND REASON:—

The Trinitarian interpretation of the texts is erroneous.

So far are these so-called proof-texts from containing a clear statement of the Godhead of Jesus that every one of them is capable of another and more reasonable interpretation.

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel."—MATTHEW i. 23.

This is a quotation from *Isaiah vii. 14*. The name Emmanuel means "God with us," just as the name Elijah signifies "God the Lord," and Timothy "Glory of God."

No one pretends that the names which Elijah and Timothy bore were meant to signify that they were other than men. Why, then, should the name Emmanuel applied to Jesus signify that he was other than a man?

But there is nothing whatever to show that the writer of the chapter of Isaiah in which the expression occurs meant it to apply to Christ or knew anything about Christ. He undoubtedly meant it to apply to a Jewish prince of his own time.

It was a common habit of the Jews to quote from their Scriptures and to apply old texts to modern instances, often with very small justification,—a practice not unknown in our own day among other than Jews.

Read the seventh and eighth chapters of Isaiah, and you will feel that "the words were spoken of a temporal and warlike prince, not of a spiritual leader."

"In the beginning was the Word, and the Word was with God, and the Word was God."—JOHN i. 1.

Where is the reference to Jesus?

There is none except on the assumption that "*Word*" (Logos in the Greek original) means Jesus. And there is not the slightest evidence that it does.

Why did not John, if he meant to declare plainly the deity of Jesus Christ, introduce his gospel by saying:—

"In the beginning was the *Son*, and the Son was with the Father, and the Son was the Father."

The natural conclusion is that he was not thinking of the Deity of Christ when he wrote the first verse of his book.

You will feel convinced of this if you read on a little way; for in verse 18 it is asserted that "no man hath seen God," which would not be true if Jesus were God.

"I and the Father are one."—JOHN x. 30.

This would seem as if Jesus meant to say that he was actually the same as God.

A careful reading of the context and of other passages will show, however, that he did not mean this.

In the seventeenth chapter, for instance, he says, verse 11, speaking of his disciples:

"Holy Father, keep them in thy name, that *they may be one even as we are.*"

Again, verses 21–23:—

"*That they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us;* . . . and the glory which thou hast given me I have given unto them, that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one," etc.

From this it would follow that the *disciples are equal with God* as well as Christ, for they are said *to be one even as Christ and the Father are one.*

What Jesus doubtless meant was not that he and the Father were one in nature and person, but simply *one in the great object of helping mankind, one in purpose and spirit,* as were the disciples also.

"He that hath seen me hath seen the Father." JOHN xiv. 9.

If you take this to mean that Christ was God, you will find yourself in irreconcilable conflict with the context, in which Jesus

speaks *repeatedly* of himself as distinct from God.

In verse 2 he speaks of "my Father's house." In verse 6 he speaks of himself as the "way" to the Father, not as the Father himself. In verse 16 he speaks of *praying* to the Father.

Notice the tone of the whole chapter. Throughout it Jesus refers to God as one to whom he looks for help, strength, commandment.

If, however, you take the words in verse 9 in a figurative sense, as meaning he who hath seen me hath seen the representative of the Father, hath seen one in whom dwelleth the spirit of the Father, hath seen one who teaches the nature, character, and purposes of the Father, then you will find no difficulty in the context.

Any other interpretation would seem to be prohibited by John i. 18, "No man hath seen God."

"Thomas answered, and said unto him, My Lord and my God."—JOHN xx. 28.

If you interpret this as meaning that Thomas declares Jesus to be God, you put Thomas in direct opposition, *first*, to his Master, who in verse 17 says, "I ascend unto my Father and your Father, and my God and your God"; *second*, to the writer of the Gospel itself, who in verse 31 says, "But these are written, that ye might believe that Jesus is the Christ, the *Son of God*.

If, on the other hand, you take the words simply as the unthinking exclamation of a man utterly amazed at finding himself in the presence of one whom he believed to be dead, then all difficulty with the context disappears.

"The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)."—ACTS x. 36.

An intelligent reading of the context will show that, whatever the writer may have meant by this expression, he certainly did not mean that Christ was God; for he speaks of him as being sent by God, and as being anointed by God. The thought in the writer's mind was probably that Christ was Lord, leader, or head of all Christians, or of all men, Jews and Gentiles.

"My kinsmen according to the flesh, who are Israelites; . . . and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen."—ROMANS ix. 3, 4, 5.

It is only the faulty translation and punctuation of the authorized version that has made it possible to cite this text as evidence of the Deity of Jesus.

The revised version gives the more accurate rendering in a marginal note, as follows:—

"And of whom is Christ as concerning the flesh. He who is God over all is blessed forever. Amen."

The American members of the Revising Committee prefer the following punctuation and arrangement, as, in their opinion, giving the meaning more exactly:—

"And of whom is Christ as concerning the flesh: He who is over all, God, be blessed forever. Amen."

Whichever of these two corrected forms you take, it is equally clear that the expression about God does not refer to the previous sentence,—that is, to Christ,—but is simply a solemn ascription, or doxology, used to close that particular section of the Epistle.

A similar form is found in Paul's Second Epistle to the Corinthians, xii. 31: thus, "The God and Father of the Lord Jesus, he who is blessed for evermore."

By far the best way to arrive at an understanding of the meaning of the phrase is to compare it with the rest of Paul's writings.

Doing so, we find that Paul never speaks of Jesus as God over all, but, on the contrary, clearly distinguishes him from God. See

"To us there is one God, the Father, . . . and one Lord Jesus Christ."—1 CORINTHIANS viii. 4–6.

Again:—

"One Lord, one faith, one baptism, one God and Father of all."—EPHESIANS iv. 6.

And very many other passages.

Surely, the right and reasonable way is to interpret this single doubtful phrase in the sense of the very numerous phrases that are not doubtful instead of interpreting the numerous phrases in the sense of the single one.

"Looking for the blessed hope and appearing

of the glory of our great God and Saviour Jesus Christ."—TITUS ii. 13.

This is another instance of the inaccurate rendering of the authorized version. The revised version gives it in a marginal note, as follows: —

"Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."

The want of clearness in this text results probably from errors in copying. The insertion of the word "our" makes the meaning clearer, but it is still a somewhat obscure phrase.

All we can do is to interpret it by the context: only a few sentences further on (iii. 4–6) we find Paul speaking of "God our Saviour" as being our Saviour in "the principal and absolute sense"; and of "Christ our Saviour," as being so, in the secondary and instrumental sense. "God," he says, "pours out the Holy Ghost upon us 'through Jesus Christ our Saviour.'"

Thus Paul evidently thinks of them as distinct: he does not intend to call Christ our great God. And so in many other places, some of which have been already quoted.

"This is the true God and eternal life."—1 JOHN v. 20.

It has been asserted that "*This*" refers to Christ, and that therefore the writer affirms Christ to be the true God.

This is evidently an error; for throughout the rest of the Epistle Christ is plainly and clearly spoken of not as God, but as God's son. "The '*this*' refers to the God who is imparted to us through Christ."

THIRD REASON:—

The inaccuracy of the gospel narratives on questions of historical fact.

The New Testament contains many inaccuracies, and is not, therefore, a trustworthy witness in questions of historical fact.

From a document of such a nature we should require more than a few isolated sentences to prove so extraordinary an assertion as the Godhead of Jesus.

Those who have not studied minutely the narratives of the Gospels have little idea of the number of inaccuracies they contain.

It will be found that the accounts of the descent, the birthplace, the birth, the childhood, the ministry, and the death of Jesus, all contain conflicting and irreconcilable statements.

I will mention two only as examples, one from the beginning and one from the end of the gospel story.

The *first* instance is in the account of the descent of Jesus. Two pedigrees are given, one in Matthew, the other in Luke; but they do not agree. Not only is one nearly twice as long as the other, but the individual names in a large number of cases are different. For instance, Matthew says the grandfather of Jesus was Jacob, while Luke gives the name of Heli; and the ancestors of the preceding eight or ten generations are nearly all different in the two lists.

The *second* instance is the inscription on the cross. Consider the want of precision with which this is given.

Here was a *written* inscription, short and simple, which might, one would think, have been correctly copied. Yet each of the Four Gospels gives it differently: —

"This is Jesus, the king of the Jews."—MATTHEW xxvii. 37.

"The king of the Jews."—MARK xv. 26.

"This is the king of the Jews."—LUKE xxiii. 38.

"Jesus of Nazareth, king of the Jews."—JOHN xix. 19.

Now, these small discrepancies are important for this reason, that they show the narrative to have been loosely put together, without any attempt at literal and careful preciseness.

And it is plain that a narrative which is inaccurate in one particular may be inaccurate in another; and it behooves us, therefore, to receive its statements with caution.

The existence of these inaccuracies does not lessen the value of the New Testament as an impulse to devotion and a spiritual guide. The inspiration of the noble life of Jesus does not depend on the care with which the historian records the place of his birth or the outward circumstances of his death.

Statements of moral and spiritual truth stand on a different level from statements of historical fact.

We carry within our hearts a touchstone to gauge and to confirm the former, and we

recognize that here the utterances of the Gospels are matchless in their beauty and profoundly true.

But with respect to such a statement as that a certain child born at a certain time and place was the Almighty Maker of the heavens and the earth, for the veracity of such a statement we have no inward text. We must depend wholly on the weight of external evidence. And the evidence of a narrative, the authors of which did not care apparently about precision in matters of fact, cannot be accepted as sufficient.

THE HARM OF BELIEVING JESUS WAS GOD.

It perplexes the reason and bewilders the mind, and religious faith which rests on a bewildering foundation is apt to be of little use in the hour of need.

It estranges us from God.

For, if he came to dwell on earth, only in the person of Jesus, then his relations with man are narrowed to a single point, to a brief, solitary, isolated period of thirty or forty years. Before and since, God has dwelt apart from the world. Only by the one channel—namely, the person of Christ—is there any intercommunion, any approach. And the knowledge of this one channel is necessarily hidden from the greater part of mankind, so that through no fault of their own they are cut off from any true knowledge of God.

It estranges us from Christ.

If he be God, he is taken up out of the range of human sympathies. We cannot hope to attain unto the fulness of the measure of his stature. His example becomes a delusion with no possible application to our feeble selves. We cannot expect to emulate the Omnipotent.

It imparts to the story of his life a note of insincerity.

If he be the Infinite and Almighty, then "his sufferings must be unreal, his temptations a dramatic show"; for the Infinite and Almighty can neither suffer nor be tempted.

His prayers must be little better than a hollow form; for, if Christ were God, then, when Christ prayed, the Infinite would be praying to the Infinite,—an act without use or purpose or significance.

THE GAIN OF BELIEVING JESUS WAS A MAN.

It brings him into natural and simple relations with us. It is a doctrine easily understood and in accord with reason. It makes his struggles, sacrifice, and martyrdom real, and his example effective.

If Jesus be a man, we can sympathize with his sufferings and his strife, we can emulate his example, we can be like him; while, if he be God, the attempt is hopeless.

It gives a dignity to human nature, and lifts it near to God. If the nature of man be capable of reaching such divine heights, then it must surely be very precious in God's sight, and destined to a glorious and undying future. The humanity of Jesus thus reveals the intrinsic worth of our own humanity.

It brings God near to us. Every one admits that the spirit of God dwelt in the soul of Jesus, that he was in close and intimate touch with the heavenly Father. Now, if Jesus was a man, then the dwelling of God's spirit in him is proof that it may dwell also in us, and that we also may be in close and intimate touch with God. It strengthens our faith in the truth of Paul's words, "The spirit of God dwelleth in you." And to know that he is here, in and with us, even as he was in and with Jesus, is evidence that we are not deserted, is assurance of divine help and sympathy, is a ground of joyful and enthusiastic confidence.

It gives a deeper meaning to the doctrine of incarnation. If Jesus be one of us, and if we share with him the indwelling spirit of God, then God's incarnation is universal instead of solitary and isolated. He is immanent and incarnate in the soul of every child born into the world.

It extends and enriches the revelation of God's love. The value of the doctrine that Christ was God is said to be that it makes the love of God comprehensible and real, and brings it within the range of our thought. In the loving and benevolent figure of Jesus we behold, revealed in a way which all can understand, the love and benevolence of God.

But, surely, the teaching of Unitarian Christianity that the spirit of God was *not only* in Jesus, but *is in every righteous*

and loving soul, extends, enlarges, enriches, the revelation; for in that case every good and loving soul bears testimony to the love and goodness of the Father. Instead of beholding the evidence of God's benevolence and affection at a single point, we behold it at many points. Instead of a solitary witness we have a great cloud of witnesses.

GENIUS.

God blows upon the ashes of mankind,
Until a flame with heaven is intertwined.
He breathes upon the waters of a race
Until a wave leaps to the sky's embrace.
He makes an age to tremble with new thought;
And, like a mountain by an earthquake wrought,
Forth springs a genius from the Era's loins,
And with the stars humanity conjoins.

God gives to humankind no greater boon
Than Genius. 'Tis the rarely lighted moon
Making those tidal waves of spirit surge
That from the soul its ooze and sea-weed purge;
The wind that makes a stagnant mental main
Burst into one vast bloom of foam again;
The shoot of godhood grafted on an age
Whose fruitless branches bear but foliage;
The golden sunrise o'er a land of gloom,
The trump of resurrection o'er a tomb.

—*Gottfrid E. Hult.*

OURSELVES AND OTHERS.*

It is a simple matter of fact, "known and read of all men," that Unitarians as a denomination, and in proportion to their numbers and ability, are accustomed to do very much less than others for the spread of Christian truth, for the promotion of Christian holiness, for the advancement of the Redeemer's kingdom in the heart and in the world. They devote less time. They bestow less money. They make fewer sacrifices. They take less interest in the cause of missions, and engage less readily in missionary operations. They are less courageous on cold or stormy Sabbaths. And, in almost all respects, they fall behind others in their zeal for religion, and in their fidelity to the principles which they profess. There are many noble exceptions, it is true, both as it relates to individuals and churches. There are men in our ranks, and there are churches in our communion, of which any denomination might well be proud. But, as a whole, these statements are not by any means too strong. If our interest in these matters be measured by our contributions in money, there are churches and congregations connected with other religious bodies, not any more wealthy than some of ours, in which an amount is annually raised for missionary purposes surpassing all that we have sometimes been able to collect from the whole of ours together. If it is measured by our personal sacrifices, let the question be answered, How many among us, whether rich or poor, make any real sacrifices at all? And if it be measured by our attendance upon public worship, and "the assembling of ourselves together" for the purposes of religious improvement, a very cursory glance at the state of things in churches sustaining other ecclesiastical relations will be sufficient to show us how much we lack. Is this as it should be? If we are able to do even as much as others, in proportion to our numbers, ought we to be contented with doing less? Do we not need to be awakened, quickened, revived?

The proposition to be proved is this: instead of doing less than others, as we have long been accustomed to do, we are under the strongest obligations to do more.

Liberal Christians,—all who hold the like precious faith with us; all who maintain the like cheering views in relation to the character and government of God, and the plan of salvation through Jesus Christ; all who concur in the same belief in all its essential features, so far as relates to the nature and powers and capacities of man, his duties, and his destiny,—are bound to do more for the cause of truth and righteousness, of God and Christ and humanity, —more for the mental and moral regeneration of society, for their own spiritual welfare, and the salvation of our fellow-men, than they have ever done before, and more than others have done who differ from them in relation to these various points of doctrine.

Let us see whether the proposition is not capable of proof.

Unitarians ought to do more than others, because, in the effort to extend their principles, they labor under peculiar disadvan-

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tages, and therefore, as a matter of necessity, more is required of them.

If a Protestant were to go into a Catholic community for the purpose of preaching the gospel, according to his own understanding of it, he would find the following obstacles lying in his way, and rendering his success at times seemingly doubtful, and his progress slow and difficult. The ground would be wholly preoccupied.. The public sentiment and the popular prejudices would all be against him. Old currents of thought, which had worn their deep channels in the mind, would have to be arrested and diverted. Associations long cherished, and consecrated by time, and by their intimate connection with all that is deemed holy and true and good, would need to be broken up. In short, it would become necessary to disturb, even to its lowest foundations, a form of faith which had been deemed settled and secure, which had taken a deep hold of the best affections of the heart, and which, notwithstanding its errors and corruptions, had been found adequate to all the wants of the soul, in all the vicissitudes of human life. Now, every one must perceive, what experience has often proved, that it is no easy task to accomplish a work like this, and that it must require much greater effort to persuade a person, under such circumstances, to change his religious belief, than to adhere to it.

Such, in many respects, is our own position among Christian denominations. The prevailing religious sentiment is in opposition to our own. Habits of thought, associations, prejudices, the general current of opinion upon religious subjects, are all against us. And it is necessary for us to change all these, in order to introduce our own. Other denominations and classes of Christians agree, for the most part, in relation to those particular points of doctrine which we reject. Hence, to a considerable extent, we are compelled to stand apart and to labor alone. Other denominations are accustomed to attach a very great, if not a fundamental, importance to these differences. Hence it is more difficult for them to yield to the force of argument. They are able to maintain their position with comparative ease, and even to advance upon ours, for the reason that it is always easy to go with the crowd, to sail with the wind and current. It is harder for us, because we are required to make headway against them. We can only succeed by making greater efforts.

Unitarians ought to do more than others, because their belief and principles, compared with those which are held by others, demand more of them.

This, it is admitted, is contrary to the prevailing impression; but it may be readily and conclusively shown that the statement is literally correct.

If one were to go before a congregation of intelligent, thoughtful men, and were to preach to them that only a certain definite number can by any possibility be saved, and that "this number is so fixed and definite that it can neither be increased nor diminished"; if he were to preach that God from all eternity elected some and reprobated others, without any regard to their moral characters, "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto"; if he were to preach that "man, by his fall into a state of sin, hath wholly lost all ability of will to do any spiritual good accompanying salvation, so that, as a natural man, being altogether averse from that good, and dead in sin, he is not able by his own strength to convert himself, or to prepare himself thereunto"; if he were to preach that, in consequence of the original taint, "mankind are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil"; if he were to preach that "the ability of men to perform good works is not at all of themselves, but wholly from the spirit of Christ, and that works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use to themselves and others, are, nevertheless, sinful, and cannot please God"; if he were to preach that there is nothing for the sinner to do until he has been operated upon by special divine influences, and, of course, that he must wait for those influences before it is possible for him even to begin; if he were to preach that the righteousness of Christ will be made available to some, without any righteousness of their own, and that these will be saved at all events, while no others can possibly be

saved in any event,—and such doctrines have been preached, and stereotyped in authorized confessions and creeds,—then, certainly, they could not be expected to do much, either for their own salvation or that of others; and they would hardly be deserving of blame if, believing these things, they should not even make the attempt. Will a sane person undertake what he knows to be an utter impossibility? This sevenfold chain, which many believe to have been forged for the human soul, and drawn round and round and round it by Almighty power, would be a sufficient excuse, one is compelled to think, for making no efforts, and resolving to do nothing.

Now consider the opposite views. Unitarians believe that the election so often referred to in the Bible relates to privileges in this life, and not to the rewards of the next. They believe that "in every nation he that feareth God and worketh righteousness shall be accepted with him." They believe that man, though sinful and frail, is not so far fallen but that he may rise again through his own exertions, and the spirit of God helping his infirmities. They believe that man has by nature all the ability, both physical and moral, which is requisite, in order that he may do all that God will ever require of him. They believe that every man's happiness and safety in a very important sense are placed in his own keeping, and that it is necessary for every man to "work out his own salvation with fear and trembling," while "God worketh in him," and with him, "both to will and to do." They believe in the merits of Christ, but that these will be utterly unavailing to him who aspires to no merits of his own. They believe in the necessity of an atonement; but it consists in the reconciliation of man to God, not God to man. They believe that the most acceptable mode of serving God is in doing good to man.

Compare the tendency of these views with that of the former, and say which of them would naturally exert the greater moral power. Compare the obligations resulting from the adoption of the former or the latter, and say which of them requires of men to do the most.

It is admitted that those who adhere to the system of doctrines first named are often more zealous and devoted and persevering in their efforts than the advocates of the opposite system. But it cannot be those doctrines which have made them so. We see at once that there is an inconsistency between their belief and practice, and that there must be other causes to produce the results we so often witness. The belief is a mere speculation, seldom or never made the basis of moral action, and sufficiently disproved by the single consideration that the conduct of all good men is always and necessarily in opposition to it. Whatever they may profess, they are compelled to act as if there were no truth in any part of it.

Unitarians, likewise, are often inconsistent as it respects their professions and practices; but it is in a different way. They act in opposition to their principles and belief, not when they engage in this work of moral and spiritual regeneration, but when they neglect it. These do not tend to discourage all proper religious efforts, but quite the contrary. These do not place obstacles in any person's way, but effectually remove them. These do not serve to paralyze the powers of our moral nature, but to quicken and invigorate them. They do not assert the utter uselessness of all human endeavors; but they imperatively demand the full exercise of all our faculties, and the constant employment of all our spiritual energies. Are we then justified in continuing to do less than others? Are we not under the strongest obligations to do more?

Obligation is one thing, its fulfilment quite another. It is often urged as an objection to our principles that those who hold them are, in general, disposed to do so little in order to extend them. This is wrong. How can principles be made answerable for the conduct of those who disregard them? Let the fault be charged where it belongs; and let no one complain, however frequently and closely the inconsistency is urged. It will do us good. But let us endeavor at once to remove the cause, and thus to take away the necessity of any such defence. Let us endeavor so to fulfil the obligations which our faith imposes "that they who are of a contrary part may be ashamed, having no evil thing to say of us." In a generous rivalry to do more and better than others, nothing will be lost, and much will be gained.

A degree of surprise and disappointment

has often been felt and expressed that Unitarianism, in view of the clearness and excellence of its doctrines, and the eloquence with which they have been advocated, has been able to make no greater progress. And many causes have been assigned, both among its friends and opposers, in explanation of the fact. A few have been merely hinted at in the course of these remarks. But there is one cause which has operated more, perhaps, than all others to produce the present state of things in the denomination. Unitarians have not been willing *to do enough* for the extension of their influence and the spread of their principles. Let them do, in all proper ways, as much as others have done. Let them bring their offerings, from their abundance or their penury, in the same proportion. Let them labor for this object in the same earnest and prayerful spirit as others have labored. Let them be as ready to make sacrifices, and to engage heartily in every good word and work. And who can doubt the result? The disappointment and wonder will cease. The truth which they advocate will triumph as never before; and many who have been "subject to ordinances, after the commandments and doctrines of men," will rejoice "in the liberty wherewith Christ hath made them free." There will be no longer any occasion for us to look to others for an example in well-doing; but the time will come when others must look to us.

A. D. W.

MISCONCEPTIONS OF UNITARIANISM BY UNITARIANS THEMSELVES AND OTHERS.*

BY JAMES O. LYFORD.

"Why do Unitarians go to church?" is a question frequently asked in one form or another by people of other denominations, who seem to think that Unitarianism is merely a protest against the creeds of the so-called Evangelical churches. How far this question is prompted by Unitarians themselves is a problem which confronts us today, when we are either to go forward in our work to grand results or leave the mission for other denominations to complete.

There is a prevalent misconception in other churches of Unitarianism, which presupposes that release from ancient creeds gives license for wrong-doing, that disbelief of dogmas absolves one from all religious thought and feeling, and that secession from Orthodoxy does away with the necessity for church association and church-going.

There are some Unitarians who appear to think that the sole mission of Unitarianism is to combat erroneous beliefs, and who for this reason fail to see that the religion of Jesus Christ, relieved of the dross which for centuries enveloped it, has the same imperative calls to duty as when the rack, the dungeon, and the stake compelled external professions of faith.

"Why do Unitarians go to church?" might be answered by the inquiry, "Why do people of other denominations go to church?"

A century ago people were fined five shillings for each offence of non-attendance at church on the Sabbath; and money being scarce, and the people in sympathy with the law, the delinquents were not so numerous as they have been since. The spiritual guide was selected to point the way to a far-off heaven, to paint in lurid colors the punishment of non-believers, to explain knotty points of ecclesiastical controversy, to portray to the mind the seriousness of the Sabbath and the hardships of a religious life. To the young the approaches to correct living and model behavior were surrounded by gloom, and a pall of despair settled upon the convert to Calvinism with its accompanying terrors of judgments and retributions. The solemnity of piety, the outward austerity of its devotees, the forced suppression of the laughter and sunshine of existence, needed the strong arm of the law to compel men to do violence to a natural conception of the God of humanity. With the growth of knowledge and the expansion of thought there could be but a protest against the misconception and misconstructions of the teachings of Jesus Christ. How that protest grew from faint whisperings and half-expressed doubts, and was fanned by persecution into open rebellion, are matters of history with which you are all familiar. It took several decades of fierce religious controversy, of family and church estrangements, to overcome the prejudices

* A lay sermon preached in the Unitarian church, Concord, N.H., and printed in the *Granite Monthly*.

and superstitions which were part of the creeds of orthodox faith. What wonder, then, that those who protested grew bold and audacious in their independence, that one extreme followed another, and that church service grew irksome to those who had felt the weight of its compulsion and the gruesomeness of its teachings.

The liberal churches in their beginning had aggressive work to perform. They taught freedom of thought and action as distinguished from blind acceptance of human creeds and human interpretations of the Bible. It is one thing to point out error: it is quite another to define the truth. Religious like secular reforms deal first with the destruction of the error, then with laying the foundation of the new truth. To secure religious freedom, it was necessary to strike vigorous blows at the prevailing religious tyranny. To secure a hearing for the new interpretation of the gospel, with its simple teachings of love of God and love to man, the hard formalities which encrusted the prevailing creeds had to be pierced with invective and ridicule. To many, therefore, it seemed sufficient to protest against the existing order of things without laying any new foundations. "We are with you," they said, "in destroying the doctrine of future rewards and punishments, in eliminating the God of vengeance, in doing away with an incomprehensible trinity, in letting in the light of reason upon religious beliefs, in discarding vulgar superstitions and fears; but what more is there to do?"

Associated with the hard dogmas of the orthodox churches were the forms and ceremonies incident thereto. It was but natural that, with the rejection of the creeds, should come a rejection of formalities as well. These formalities, however impressive, were the emblems of a discarded theology. Released from the pains and penalties, both here and hereafter, which were once a part of the old doctrine of church and church service, too many people of liberal religious belief have felt themselves absolved from more than occasional attendance at church, and have thought that, if their lives were above reproach, there was no further duty toward their fellows. The demand has been for the simplest form of service, and sometimes there has been satisfaction with as little as possible of it consistent with propriety and a feeling that there should be some kind of public worship.

Nor is this confined alone to our own denomination. It is a general complaint. Removal of the fetters of fear, substituting love for force, giving freedom to individual thought and action, has caused a revolt in all churches from that oppressive sense of duty which once compelled attendance at the sanctuary. The orthodox and heretic alike have shirked church service.

Yet, in puncturing the old creeds, in abolishing the hard conceptions of the Deity, and in casting out the personal devils and the literal hell of the orthodox faith, nothing of the teachings of Jesus Christ has been destroyed. The lessons of right living all are left. The beauties of the Golden Rule are as impressive to-day as when first uttered in Judea. Teaching the doing of right because it is right, and not because it will save from terrible consequences after death, is as essential now as ever. The opportunity of saving men from sin is just as great as when it was supposed they were snatched from a burning lake.

When the pulpits taught that you could have a good time here, but look out for the hereafter, everybody was possessed to get a taste of iniquity before all of the bad places were closed. Then the old sinner on his death-bed, with impressive ceremony and in "the name of God, Amen," set aside a part of the worldly goods he could not carry with him to the servive of the Church, that his soul might have easy flight through the realms of purgatory. In dissipating the doctrine that made eleventh-hour penitents of the most of mankind, there still remained the Gospels of Jesus Christ in all their purity; and it is instructions in these Gospels that churches are to give to-day. Because the plan of salvation is now understood to be saving men from a hell here instead of a hell hereafter, it does not follow that the labor is lessened or that the duty is made less imperative.

No one questions the necessity for secular education. Your schools, your colleges, and your universities, testify to that. Is instruction in right living less important? The alphabet is simple to those of us who have mastered it, yet it can be forgotten by disuse. Because religion has been simplified,

and its mysteries, doubts, and fears removed, it does not follow that its instruction should cease.

The old saying that truth crushed to earth will rise again is beautiful in theory, but disastrous in practice. Truth has to have defenders as well as error; and, if the counsel for error is the more vigorous and active, he usually gains the day. There is a political maxim that active ignorance will beat slothful intelligence every time, and I do not know but it applies with equal force to religion. It is only by iteration and reiteration that teachings of any kind are effective, and there is just as great necessity now as ever for co-operation of pew and pulpit in eradicating evil. Unitarianism is on the threshold of a new era. The days of its controversies with other denominations are over. Having successfully combated error, it must now press on as the living exponent of truth. To do this, it must avail itself of that experience which in the past has made those who differed with it so effective.

The Puritans, who came to this country to escape religious persecution at home were especially wary of everything which experience had taught them might be detrimental to their freedom. So the Unitarian churches, with their teachings of the largest liberty in religious thought, have been until recently wary of any organization or confederation which might in any way hamper or abridge that liberty. They have preferred to act as independent and detached churches to being consolidated and mobilized into a denomination actuated by a common purpose. The history of denominational government has been such as to make them apprehensive of a church hierarchy. They feared the return in a new guise of dogmas which put the manacles on thought and imprisoned conscience. Happily, these fears have been dispelled, and Unitarianism has been united in its efforts and consolidated in its labors. Unitarians now see that it is organization which has kept together their orthodox brethren in the face of discredited creeds and lapsing dogmas. With the eradication of the popular idea prevalent to some extent among Unitarians themselves, that Unitarianism was merely anti-orthodoxy, and stood only for antagonism to existing creeds, the next step to effective organization was easy. With organization have come duties and responsibilities. What are they?

If there is one thing that Unitarianism has taught, it is that the pews are as much a part of the church and its work as the pulpit. The Unitarian minister is not set on a pedestal to worship. He is not held up as an infallible exponent of religious doctrine, to dispute whose conclusions is sin. Neither is he to preach an easy-going, comfortable, stay-at-home-when-you-please religion. But he and the congregation are to co-operate in the promotion of truth, in the advancement of knowledge, and in the checking of evil. Therein lies the personal responsibility of the laity. If Unitarianism is to grow, it must have their cordial and enthusiastic support. No other religious idea ever thrived without the zealous advocacy of its adherents. Something more is required than the prompt payment of pew-rent and liberal contributions for church work. Mere endowments never built up an academy or a college. There must be interest and zeal and labor in the undertaking. It is the same with a church. You cannot hire some one to do your work for you in the Unitarian Church any more than you can in any other church. There is the same necessity for individual exertion and individual interest. It is not enough that other creeds have been tempered to the expanding intelligence of their followers.

If Unitarianism represents the best of religious thought, and is the purest exposition of the teachings of Jesus Christ, as we believe, then we are in duty bound to proclaim it. Because the days of combativeness of the Unitarian Church are past, there is no reason for not being alert. Proclamations from the pulpit will not alone make converts. It requires the same zeal on the part of the laity as was shown when Unitarians were but out-comers from other denominations; the same zeal that in other denominations hurries the infant in the cradle to the baptismal font, early interests him in the Sunday-school, and so identifies him with the church that it costs effort in after life to break away from its associations. Unless we are going to allow the orthodox churches, liberalized by our teachings, to usurp our place; unless we are going out of business as a church organization,—we

have got to have the same loyalty which in other churches recruits their decimated ranks.

The idea of proselyting has been in a measure repugnant to the Unitarian laity. They have felt that, if their cause did not speak for itself, did not commend itself to others, no effort should be made to bring the stranger within their gates. Deprecating the emotional in religion and appealing to the reason and intelligence, Unitarians have stood apart from that work which swells the folds of other denominations. This was but the natural outgrowth of that position which for years put them in the attitude of protestants against the old creeds and the formality of their observances.

What they have already accomplished in the liberalization of the teachings of other denominations brings into greater prominence now the grand yet simple principles for which all this warfare and contention have been waged. The preliminary contest was for a hearing, and it needed the belligerency of such as Theodore Parker to secure it. Now that it has been accorded, what is it we have to offer? Having disproved the charge of heresy, which for so long a time was a stumbling-block to accretion of strength, what is Unitarianism? Aside from the freedom of thought for which we have battled, what do we believe? What is our faith, or, to put it stronger, What is our creed? For I do not object to the term now that it has been shorn of its superstitious fears.

It is very simple, and has been pithily put in form by one of the master minds of the denomination. It is this:—

We believe in the Fatherhood of God,
The Brotherhood of Man,
The Leadership of Jesus,
Salvation by Character,
In the progress of mankind onward and upward forever.

Lived up to, is there anything more sublime? Is there any other rule of action that will make of us here or hereafter better citizens? There is no mystery about it, no doubt, no fear. It requires no labored interpretation to bring it to the understanding. It is as plain as the unadorned teachings of the Saviour, of which it is the sum and substance. Saint and sinner, orthodox and heretic, can subscribe to it.

It is what has made men more humane toward their fellows. It is what has awakened sympathy for suffering, what has made glad sore and bereaved hearts, what has built hospitals, abolished slavery, and made of all this earth more of summer's joy and less of winter's discontent. It is the answer of the mother to the

"Infant crying in the night,
And with no language but a cry."

It is the voice of good cheer to those who are faint and weary. It is the chord which relaxes the tension of the heart-strings. It is the whisper of love which gives to hope its brightest dreams. It is the echo from Calvary, and it is the religion of Jesus Christ as he taught it to the multitudes who gave to him their attention.

Yet it must be taught over and over again so long as the world lasts. It must be inculcated by precept and example to the end of time. Otherwise there is no reason for the existence of any church to-day.

This is the work that the Unitarian church has before it. This is the personal responsibility of its pews and pulpits. This is the duty of its laity; and there can be no grander mission, no more inspiring work. In teaching this simple faith that it is better to do right than to do wrong, more blessed to give than to receive, and that the progress of mankind is onward and upward both here and hereafter, there is just the same necessity for church association and church work as when men were corralled by fear into public observance of the Sabbath, and driven by torture into subscribing to beliefs that mocked every affection of the hearthstone.

This is why Unitarians go to church; and it is why every one should go to church, whatever his belief in the Trinity or the hereafter. To do good and get good is the object of church association. It is the life here that we are living, not the life hereafter. It is here that we need the props, the help, and the encouragement that come of right association and Christian fellowship. It is here that the cup of cold water quenches the thirst; it is here that the prodigal returns; it is here that the wayward are reclaimed.

If the Unitarian Church is to go forward, if its mission is to be something more than

the mere breaking down of old creeds, Unitarians themselves must not furnish occasion for misconception of their work. We are either at the beginning of a new career as a church or we are nearing the close of our labors. It all rests with us whether the powerful organizations now camping where our last fires are smouldering shall absorb us, or we shall draw from them. They still cling in council and religious assembly to the old tenets and faith. Lip service is still given the antiquated creeds, but there is more practical religion and less theology in their pulpits. To gain the attention of their followers, to commend ourselves to their support, we must give more prominence to what we believe, and less to what we disbelieve. We need not now concern ourselves with their doctrinal discussions and heresy trials. While we have been combating their errors, they have continually arrogated to themselves the religious side of the controversy. We must therefore demonstrate to those who do not think, to those who venerate old creeds, that we are not less religious by being less orthodox. In other words, we must teach what we stand for rather than what we stand against. If this is done, there will be no misconception of ourselves by others.

THE TRIUMPH OF TOIL.

BY JOSEPH H. CROOKER.

Those who toil are those who establish the kingdom of heaven. To produce something worthy in handicraft is both a private education and a public benefaction. To enlarge the economic and spiritual resources of human society is to win the supreme honor, for it provides our race with the greatest blessing. He is no true man until he has made himself of use by service. Our real conquests are our contributions to the sum of human happiness. We must have done something beneficent before we can enter into blessedness. We march to paradise along the lowly ways of labor. Whoever adds to the utilities of a people enters the rank of nobility, though his name may never be written on the rôle of fame. He thereby becomes an essential and immortal constituent in the affairs of the world.

The Onward Movement.

The onward movement of human life is from spiritual power outward to social function and civic structure. Sublime ideals evolve large energies. Enthusiastic efforts flow into heroic deeds. The achievements of head and heart and hand make the earth more habitable and life more happy. This toil of mind and muscle issues in civilization, and writes itself out in history. The story of the race is the story of those who have done useful works. The noble inheritance which we enjoy in literature, government, and the mechanic arts, is the product of labor. On the other hand, the burdens that weigh us down, the dangers that beset us, the evils that afflict us, all these arise from the pauper and the criminal, the man who does not labor and the man who labors unrighteously. There are even rich paupers, for every one who feasts on the world's substance without helping the world is a pauper. And every one whose conduct breaks in upon the rights and joys of others is by social, if not by statute law, a criminal. We can get along without a great many things, but we cannot maintain our civilization without true workmen. The rights and rewards of labor are the fundamental conditions of progress.

Kinds of Labor.

The organization of craftsmen for mutual benefits and the assertion of necessary rights has always meant progress, sometimes by the more turbulent methods of revolution and sometimes by the quieter processes of evolution. But beneficent labor is not all done by the hand, as some agitators would have us believe. The thinkers represent a royalty and fruitfulness of service as noble as can be found in the world. We must look broadly upon every large problem to understand it. Narrow views are false views, and false views are agents of evil, especially when they pertain to matters of human society. Just because the "labor problem" is so large, the necessity is imperative that we fully and clearly comprehend it in its deepest rootage and widest relations. The day laborer, however intent upon the assertion of his rights and however anxious to reclaim what is unjustly withheld from

him, must never forget that he, too, is a member of society. He ought never to interpret his own good as something narrower than the good of humanity as a whole. In his strife for personal advancement he must ever place his plans and efforts upon the broad plans of the common welfare.

No Class.

The laborer in denouncing the greedy rich as a selfish class who stand apart and impede the progress of man does well. But, in combating this unjust condition, he must not foster an equally harmful "class feeling" in his own breast. He must not construe his own life narrowly as something separate from the general good. There is nothing more unfortunate, especially for workmen themselves, than for them to feel and act as though they are a "special class" in bitter antagonism to other classes. In condemning the "class spirit" in the millionaire, we must not array ourselves as another caste in opposition to mankind. Much less must we imagine that we are all of mankind. Nothing more harmful could happen to the laboring man than for him to imagine that he has peculiar rights and special sanctities different from common rights and superior to the general sanctities which belong to a man as a human being. The triumph of the laborer will not come apart from an inclusive human progress.

It is a grave mistake to discuss the life of the artisan as though he alone is the only workman. The investigator in the laboratory, searching for the secrets of nature that the cottager may have a better utensil or a surer cure for the disease that afflicts his child; the student in the library, writing a book that will carry to the farmer's boy the inspiration of a great ideal or to the aged mechanic in the time of his decrepitude the solace of a noble poem; the great administrator with a genius for organization, opening by his energy and forethought new fields of employment for those who otherwise would be idle, and leading an industrial army to prosperity by his fertility and originality of thought, as a capitalizing agent,—these men who, perhaps, never soil their hands, are as true laborers as any on the earth. They make large contributions to that corporate life of humanity in which we all live, move, and have our being. They are "working" men as much as the miner or the farmer; and their contributions are as much needed by operatives themselves as the products of mine or farm.

Union is Protection.

However, the toilers who have to make their way by aggressive organization in protection of their rights have belonged chiefly to the order of artisans. Wherever we look in history we see that the "hand-workers" have had to combine to make their needs felt and their rights respected. The discoverer of truth is a laborer in a realm where competition does not play the cruel master as it often does in field and shop. The mechanic is much more in need of the protection of just laws than the musician. The printer comes more directly under the dictation of the capitalist than the preacher, and greater safeguards need to be erected about his rights. The weaver is more dependent than the physician, so far as the rewards of labor are concerned, so that there is greater necessity that he and his fellows stand together to compel a proper recognition of their interests. All these facts show that manual labor deserves a consideration at the hands of statesmen far beyond that given to other members of the Commonwealth. Also their position is so exposed to the assaults of unjust and selfish greed that it is necessary that they be unusually vigilant in the assertion of their rights.

The Dignity of Labor.

The recognition of the dignity of manual labor has been slowly won by painful experience: by the tumult of war; by the uprising of slave and vassal, when inhumanity could be no longer endured; by the slower operation of economic forces, as in the liberation effected by the mediæval guilds and by the pressure of the trades-unions in our own time. And it is always a sign of promise when "divine discontent" begins to stir among the masses. It shows the presence of new life. There are very many things infinitely worse than social discontent, though it becomes somewhat rough and disorderly.

That is a dark day for civilization when men suffer injustice in silence, too apathetic

or hopeless to open their lips in protest or to raise their hands in revolt. When men begin to feel that their rights as men are abridged; when they begin to give some utterance, even in crude, intemperate phrase, to longings for a more equitable distribution of worldly goods; when they begin to co-operate along a common line of action for self-protection and even selfish advancement, —these things we may always welcome as the evidence that a new dispensation is at hand. A larger life is on the spot, to work like leaven in the making of society, by quiet methods, if wisely handled; or to operate as an explosive, bringing wide-spread ruin before re-creating a new social order, if pressed too hard by tradition and tyranny without or unwisely led by the ignorant demagogues within shop or camp.

As we look over human history, we see how much quicker and easier the progress of humanity might have been, had there been more wisdom and justice among men. But evils became intolerable, deliverance had to be secured in some way, even if through terrible bloodshed and temporary ruin. And we consider all the elements of the situation, we see that the extent of the destruction has been the fault of the rulers rather than of the common people. The reason why progress has so often been by revolution rather than evolution has been the venality and stupidity of the upper rather than the lower classes. The transition in France over a century ago could have been effected without the wild havoc of the Reign of Terror, if the clergy and nobility had had eyes to see or hearts to feel during the generations previous to that upheaval. If the evils which affect our commonwealth are swept aside by some drastic methods rather than by peaceful processes, the responsibility will rest upon the grasping monopolist who has acquired his wealth unjustly and used it corruptly rather than upon the toiling masses made frantic by their wrongs.

A Great Cause.

The cause of labor is a great cause. I look with general satisfaction upon the many combinations of mechanics for the protection of their rights and the enlargements of their lives. The bitterness toward other members of society, sometimes shown is a weakness. The new despotism, not infrequently assumed by the "industrial chiefs," does not represent the progress of economic liberty, but simply the change of the hateful sceptre from one hand to another. The dictation and coercion sometimes manifested by labor organizations toward those outside their fellowship is to me as hateful and un-American as the acts of the old Inquisition. But such incidents, always to be deplored and condemned, have accompanied all social upheavals. The path of human progress is not strewn with roses: it leads over many a Calvary. A vast deal of bad temper and rough turmoil have to be endured for the sake of the lasting benefits that will be won.

And can there be any question but that a juster distribution of "material goods" is necessary to a higher civilization? We would certainly all rejoice if the terrible evils of poverty were removed. Who can serenely contemplate the continued misery of the extremely poor, to whom rags and dirt and disease are constant companions, and for whom every day brings the fear of hunger and cold? Who can think without profoundest heartaches of the hosts of children in most pitiful destitution, denied every opportunity to rise in life, and educated in vice before the budding innocence has had chance to unfold? Who can go down among the sinful and suffering, and enter into their lives and appreciate how they are shut in by the greed of their fellowmen, passed by with indifference by the comfortable rich, and given over to terrible hardships from which their only refuge is the saloons,—who can study these problems, and shed no tears and make no protests? It surely would be better if these people had more, and the few had less. It cannot be right that the rewards of life be so distributed that the many suffer for necessities while the one enjoys innumerable luxuries. And no line of moral worth separates these people. It is often true that the one rich individual uses his large wealth more viciously than the thousand poor their meagre wages. Here certainly is a field where religion must find its new and larger task; for, as Mr. Holyoake has wisely said, The church may well ask us to look "beyond" this world, but it ought not to ask us to "overlook" this life.

Labor's Duty.

I have, therefore, the greatest sympathy for the general aims toward which the labor movement is directed. But my chief solicitude is that it shall be wisely guided, that some large and intelligent consciousness of the solidarity of humanity preside over it, that a wise patience keep within the bounds of civic order the mighty tides which are sweeping on toward the improvement of the race, and also that in the present contest with monopoly no new chains be forged for struggling workmen in the name of liberty. I believe most profoundly in the sacred cause of the artisan, in his right to a larger share in the products of his handiwork than he often receives, in his right to a free exercise of his political privileges, in his right to more leisure for the cultivation of his spiritual estate, in his right to lay hold of opportunities against which custom now bars him. But I also believe in more than this. I believe in his obligation to live a sober life of thoughtful purity above the plane of the saloon. I believe in his obligation to respect the personal and property rights of others, even as he seeks to have his own respected; for whatever rights he himself violates those he also loses. And I believe in his obligation to take a large view of humanity, that he may see the interest of his cottage bound up in the common welfare of mankind, and that his hand may work for something better than the mere aggrandizement of his own class or clan.

There are a few things that seem clear to me, though I have no complete solution of this great problem to present. In fact, I am very suspicious of those who offer panaceas. The problem is as large as the evolution of humanity, which is carried forward in many ways and by slowly operating but irresistible influences. The difficulties of to-day may be overcome; but the larger life so brought in will open up new contests to tax the efforts of a new generation. However high man may climb, the social problem will continue, because there will be a new height in view for him to mount. But this fact should not discourage enthusiasm nor prevent activity. Humanity moves because individuals move, and the small contributions in resistance to wrong and in furtherance of justice are what enrich and ennoble mankind.

Deserves Triumph.

For one thing we must remember that the toiler must triumph because he deserves it. No new social organization will ever secure what only ability, thrift, and integrity can produce. In no readjustment of affairs can indolence be made to reap the rewards of industry. No millennium will ever come in which drunkenness will bear the fruit of sobriety. No social alchemy will ever equalize the conditions of men with unequal brains. But we must see to it that every one has a chance to make the most of himself, and secure the full reward of his labors. However, no legislation can bestow blessings where the mind is feeble, the heart perverse, and the will wayward.

The man who drinks to his ruin need not charge his downfall to the greedy capitalist. The despot who rules him is not monopoly, but appetite. Juster laws cannot do for any man what he alone must do for himself. The emancipation of labor cannot come apart from the worthiness of the laborer. Despoiling the millionaire will not benefit the workman. The men who curse capitalists are often those who threw away their chance to be capitalists by dissipation or idleness. What the common man most needs is not a share in the accumulations of others so much as the desire and ability to earn a living under the protection of laws that will insure to him a full participation in what he earns.

There is a double truth of importance in this connection. The laborer in his pursuit for the larger rewards of labor must respect the rights of property, and the possessor of wealth must remember the obligations of property. The interests of humanity are often set over against the rights of property in somewhat violent antagonism, but both are at heart one. The safeguards of property are especially the safeguards of the poor. The public sentiment that insists on the sanctity of property is more a shelter for the poor than the rich. For the laborer to do anything to impair the principle of "ownership" is to make worthless the larger share in the profits of labor which he seeks. What will his larger share be worth if his "goods" become mere "booty" insecurely

held? And, surely, it needs no argument to prove that whoever possesses wealth is under heavy moral obligations. No man can rightfully lay hold of anything, and cry, "This is mine," and continue wholly indifferent to those who helped him to his possession. Wealth is a "social product," and all who possess it must pay tribute to that social order which gives value to all forms of property.

I rejoice, then, in the triumph of the toilers: it means a larger and firmer basis for civilization. But among the toilers I place those who labor with the brain as well as the hand, those who heal with their hearts' love as well as those who help with their arm's strength. I rejoice in the triumph of the toiler: it means juster laws and nobler social customs. But I call only that his triumph which sends him forth on Monday morning with a clearer brain, a purer heart, and a larger charity for all men. I rejoice in the triumph of the toiler: it means happier homes and more skilful handicraft. But I see only those working toward it in largest measure who have enlisted in the cause of universal progress, and who have put themselves under the discipline of both reason and love.

THE CHURCH.

[Under this heading we publish from time to time various statements of the purpose and faith of our churches.]

"This church is the church of the nineteenth century. It believes in God as the Universal Father, as the one power and life of the universe, as the ever-present Providence, the all-embracing love.

"It believes that God is in nature, in history, in humanity, the guide and inspirer of men to-day as certainly as in the ages past. It believes in the rectitude of the universe, in the sacredness and joy of human life, and that goodness will at last subdue all things to itself, and rule all things in the name of God.

"It believes in the inspiration and example of Jesus' life and death, his fidelity to truth, his sympathy with man, the charity of his spirit, and the breadth of his teachings.

"It believes in the dignity and nobility of human nature, and tries to stimulate self-respect and self-reverence as a shield against evil conduct.

"It teaches *freedom* in religion, *fellowship* in religion, and *character* in religion, and lifts above creed or church the holy bond of the brotherhood of all men.

"It seeks to promote truth, righteousness, and love in the world, and to cultivate a deeper faith in God and a larger hope for humanity."

MEADVILLE.

The Meadville Theological School was incorporated by the legislature of Pennsylvania in 1846, two years after the opening of the school. It is organized with a Board of Trustees and a Board of Instruction, the former limited to thirty members, the latter indeterminate in number.

In order to preserve the intended unsectarian character of the institution, its officers were prohibited, in the Act of Incorporation, from ever making any doctrinal test "a condition of enjoying any of the opportunities of instruction in the school except a belief in the divine origin of Christianity." Admission to the school is made to depend not upon profession of any form of faith, but upon evidence of good moral character, ability, sufficient intellectual training, and an earnest purpose to prepare for the work of the ministry. The institution is open to applicants from any denomination, although its patrons are to be found chiefly in the Unitarian body.

Meadville is situated in North-western Pennsylvania on the Erie Railroad. It is the shire town of Crawford County and the seat of Allegheny College, which offers to persons intending to enter the school excellent opportunities for completing their preparatory course.

All students are received into the school on probation. At such time as seems suitable to the Board of Instruction certificates of matriculation, indicating full membership in the institution, are granted. The presence of a name upon the roll of students in the catalogue is evidence of formal connection with the institution during some portion of the school year, but testifies nothing with regard to matriculation. Men and women are received upon equal terms.

The first requisite for admission is the

satisfaction of the Board of Instruction that the applicant is of unquestionable moral character. Evidence bearing upon this point should be submitted to the board at the opening of negotiations for admission. The most desirable testimony is that of individuals known either personally or by reputation to some of the officers of the institution. Certificates from preparatory or collegiate institutions which the applicant may have attended recently and for a considerable length of time are considered of especial value. If the applicant has been connected with any church or other religious organization, this fact should be indicated and time and circumstances mentioned. In addition to the testimonials presented, it is well to furnish references to other sources of information. Full information should be furnished in advance as to intellectual qualifications and educational training. The examination for admission does not render previous testimony in this direction superfluous: detailed certificates of standing from academic institutions furnish the most desirable evidence.

Bachelors of Arts, Science, Letters, or Philosophy, will be admitted to the Junior Class without examination.

Those who have satisfactorily completed the full course of study are enrolled as graduates of the school. The members of the graduating class read essays upon assigned subjects at the anniversary in June. Students pursuing only a partial course may receive a written statement of the kind and amount of work done.

Bachelors of Arts who have completed the full course with an average credit of not less than seventy-five per cent. may offer themselves as candidates for the degree of Bachelor of Divinity. Other candidates for the degree will be required to furnish satisfactory evidence, by examination or otherwise, that they have received a liberal education equivalent to that required for the degree of Bachelor of Arts in American colleges of good standing. This will be understood to include a thorough grounding in Latin and Greek.

Correspondence concerning admission should be addressed to the president of the Board of Instruction.

Special students are those who, for reasons satisfactory to the Board of Instruction, undertake only a part of the course. Otherwise they are subject to all the conditions attaching to membership in regular classes.

Those remaining in the institution after graduating, or returning later for farther study, are classed as graduate students.

Persons desirous of being admitted to advance standing must be examined in the previous work of the class which they wish to enter or furnish satisfactory testimonials that they have completed such work elsewhere.

The regular course of study covers a period of three years, and is arranged with primary reference to the needs of those who have had a collegiate education. In other cases a residence of four years will be required.

CORRESPONDENCE.

Our San Diego Opportunity.

To the Editor of the Unitarian: —

The First Unitarian Society of San Diego, though for a time depressed and scattered through the loss of its church home by fire and through other trials, has now regained its footing, and is bravely pushing forward to the building of a new church in the old Spanish Mission style of architecture. The structure is to be plain, but neat, and adequate to the probable needs of the society for several years to come. A loan has been secured from the Church Loan Fund, and money is being raised among the members; but the depressed financial condition of San Diego, due to the disastrous reaction from an inflated "boom," renders it extremely difficult to secure the amount needed for the furnishing of the new building. The society proposes to strictly avoid that incubus of debt which too often weighs for years upon a church organization as a result of over-confidence in its own growth. We shall pay off our debt to the Loan Fund by applying the amount now expended for rent. This amount we are sure of raising, together with enough to cover other necessary running expenses. But our resources are not large, and we need some assistance. We need a church organ and comfortable seats and kitchen furnishings and some extra funds for decorations. Shall we not have some help from those who are able?

San Diego is one of the most important places in our denomination, from a missionary point of view. Thousands of tourists visit our city every year, from all parts of the country. During the winter season especially our church is attended by scores of visiting tourists. Many of these deplore the absence of a church organ and other accessories of the church worship which they have been accustomed to at home. We desire to make our church and its worship so helpful and attractive that tourists visiting us shall at once feel at home with us, and renew those pleasant associations which do so much to make a journey into a far and strange land agreeable. Many persons come here for their health, and need all the pleasant and helpful influences possible to aid in their recovery. These facts are all potent reasons why we should be helped generously in our endeavors to maintain here in this city of sunshine and flowers a centre of reverent but progressive thought, where all that is beautiful and universal in Christianity may be cherished and nurtured, where the inspirations of the world's geniuses in religious thought may be reverently studied, and the flower and fruitage of the present century's thought may be garnered for the helping of human souls.

A special feature of our new church will be the copious ventilation without draughts, and a profusion of growing flowers and vines, made possible by the large sky-lights overhead. When completed, our church interior will present a most luxuriant and tropical floral effect, which our mild climate renders possible with no outlay for fuel. In its interior decorations our church will be unique in the denomination, and a delight to visiting tourists.

Our present attendance at Sunday morning worship is between two and three hundred, which will be increased during the winter months by visiting tourists. With this number, we hope to establish a permanent and successful centre of liberal religious thought in this growing city. Will you help us? Contributions may be sent to the pastor, Solon Lauer, or Judge M. A. Luce, president of the Board of Trustees. The smallest contributions will be gratefully received.

SOLON LAUER.

SAN DIEGO.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

There's Sabbath at the Heart of Things.

I know it by the twilight hush,
The trance that follows evening's flush;
By hill and dell that, leaf-bestrewn,
Slumber beneath the autumn moon.
From breathless heavens the cloud filmed night
Silvers it forth in pensive light;
And every star the message brings:
There's Sabbath at the heart of things.

I know it by the storms that die
In the large quietude of sky;
By frenzied cataracts that strain
To reach the vast untroubled main.
Yea, if I read the blue aright,
The meaning of its starry night,
And catch the song creation sings,
There's Sabbath at the heart of things.

—*Gottfrid E. Hult.*

MONDAY.

October.

We are drinking the wine of the ages
From cups that are brimming over
With the sweet of a honey unbought with money,
Distilled from the heart of the clover.

The fathomless blue of the heaven,
The beauty and bloom of the day,
Are making us young,—they are waking the tongue
Of the years that have passed away.

'Tis the radiant, rare October,
With the clusters ripe on the vine,
With scents that mingle in spicy tingle
On the hill slope's glimmering line.

And summer's a step behind us,
And autumn's a thought before,
And each fleet sweet day that we meet on the way
Is an angel at the door.

—*Harper's Bazar.*

TUESDAY.

The Inaccessible.

What is it in the heart that makes us yearn
For all the distant, inaccessible, and strange?
From what is given us, why must fancy range
To the impossible? Our souls will turn
To the horizon, when the sun doth burn
High in the zenith; and again for change
We crave, when twilight doth the eye engage.

'Tis only the attainable we spurn,
Oh, lofty, vast, forbidden, and unknown,
Thou callest to us, and our souls respond;
For we are kindred to the wide and great.
We, too, would sit star-crowned upon a throne,
Spurn every limit, feel the thrilling bond
That binds us to the king and his high state.
—*Hattie Tyng Griswold.*

WEDNESDAY.

This Way.

"Whence came and whither bound are we?"
Holds something still of mystery;
But one grave thought is clear and plain,
We shall not pass this way again.

Why waste an hour in vain regret
For common ills that must be met?
Why of the thorny road complain?
We shall not pass this way again.

The years glide by: stand strong and true!
The good thou canst, oh, quickly do!
Let gentle words soothe woe and pain,
We shall not pass this way again.
—*Eliza M. Hickok.*

THURSDAY.

The Man for Sandy.

I wouldna gie a copper plack
For ony man that turns his back
On duty clear;
I wouldna tak his word or note,
I wouldna trust him for a groat,
I wouldna ride in ony boat
Which he might steer.

When things are just as things should be,
And fortune gies a man the plea,
Where'er he be,
It isna hard to understand
How he may walk through house and land,
Wi' cheerful face and open hand
Continually.

But when, i' spite o' wark and care,
A man must loss and failure bear,
He merits praise,
Wha will not to misfortune bow,
Wha cocks his bonnet on his brow
And fights and fights he kens na how,
Through lang, hard days.

I wouldna gie an auld bawbee
For ony man that I could see
Wha didna hold
The sweetness o' his mither's name,
The kindness o' his brother's claim,
The honor o' a woman's fame,
Fair mair than gold.

Ay, gie him praise wha doesna fear
The up-hill fight from year to year,
And wha grips fast
His ain dear ones through good or ill,
Wha, if they wander, loves them still:
Some day of joy he'll get his fill,
He'll win at last.
—*Robert Burns.*

FRIDAY.

Unspoken Words.

The kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.
The kindly word unspoken is a sin,—
A sin that wraps itself in purest guise,
And tells the heart that doubting looks within
That not in speech, but thought, the virtue lies.

But 'tis not so: another heart may thirst
For that kind word, as Hagar in the wild—
Poor banished Hagar!—prayed a well might burst
From out the sand to save her parching child.
And loving eyes that cannot see the mind
Will watch the unexpected movement of the lip.
Ah! can ye let its cutting silence wind
Around that heart, and scathe it like a whip?

Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly voice;
But let it like a shining river roll
To deserts dry,—to hearts that would rejoice.
Oh! let the symphony of kindly words
Sound for the poor, the friendless, and the weak;
And he will bless you,—he who struck these chords
Will strike another when in turn you seek.
—*John Boyle O'Reilly.*

SATURDAY.

Symphony of Life.

To live content with small means;
To seek elegance rather than luxury,
Refinement rather than fashion;
To be worthy, not simply respectable;
And wealthy, not simply rich;
To study hard, think quietly,
Talk gently, act frankly;
To listen with open heart to birds and stars,
To babes and sages;
To bear all cheerfully; do all bravely;
Await occasions, never hurry,—
In a word, to let the spiritual life
Grow up through and above the common,—
This is to be "my symphony of life."
—*William Henry Channing.*

EDITORIAL.

Give! "IF you wish to be a happy, useful, growing Christian, give. Give till it hurts; give until it costs a sacrifice; give until your soul rejoices in the thought that you enter somewhat into sympathy with him who gave himself."

Contents. THE article "God or Man," to which we give a prominent place in this number, will be found exceedingly valuable as a complete though condensed statement of the facts in regard to the nature of Christ, supplying almost at a glance the needed information in answering the frequently ill-founded arguments with which the young people of the orthodox churches are familiar. This essay will be reprinted in tract form, and will be obtainable at the rooms of the American Unitarian Association.

Under the heading "Our Churches" we continue the historical reviews of interesting places, this month giving the fascinating story of King's Chapel, Boston. We have some very admirable material on hand for more of these studies, and should be glad to receive pamphlets and articles from many more.

We call attention to the two articles which we have placed together, entitled "Ourselves and Others" and "Misconceptions of Unitarianism by Unitarians themselves and Others." The reader will notice that the former was written forty years ago, and the latter has just been delivered by a prominent layman. The inference may be drawn into useful illustration.

A young man from Minneapolis has sent us several poems, which are altogether above the average, and which naturally rejoice the editor's heart. We print one entitled "Genius," and include another as the first "Upward Look" for this month. Mr. Hult, the author, is now in Berlin for a year's study; but we hope to hear more from him.

An article which has peculiar interest at the present time is Mr. Crooker's "Triumph of Toil." It is so calm and fair that its vigorous words cannot fail to win the authority they demand.

For denominational affairs we give our readers a thorough review under our various department headings. Mr. Batchelor's letter, for instance, in the American Unitarian Association department is a condensed summary of the very latest condition of general denominational affairs, with the added value of the secretary's own careful opinion and suggested outlook. If this letter were widely read, and as carefully as it is prepared, it would answer a multitude of inquiries as to what the American Unitarian Association does and what interests it serves.

A Powerful Ministry. No ministry of any denomination can be very largely composed of born preachers. The really great in spiritual genius are perhaps even rarer than similarly exceptional individuals in other fields of human effort. The real strength and effectiveness of any religious cause is therefore in the hands of men who must be fitted for their work. While this is true, how dangerous become "short-cut" methods, of which, unfortunately, we are hearing so much in the discussion of the best preparation for the ministry. Just compare the brief, loose, general sort of education considered sufficient to admit a man, if he is sound in character, to any Protestant pulpit with the training compulsory among the Roman Catholics. Seven years of rigorous study, discipline, and practice for every candidate. *Ten years* for the Jesuit priests. No wonder that these men know how to influence their flocks. It is said that Protestants very rarely hear these Catholic preachers, and have little idea of the marvellous mastery of language, persuasiveness, and convincingness with which they are able, as a result of the assiduousness and completeness of training, to present the gospel of their faith. That way lies power; and such power ought to be earned by the new proclaimers of the highest truth, as well as by the noble army of the older faith.

Meadville. EVERY church in our body ought to feel its best missionary opportunities neglected unless at least once in three years it sends some young man or woman to Meadville to study for the ministry. Some churches of course might find among their young people a much larger proportion who have the living gospel in their souls ready to proclaim if they only knew how. To such Meadville offers facili-

ties never before possible in our denomination. Few people seem to have any idea of the splendid work being done there, nor of the ease with which any noble-minded youth can be admitted, and there find *everything he needs* to give his earnestness the equipment of knowledge, training, and practice essential to a successful ministry. May we not ask pastors to bring to the attention of their young people's religious organizations the advantages of Meadville? With this idea we have reprinted on page 459 the preface to the catalogue issued for 1895–96.

To-day's Facilities. WE get so accustomed to having everything made easy and pleasant that we really find it hard to realize how different it was for our fathers even in their by no means remote youth. Rev. C. A. Staples writes to the Meadville local paper:—

"Forty-five years ago this summer I first became acquainted with the Unitarian church and people of Meadville. The journey from my native town in Massachusetts to that place was then quite a formidable undertaking, occupying nearly three days and two nights. There was no railroad connection then beyond Buffalo; and between Albany and Buffalo there were four changes of cars, on account of the five different railroad companies covering the distance, each having a time-table of its own. Beyond Buffalo the journey was by steamboat to Erie, and thence by stage to Meadville. Thus on the afternoon of the third day from home I reached the place, a journey now accomplished in less than twenty-four hours. Meadville was then a dull, sleepy village of about four thousand inhabitants, only connected with the outside world by a line of daily stages and an occasional canal boat. At that time the Theological School occupied the old church building on the alley in the rear of the county jail."

Long-distance Missions. REV. J. T. SUNDERLAND has safely returned from a rapid missionary tour through India on behalf of the British and Foreign Unitarian Association. A vivid idea of what an undertaking this was may be formed from reading the following brief facts:—

"If we include the time spent on the sea in going and returning, the journey to India consumed just four months. The time actually spent in India was ninety-two days, or a little over thirteen weeks. Besides the long ocean voyages I found it necessary to travel within the boundaries of the great Indian Empire by railway 7,500 miles, by river steamboat 500 miles, by pony cart 200 miles, on horseback 150 miles, by trappa 20 miles,—a trappa being a chair carried on the back of a man, used where the mountain or jungle roads are too steep and rough for a horse."

Doubly Blessed. A UNIQUE ceremony was performed at St. Paul's Protestant Church of Cincinnati, Ohio, a few weeks ago. The pastor of this church is Rev. Edward Voss; and the ceremony to which we refer was the ordination into the Christian ministry of Ernest and Carl, the pastor's two sons.

Both young men were in the Senior Class at Meadville this past year, graduating in June, and both returned to Cincinnati that they might together receive consecration into their sacred calling at the hands of their father in his own church. This is an example worth recording. A brief account of the service will be found in our "News" department.

International Christianity. THE very striking address delivered by Lord Chief Justice Russell of England before the American Bar Association has been widely commended as an admirable, while judicial, plea for peace.

Speaking of the many different meanings given by different writers to the phrases "law of nature" and "law of morals," he pointed out that there was no universally accepted standard of morality. Nations progressed, but not *pari passu*. The United States, for instance, had not yet joined the other great Powers in assenting to the abolition of privateering. While the aim ought to be to raise high its ethical standard, international law, as such, included only so much of the law of morals or of right reason or of natural law as nations had agreed to regard as international law. Happily, men and nations were proposing to themselves higher and still higher ethical standards. The ultimate aim of men and

of communities ought, and he presumed would be admitted, to be to conform to the divine precept, "Do unto others as you would that others should do unto you."

Interesting Preaching. Is not the frequent demand for "interesting" sermons growing to the dimensions of "a craze"? And are not earnest ministers being dreadfully misled in attempting devices of a most miscellaneous nature, ultimately developing into clear sensationalism in the rush for "interest"? Nothing could be more worth remembering in this connection than Prof. Seeley's often quoted words regarding the study of history: —

"I am often told by those who, like myself, study the question how history should be taught, Oh, you must before all things make it interesting! Make history interesting, indeed! I cannot make history more interesting than it is except by falsifying it. And, therefore, when I meet a person who does not find history interesting, it does not occur to me to alter history. I try to alter *him*."

A Terrible Retrospect. THE London *Spectator* of August 29 last succeeded in mingling the deeply pathetic with the exasperatingly humorous in a way not easily forgotten by parishioners, and perhaps hardly less easily forgiven by the preachers.

"Rev. Arthur Robins, chaplain-in-ordinary to the queen and chaplain to the Prince of Wales and to the household troops, preached on Sunday last his five thousandth sermon in Windsor; and his parishioners, in celebration of the occasion, presented him with a complete set of clerical robes. We should like to know Mr. Robins's own reflections on his long career of exhortation. Does he look back on it with complacency or with humiliation or with some mixture of the two emotions? If he has kept anything like a simple and natural mind throughout the fifty years or so during which he has probably been preaching, he must be, as very possibly he is, a man of great force of character; for nothing sooner succumbs to the spirit of routine than the habit of telling 'my dear brethren' what they ought to think or feel in relation to their fellow-creatures and their God. Think of the saying that for every idle word you utter you shall be accountable at the day of judgment, and consider how many idle and ill-considered words there must generally be in five thousand sermons. It must be a pathetic, if not a terrible, retrospect. But we may hope that for the great majority of preachers the penance will at least be very lenient. We hope so, or we journalists should probably be left in an even worse predicament than the preachers."

A Public Prayer. BISHOP POTTER has sent out "A Prayer for the Country, set forth for use in the Dioceses of the State of New York by the Ecclesiastical Authorities." It reads as follows: —

"O Almighty Lord, who fashionest the hearts of men and considerest all their works, grant, we beseech Thee, to us and to all the people of this land, the spirit of obedience to Thy commandments; that, walking only in Thy fear, we may, under Thy mighty protection, continue to dwell in righteousness and peace. Defend our liberties; preserve our unity; save us from dishonesty, lawlessness, and violence, from discord and confusion, from pride and arrogancy, and from every evil way. Continue Thy goodness to us, that the heritage received from our fathers may be preserved in our time and transmitted unimpaired to the generations to come; that all the nations of the earth may know that Thou, O Lord, art our Saviour and mighty Deliverer and our King forever. Grant this, we beseech Thee, through Jesus Christ our Lord. Amen."

The phraseology sufficiently indicates the "ecclesiastical authorities," but the purpose and earnest heart's desire are common to us all; and, in "differing phrase," the substance of this prayer will surely find its way to God from every patriot's heart.

The Year 5657. THE Jewish year began September 7, and all over the world that day was religiously observed by the Hebrew people as the auspicious opening of the year 5657.

If age lends any sense of dignity, the Jewish Church has good reason for its stately, elaborate, sober ritual. A great history is a ceaseless inspiration, and the faithful children of Abraham certainly keep alive the precious sentiment of loyalty and devotion

to their faith. The services, as far as reported on this New Year feast day, were very impressive, and at the same time embraced much modern thought, seeking to add to the spirit of devotion to the past the sense of the need of embodying that spirit in the affairs of to-day.

Evolutionists may smile at the petty 5657 years, and roll off their own tens and hundreds of thousands; but how admirable it would be if they could really put into the duties of life a power corresponding to the dignity of their magnificent past!

That is what these Hebrews attempt. To awaken reflection as to conduct toward God and man, review of the year's actions, repentance for shortcomings and transgressions, serious family consultations, and individual secret prayers.

For such strengthening what matter the length of years? Every past day is history, every opening one opportunity.

Children in Vacation. AN interesting question was raised by Rev. A. D. Mayo in an address recently delivered before the Young Men's Christian Union of Boston as to the duties of a large city toward its poorer children during the long hot days of vacation. No one who spends the month of August in any of the larger cities can fail to appreciate the fact that, as things are at present, really nothing whatever is done for the edification, entertainment, or occupation of the thousands of idle, aimless, street-rambling children. What to do with themselves they know not. They cannot go away; and, when mischief-making fails, time indeed hangs heavily. Dr. Mayo believes in some grand series of free summer entertainments to be given by the children under skilled instructors. He says:—

"Now suppose that through the coming year all the teachers in our schools should have in view the experiment in the coming vacation of a series of great entertainments, free to all who come, in which the musical, artistic, elocutionary, gymnastic, and all other refining elements of our public school system, including private and parochial schools, shall be combined in children's concerts, tableaux, representations, readings, exhibitions of physical strength and skill, even dramatic exhibitions? Can any one estimate the amount of ability to entertain even the most refined assembly in all these directions among these twenty-five to fifty thousand boys and girls of all ages, nationalities, types of childhood and youthful beauty,—the whole civilized world in miniature?"

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The fall work of the Association and the churches began in September with a consideration of the appropriations recommended for the Middle West. Mr. Forbush, whose term of service expires October 1, presented his final report. Upon recommendation of the Western Committee, appropriations were made for the year beginning October 1: to the First Unitarian Society, Ann Arbor, Mich., $1,200; to the Unity Church, St. Cloud, Minn., $200; to the First Unitarian Church, Duluth, Minn., $500; to the First Unitarian Society, Fargo, No. Dak., $300; to All Saints' Church, Colorado Springs, Col., $400; to the First Unitarian Society, Salt Lake City, Utah, $600; to Rev. T. G. Owen, for missionary work at Barker and Greenwood, $400; to the Free Christian Church, Minneapolis, Minn., $800; to the Norwegian Mission, $400; to Rev. Magnus J. Skaptason, for work in the Icelandic Mission, $800; also to the First Unitarian Society, Iowa City, Ia., $30 a month for ten months, beginning September 1; and for Post-office Mission work of Rev. John S. Brown, $50.

During the month of October our treasurer, Mr. George W. Stone, will make a tour among the churches in order to gather material for his annual appeal. One must have personal observation of the institutions established and the work which is going on in order to comprehend the magnitude of our undertaking, and to transmit to the churches who supply the funds the enthusiasm which is the usual result of personal contact with the workers in the field and first-hand knowledge of the great gaps which are to be filled before our Unitarian Church will take its proper place and do its proper work as a factor in the progress of American institutions.

The secretary, on account of the excitement preceding election, has, after consultation with the secretaries of the Western conferences, postponed his visit to these conferences until November. A full list of dates has not been received, but between election and Thanksgiving it is intended to hold a number of conferences in rapid suc-

cession. At the various meetings appointments will be made for Messrs. Crothers, Horton, and Batchelor. It is hoped in time to cover all parts of the country where churches are near enough to one another for co-operation with conventions or conference meetings.

Wanting the services of three superintendents of tested ability and experience, heavier responsibilities fall upon the secretary in his relations with the scattered churches in all parts of the country. In so far as it is possible, he will bring himself into personal contact with those who are scattered abroad, as he has already done in California and a small section of the South. Meanwhile correspondence is invited on all matters of real importance concerning our work and the interests of the churches.

A meeting of the Council of the National Conference will be held to determine the time and place of the next meeting of the Conference. All ministers and laymen should plan their yearly engagements in such a way as to include this Conference, wherever it may be.

In October our directors will consider the needs and interests of the churches in New England. In order to bring expenses and annual income together, it has been necessary to make reductions in all parts of the country. Each department notices especially the reduction made in its own case, and does not take account of similar reductions made in other parts of the country. Protest is often made from distant points against spending our money on New England churches, which are surrounded by friends and helpers, when solitary churches on the frontiers need strengthening. The simple truth is that New England gives nearly all the money that is contributed annually for general missionary purposes, and that the reductions have been made with unsparing severity in New England. The intention of the directors has been, according to their discretion and knowledge, to farm out their income in such a way as to maintain our work in all parts of the country in health and steadiness.

An interesting question is occasionally raised as to our duty to be or not to be "aggressive Unitarian." Very recently the subject has been brought to our attention in a way which implies that one must make a choice between a broad charity and intelligent co-operation with all the liberal forces in the world and "straight Unitarianism." "Definitions are the pivots of thought." To the collective mind of our directors, "straight and aggressive Unitarianism" is a synonyme for unsectarian charity, for an attitude and action which necessarily imply sympathy with every good word and work. Instead of interpreting Unitarianism as something which is established upon a denial of something believed in other churches, they hold Unitarianism to be that form which is naturally assumed by a church, which attempts to judge all things by their value to human beings who are trying to attain to the knowledge of the truth and to the practice of righteousness. That is to say, they would not practise righteousness and teach the truth in order to build up Unitarianism, but would establish Unitarian churches to the end that men and women might be set free from all ecclesiastical bonds which hinder free access to the inspirations they need, and to furnish direct and powerful stimulus in the process of generating moral and religious energy.

Scarcely any one outside of the rooms at 25 Beacon Street can be aware of the many lines along which sympathetic feeling travels to liberal individuals and organizations in all parts of the world. Through Rev. T. C. Williams and Mrs. Williams, greetings have been sent to the International Unitarian Conference in Hungary, called in honor of the One Thousandth National Birthday. Through Rev. S. J. Barrows, greetings were sent to the liberals in Switzerland at their recent meeting. Demand is made for our literature, and especially for American Unitarian literature, from the most distant parts of the world. It is greatly to be desired that some organization should be effected when a few scattered liberals find each other out, that they may combine for the reading of literature and the establishment of libraries and the furnishing of the best substitute available for a church.

GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

The annual meeting of the Unitarian Sunday School Society is always a time of great interest, not only to Sunday-school workers, but to all who have the welfare of our young people at heart. This year we have been invited to Greenfield, Mass., a lovely town with a hospitable people. The Unitarian parish is under the efficient leadership of Rev. A. A. Brooks. A new stone church was recently dedicated, which forms the attractive home for the society; and in this edifice the meetings of the Unitarian Sunday School Society will be held. At this time of year, when the autumn colors are so beautiful and profuse in Worcester County and the Greenfield region, a trip to and from the place will be a delightful one. The sessions will be held Wednesday evening, October 14, and Thursday, October 15. The following programme has been ar-

ranged; and it embodies a representation from expert workers in our Sunday schools, and presents topics of practical value to teachers and ministers. Wednesday evening, at 7.45, platform meeting, with three twenty-minute addresses:—

Rev. Samuel A. Eliot of Brooklyn, N.Y. Topic, "The Sunday-school as an Educational Force." Rev. Austin S. Garver of Worcester, Mass. Topic, "The Sunday-school as the Hope of our Faith." Rev. Charles G. Ames, D.D., of Boston, Mass. Topic, "The Sunday-school a Means of Spiritual Culture."

Thursday, October 15, Devotional Meeting at nine o'clock, conducted by Rev. George F. Piper of Northfield, Mass. At ten o'clock the business meeting will open with the annual report of the directors read by the president, election of officers, discussion of the report, and other miscellaneous business. From eleven o'clock to 12 M. three addresses as follows:—

Rev. Loren B. Macdonald of Concord, Mass. Topic, "How to teach Religion." Miss Alice C. Dockham of Chelsea, Mass. Topic, "Methods in Kindergarten and Primary Work." Rev. Walter F. Greenman of Fitchburg, Mass. Topic, "How to teach Ethics."

From 12 to 12.45 o'clock discussion of the three papers from the floor, speeches limited to five minutes each. At 12.45 adjournment for collation.

Afternoon session at two o'clock. At the opening a half-hour will be given to unfinished business, and any new matters to be brought forward. From half-past two until half-past three, three addresses, as follows:—

Rev. George Batchelor, secretary of the American Unitarian Association, Boston, Mass. Topic, "Object of Religious Training in Sunday-school." Rev. William H. Lyon, D.D., of Brookline, Mass. Topic, "Dangers and Benefits of Sunday-schools." Rev. Leslie W. Sprague, secretary of the Young People's Religious Union, Boston, Mass. Topic, "Our Sunday-schools and the Young People's Religious Union."

Discussion from 3.30 until 4.15 at which time adjournment will be made.

Those churches and Sunday-schools that have contributed to the funds of this society during the past fiscal year are entitled to three delegate members, either from the society or from the Sunday-school. These delegates are members of the Sunday School Society for one year from Oct. 1, 1896, with all the voting powers and usual privileges of such membership; and they will be furnished with cards, which must be filled out and returned on Thursday forenoon, October 15, as credentials. All persons in attendance, not delegates or life members, have full privileges in all the exercises except the right of discussing business and of voting.

Special attention is called to the following information with regard to entertainment at Greenfield on Wednesday night. Instead of the general permission which has been granted for two or three years past, allowing any one to stay the night before, the regular invitation heretofore used is extended by the Greenfield parish. It is as follows: "The hospitality of the Greenfield homes is offered for the night of Wednesday, October 14, to life members, delegate members from contributing churches or schools, and to pastors of said churches and schools. All friends in attendance will be welcome to the collation on Thursday noon. Every meeting will be open to those interested in Sunday-school work, and all such are cordially invited. A reception committee will be in attendance on the arrival of trains."

The following request is made by the Greenfield friends. Those who are privileged to stay Wednesday night, and wish so to do, are requested to send their names as soon as possible, and in no case later than Monday, October 12, to Rev. A. A. Brooks, Greenfield, Mass. To put the proper prefix of Mr., Mrs., or Miss to their names.

It is unfortunate that reduced rates on the railroads cannot be definitely offered. As a definite number of delegates cannot be pledged to the Fitchburg Railroad officials, no terms can be made. We advise those who are going any distance from any one place to combine and buy a mileage book. This will materially lessen the fare. Sometimes round-trip tickets, good for the day, are obtainable at a cheaper price.

There is a very good hotel in Greenfield and several boarding-houses, which, of course, are available for those who prefer to go and pay their own expenses. I hope that the cost of reaching Greenfield from Boston and vicinity will not deter friends of the Sunday-school from going. The pleasure and profit to be derived will certainly compensate. For the past three years our autumn meetings have been held conveniently near Boston. But other regions should be considered; and, in going to Greenfield, we make it easier for our friends in that direction to attend, and they have been the ones put at a disadvantage heretofore. Why will not our teachers and superintendents go to these meetings as a pleasant autumn trip, combining recreation and instruction?

"The Story of Israel" is the title for the new current leaflet lessons issued by the Unitarian Sunday School Society. They will be published in the same form as for the past two or three years, adapted to the primary, intermediate, and advanced grades.

Six lessons are now ready, and the first lesson is supposed to fall on the date of September 20. The several topics are as follows: "The Farmer Preacher, Amos"; "The Preacher of Tenderness, Hosea"; "Terror from the North"; "The Statesman Prophet"; "Jerusalem Saved"; and "The Boy King." The primary grade, which is on a four-page illustrated leaflet, is prepared by Rev. Albert Walkley, intermediate by Rev. Edward A. Horton, and the advanced by Rev. W. Hanson Pulsford. The intermediate and advanced are printed together in a four-page leaflet. Price, 50 cents a hundred leaflets.

The Channing Hall "Talks," by Rev. W. Hanson Pulsford, were resumed September 19. These gatherings on Saturday afternoons are of great value to the teachers in Boston and vicinity. The subjects to be treated this winter are of wider import and significance than appears on the surface. They will show the growth of the Hebrew nation, the evolution of its religion, the character of its makers and leaders, and also interpret the books in the light of modern scholarship. The Hebrew nation was taking form and preparing itself for the advent of Christianity in the times these lessons treat. Admission is free, and a cordial invitation extended to all.

I am requested by Rev. Mr. Gould to publish the following statement: I have already announced that the first volume of "Nature Studies," prepared by Mr. Gould, can be obtained at 25 Beacon Street. This is a very helpful book for teachers in the kindergarten and primary classes. Price 85 cents, not including postage.

It is due to the Sunday-schools that may be planning to use the "Second Year of Nature Studies" to announce that the series will not be started the first of September, as contemplated last spring. The present financial condition of the Western Unitarian Conference makes it impossible for Mr. Gould to continue as secretary through the year, unless the churches contribute early and generously to the support of the conference, as was stated at the annual meeting in May. And, in leaving the conference in order to take up parish work again, it would be impossible during the change to continue the preparation of the weekly leaflets. Consequently, he has decided not to begin the course, when likely to be interrupted so soon; though he hopes it may be continued at some later date.

Five or six conferences in the North-west have invited the president of the Unitarian Sunday School Society to come before them and give addresses on matters relating to Sunday-school aims and methods. He has accepted, and will make this journey, covering the dates between November 8 and 23, during which time he will be constantly engaged week-days and Sundays in speaking or preaching. Rev. Mr. Batchelor has also been invited to make the same visit in behalf of the Unitarian Association. These two representatives with a third, possibly Rev. Samuel M. Crothers of Cambridge, will go together upon this tour of fellowship and consultation. EDWARD A. HORTON.

THE YOUNG PEOPLE'S RELIGIOUS UNION.

A Programme for 1896–97.

At a meeting of the board of directors held July 6 the Publication Committee was authorized to send out a communication to the officers of the local unions and guilds, soliciting such topics as might seem worthy of consideration by all local societies during the coming season. It was felt that the central office would be called upon to advise in some part of the coming year's work of many local societies, and that thus, gathering the best suggestions of different workers, the best advice could be given. It was also believed that many local societies would be glad to adopt a list of topics prepared in this way, and thus give unity and fellowship to our work.

Circulars were sent out, and the responses received prove that the venture was no mistake. Suggestive topics have been returned in such numbers that selection has been difficult, and many are the signs that the young people generally will gladly welcome this attempt to unify and fraternalize the programmes of work.

It needs to be said that of course the utmost freedom is given to every local society to shape its own programme. No union is bound to accept all or any of the topics here suggested. This report is merely *advisory*, its aim being to inspire, not to control. Some unions meet but fortnightly, and so will use only half the topics of the list. Some will find topics suggested by local conditions which they will wish to insert in place of others on the list that may not appeal to their need.

Effort has been made to provide for the various elements with which we must work. Some unions are composed of very young people, others have older members. Some aim at intellectual effort, which others do not emphasize. It is hoped this programme may give religious interest to those aiming at literary work and intellectual stimulus to those content with praise service. The study of the prophets of the older religions will furnish a winter's suggestive reading for the members of our unions. A union

meeting only fortnightly may do well to organize a study section to meet on some week evening, and study these prophets and their faith. Some will feel the need of devoting more than one evening to each of these great teachers, in which case a study class may well be organized to supplement the Sunday evening meeting.

Space in the *Christian Register* and other papers and journals will be given us in which to publish weekly or monthly a directory or bibliography of each subject, and often, also, some words of inspiration and suggestiveness from some of our leaders. At all times this office will be glad to send such literature and other helps as it may command to all applicants. In this connection it may here be suggested that for the study of the prophets of the older religions James Freeman Clarke's "Ten Great Religions" and Jenkin Lloyd Jones's "Seven Great Religious Teachers" will be found invaluable.

Will the unioners notice that four topics are marked "special." On the first or second Sunday of alternate months it is hoped *all* unions will unite in considering these topics. Even if nothing else in the programme is accepted, it is hoped that these topics will be considered. Let these nights be used for "Rallies" with special programmes. Whenever it is desired, effort will be made to procure special speakers to assist the local unions upon these evenings. Several of the younger ministers and other speakers have already volunteered their services. It may be advisable to arrange "Union Rallies" on these nights. Wherever two or more societies can meet together, they could hold a union service, having several speakers. A little enthusiasm will do us no harm.

After this explanation the programme is now given :—

Sept. 20. Religion and the Young. (The Ideal Local Union.)
Sept. 27. Church-going, for What ?
Oct. 4. Special. Young People and the Forward Movement. (The National Young People's Religious Union.)
Oct. 11. Our Cardinal Principles. (*a*) Truth,—the Progressive Revelation.
Oct. 18. Our Cardinal Principles. (*b*) Worship,—the Need of the Human Soul.
Oct. 25. Our Cardinal Principles. (*c*) Service,—Man's Duty to Man.
Nov. 1. All Saints: Modern Saints and Heroes.
Nov. 8. Moses and his Mission.
Nov. 15. Judging and being Judged.
Nov. 22. The Young Man in the World; or, The Golden Rule in Business.
Nov. 29 Gratitude. (Service for Thanksgiving.)
Dec. 6. Special. Temperance: What can we do ?
Dec. 13. Zoroaster.
Dec. 20. The Mission of Jesus to me.
Dec. 27. Christmas Service.
1897.
Jan. 3. New Year's Service.
Jan. 10. Confucius.
Jan. 17. Fellowship with Young People of Other Denominations.
Jan. 24. Gossip, and Other Sins of Speech.
Jan. 31. Indifference and Enthusiasm.
Feb. 7. Special. Why am I a Unitarian ?
Feb. 14. Buddha.
Feb. 21. Patriotism and Religion.
Feb. 28. Religious Agnosticism.
March 7. Mohammed.
March 14. Who is the Infidel?
March 21. An Aim in Life.
April 4. Jesus, the Light of the World.
April 11. A Symposium. Belief in Immortality among the Nations.
April 18. Easter Service.
April 25. Who is the True Christian ?
May 2. Special. What can Young People do to spread the Liberal Faith ?
May 9. Luther and the Protestant Reformation.
May 16. Formation and Reformation of Personal Character.
May 23. Channing and the Liberal Reformation.
May 30. Means of Religious Growth.
June 6. Science and Theology: The Present Reformation.
June 13. The Use and Abuse of Sunday.
June 20. Sincere in All Things.
June 27. Recreation: True and False. (A vacation topic.)

LESLIE W. SPRAGUE, *Sec'y.*

BOOKS.

A History of the Warfare of Science with Theology in Christendom. By Andrew D. White. D. Appleton & Co. An exceedingly valuable work, the result of a lifetime of love-prompted research. The method and manner of handling the vast subject are admirable. The style and temper are equally on a par with the method. It is a great book. Quite invaluable to any modern student of theology, as it will surely remain a familiar work for reference, quotation, and authority for many years. Dr. White only claims that he tries to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to media-

val conceptions of Christianity. With the vision of the true seer, the author keenly perceives what a menace and barrier to the forward movement of religion is this fast-rooted mediævalism, for behind this barrier "is rapidly rising the flood of increased knowledge and new thought," and the danger to present enlightenment is that this flood may sweep away not only out-worn creeds, but with them "the most precious religious and moral foundations of the whole social structure." Dr. White's book is a great contribution to reasonable religious truth, and helps exactly to prevent any sweeping away of real faith by defining and distinguishing truth from falsehood, and opening out such channels of thought that reasonable Christian faith can flow on bravely and openly. The plan of the work in general is to take up in detail and historic order subjects of controversy between ecclesiastical dogma and scientific investigation: for example, the first matter treated is the slow development of the modern idea of creation by evolution, in which Dr. White shows the gradual destruction of the ancient belief in instantaneous creation. Other divisions of subject-matter are astronomical progress, geological, geographical, anthropological, the advance from storm and thunder worship to meteorology, from magic to chemistry, from miracles to medicine (this is a most interesting chapter full of convincing illustrations), from Babel to philology, from oracles to the higher criticism. The closing chapters bring us to very modern themes, even to the publication of "Lux Mundi," and clearly confirm the whole tendency of the book, which is distinctly toward reconstructive ends. There is a noble conclusion in the last pages on the Divine Power in the Universe, the new conception of the ascent of man, and the new influence and inspiration of the Bible as an exposition of the eternal law of righteousness.

An Ethical Movement.—By W. L. Sheldon. New York: Macmillan & Co.—This is a volume of searchings. The element of seeking, and not having found, distinguishes its contents from sermons. Virtually, the sixteen lectures which make up the book are discourses delivered on Sunday mornings to the St. Louis Ethical Society, with the purpose of elevating the moral life of the audience. Really, they form a most remarkable study of the attitude, effort, gleams of illumination, and final uncertainty of an eager, gifted mind seeking for itself a philosophy of life. It is rare indeed to find such an absolutely frank, ingenuous self-revelation made in language so direct and clear. There is no juggling with words. All is clear thinking and unimpassioned expression. To any reasonable reader these personal statements of the steps of belief must be exceedingly interesting, and to many no doubt very helpful in the way of clearing old obstructions to intelligent thought from the track of great themes. But the final outcome is sheer disappointment. Of all writers in this school of ethical study Prof. Sheldon advances furthest toward religion. Indeed, he speaks of duty "to one who makes a religion of it," and declares that his conception of it is not as of something the result of social development, but as of "something primordial in the human consciousness itself." He tries in every way to derive some enthusiasm from this sense of duty, and declares, "Though *it* slay me, yet will I trust in it." Still, a ghostly chilliness as of a tenantless house impresses one as we read on. The enthusiasm doesn't come. And, if we follow him through the various themes to the chapter on the "Ethical Christ" and the "Use of the Word of God," it seems impossible that we should not step on into Theism and Christianity; but Prof. Sheldon, while everywhere beholding streams of divine light which fascinate him and compel him to enter into earnest examination of their qualities, cannot raise his eyes and look up to the sun.

Puritanism in the Old World and in the New. By Rev. J. Gregory. New York: Fleming H. Revell Company.—It is a pleasing international compliment that Dr. Gregory's book is prefaced with an introduction by the American author of "The Pilgrim in Old England," Dr. Amory H. Bradford, while it is itself largely concerned with Puritanism in New England. We are getting a good deal of literature on this subject just now, and certainly it is well calculated to engage our deepest attention. The volume before us is original in the thoroughness with which it reveals the roots of our own spiritual genealogical tree. The creative causes of Puritanism have probably nowhere been so forcibly or clearly examined. It is well adapted for class-work, being distinctly a hand-book of description and reference, and contains a marvellous amount of information. Above its merits of matter, it is written in so winning a way that one is tempted to misquote Shakspere, and say:—

"He would make a Puritan of the devil."

Charles Bulfinch. By Ellen S. Bulfinch. Boston: Houghton, Mifflin & Co.—Either as a memorial to a public benefactor or as a consoling tribute to local associations fast disappearing, or, indeed, in its larger worth as a biography of an admirable man, this volume is a success. Senator Hoar wrote, "If the artist who fashions a great statue or who paints a great picture leave behind him an enviable fame, surely the men who have helped fashion and adorn a great city, who have laid its foundations and built its walls, have a better title to grateful remembrance"; and certainly few such men have a better title to remembrance than Charles Bulfinch. The book is full of surprises for those who know little more about the man whose life it records than that he was the designer of the Boston State House and the old General Hospital. Not only for twenty years was he chairman of the selectmen of the town government, but he promoted public enterprises of good works in all directions. The volume is worthily illustrated, and is a valuable contribution to the study of New England history.

The History of the Hutchinson Family. By John Wallace Hutchinson. With an Introduction by Frederick Douglass. 2 volumes. Boston: Lee & Shepard.—"David, Noah, Andrew, Zephy, Caleb, Joshua, Jesse, Benny, Judson, Rhoda, John, and Asa, and Abby are our names." So thirteen of this wonderful family of sixteen children were accustomed to sing in their famous song, "The Old Granite State."

During over fifty years, from 1839 until the death of sister Abby in 1892, leaving brother John the only survivor, the Hutchinsons bore an important part in the history of the country, singing for abolition, temperance, woman suffrage, and all other moral reforms. They were mobbed, driven from the large cities by pro-slavery officials, had their pass to the Potomac camps revoked by General McClellan, and were reinstated by President Lincoln, and through it all gained the love and enthusiastic support of the people of two continents. Brother John's book is not a genealogy, but a loving tribute to his departed brothers and sisters, besides being a complete story from the family journals and press notices, together with his personal reminiscences.

Yekl. By A. Cahan. New York: Appleton & Co. This tale of the New York Ghetto is an extremely disgusting piece of portraiture. Like Stephen Crane's "Maggie" it is a deliberate effort to paint in vivid blotches of local color the worst passions and lowest habits of a degraded condition of human life. It is impossible to believe it really true, for no degradation can wipe out all the gentleness and kindliness of human hearts. Indeed, the mere external conditions in "Yekl" are rather above the average of a great deal of city life; and yet perfect brutality with utter lack of feeling or sentiment characterizes every figure in the book. For studio work the study of abnormal individuals may be advisable; but for any public exhibition, as in a novel, something more than grotesque or loathsome study sketches is necessary.

NOTES.

Rev. George H. Young, of Lawrence, Mass., is already making engagements with women's clubs, alliances, etc., to deliver his courses of admirable lectures. Mr. Young is very successful in presenting valuable material, both biographical, historical, and literary, in a fascinating form, and issues this year a very enticing list of topics, some of which are George Eliot, Dorothea Dix, Elizabeth Barrett Browning, Elizabeth Fry, Mary Lamb, Madame de Staël, Harriet Beecher Stowe, Thomas Paine, Madame Roland, Alice and Phœbe Cary, Charlotte Bronté, Jane Welsh Carlyle, Margaret Fuller, Transcendentalism, and Some of Its Prophets, Recent Study of Mars, The Story of Brook Farm, Evolution, Louisa Alcott, Jane Austen, Mary Wollstonecroft, Lucy Stone.

After a year spent in Europe Rev. H. G. Spaulding offers the following new lectures. Each lecture will be illustrated by numerous stereopticon views specially prepared or carefully selected. Many of the views are colored reproductions of water-colors made in Italy by Mr. H. P. Spaulding.

I. "Capri," a popular descriptive lecture on this beautiful island, "the pearl of the Mediterranean."

II. Four lectures on "Famous Books and Famous Places": (1) Bulwer's "Last Days of Pompeii"; (2) Hawthorne's "Marble Faun"; (3) George Eliot's "Romola"; (4) Byron's "Childe Harold's Pilgrimage."

Any one of these lectures will be given singly. They furnish a wholly new kind of entertainment, combining the story or poem with richly illustrated descriptions of its scenes.

As in the physical world man has matched his intellect against nature's mighty forces to master them, so in the realm of spiritual realities the might of thought and love must be brought to bear upon the powers of evil to conquer them. This is the work that is ours to do.—*Mary A. Safford.*

CHILDREN'S CORNER.

YOM KIPPUR.

A Hebrew Letter Good for Christian Children. Taken from "The American Hebrew" Magazine.

Dear Children,—One of my little nieces has requested me to write about temptation. Since temptation lies at the root of much sin and wrong-doing, it is an appropriate subject just before Yom Kippur, when we beg forgiveness for our misdeeds of the past year. It is often very hard for us to do what we know our parents have commanded us to do or to refrain from doing that which God has forbidden. The main purpose of the Day of Atonement is to give us strength to be good and just, to tell us to forget our weakness of the past year, and to resolve to do better in the future. On that day most of a Jew's time is spent in prayer and in listening to sermons on duty.

One of the greatest lessons in the Mishna is thus expressed: "He who says, 'I will sin, and repent, and sin again,' Yom Kippur does not cover up his sin; but he who repents and makes up his mind to reform, his sins are atoned for." Temptation to do wrong, to disobey your parents, to act spitefully to your neighbor, will beset you this year as it did last year; but now you are older, you have more sense, and you should know that what your parents tell you is for your good, and that, if you wish to win the love of those whom you meet, some or all of your faults must be thrown into a place where they can never be found again. Most of these temptations will beset you in school or in the playground, at the table or in the parlor. They will appear very little things; yet they will help to form or deform character. You may, perhaps, desire to have what your brother or sister has, you may want to be the first in every game or the leader in every play, or you may wish, by mischievous act or cruel word, to have fun at somebody's expense. These are temptations which you must resist, in order to find favor in the sight of God and of man.

In ancient times Yom Kippur was a very joyful day, since people believed sincerely that their sins were forgiven; and the good feeling of friendship that prevailed gave every one strength for many days at least to do that which was only good: temptation to sin had no power over them. Thus may it be with all of you. May the fast of Atonement bring your hearts nearer to God, and cause you to keep the laws of our heavenly Father, and obey the will of your earthly guardians and protectors.— *Uncle Arthur.*

THE CHILD MUSICIAN.

He had played for his lordship's levee,
  He had played for her ladyship's whim,
Till the poor little head was heavy,
  And the poor little brain would swim.

And the face grew peaked and eerie,
  And the large eyes strange and bright;
And they said,—too late,—"He is weary!
  He shall rest for at least to-night!"

But at dawn, when the birds were waking,
  As they watched in the silent room,
With the sound of a strained cord breaking,
  A something snapped in the gloom.

'Twas the string of his violoncello.
  And they heard him stir in his bed:
"Make room for a tired little fellow,
  Kind God!" was the last that he said.

—*Austin Dobson.*

THE BRIER IN KITTY'S FOOT.

One day Merlin ran away barefooted to the huckleberry bushes at the foot of the garden. He came back crying, with an ugly brier in one of his little fat feet. He was a brave little hero, and allowed his mamma to pick it out with a needle. A half-hour later he was found intently examining the claws in his kitty's feet. A sad expression rested on the thoughtful little face as he carried his pet to his mamma, saying: "Poor kitty—b'ier—foot. Mamma, fix it."—*Babyhood.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Rev. W. A. Pratt of Colorado Springs, Col., having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

D. M. WILSON, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

ANNOUNCEMENTS.

Ministers' Institute Programme.—The Ministers' Institute will hold its tenth regular session at Concord, Mass., on the following days, September 29, 30, October 1, 2, in the First Parish Church, Rev. John W. Chadwick of Brooklyn president *pro tem.* The following programme has been arranged for by the board of directors:

Tuesday, September 29.—7.30 P.M., opening sermon by Rev. James De Normandie of Boston.

Wednesday, September 30, "Philosophical Day."—9.30 A.M., devotional meeting; 10 A.M., opening remarks by the president; 10.20 A.M., Dr. C. C. Everett of Cambridge, on "Kant's Influence on Theology"; 11.20 A.M., Rev. Merle St. Croix Wright of New York, on "Evolution as related to Human and Divine Personality"; 3 P.M., Rev. W. W. Fenn of Chicago, on "The Possibilities of Mysticism in Modern Thought"; 4 P.M., discussion of the morning and afternoon essays; 7.30 P.M., addresses on "The Relation of the Pulpit to Political, Sociological, and Personal Affairs," by Rev. Joseph May of Philadelphia on "The Pulpit and Political Affairs," Rev. Frederic O. MacCartney of Rockland, Mass., on "The Pulpit and Social Questions," and Rev. Francis B. Hornbrooke of Newton on "The Supreme Function of the Pulpit."

Thursday, October 1, "Biblical Day."—9.30 A.M., devotional meeting; 10 A.M., Prof. G. F. Morse, Andover, on "The Book of Job"; 11 A.M., Prof. Josiah Royce, Cambridge, on "The Philosophical Basis of Job"; 12 M., Rev. S. J. Barrows of Boston, "Mythical and Legendary Elements in the New Testament"; 3 P.M., business meeting for the election of officers, etc.; 4 P.M., discussion of the morning essays, to be led by Prof. C. H. Toy of Cambridge; 7.30 P.M., Prof. D. G. Lyon, "The Amarna Inscriptions," illustrated by a stereopticon.

Friday, October 2, "Sociological Day."—9.30 A.M., devotional meeting; 10 A.M., Prof. Edward W. Bemis, late of Chicago University, on "Some Aspects of Sociological Study"; 11 A.M., Mr. Henry D. Lloyd, author of "Wealth against Commonwealth," on "The Use and Abuse of Corporations"; 3 P.M., Mr. Henry Lloyd, secretary of the National Educational and Economic League, on "The Organization of Labor"; 4 P.M., discussion on the day's essays, led by Rev. Thomas R. Slicer of Buffalo. There will be no evening session on Friday.

The members of the First Parish in Concord, who are to entertain the ministers during the session of the Institute, will be greatly assisted in their efforts if the applications are sent in at the earliest date possible. Each applicant will kindly state the time of expected arrival in Concord and length of stay. In case of a large number of applications, it may be found necessary for two to share the same room. Hence, if any friends desire to be entertained together, or if there is any preference as to a room-mate, it will be very desirable so to state it in the application. If those who apply do not receive any reply to their communications, they will please understand that their requests have received due attention, and that places will be ready for them on their arrival. A committee will be at the church to receive those who come, and conduct them to the houses to which they have been assigned.

JOHN W. CHADWICK, *President.*
ALBERT WALKLEY, *Secretary.*

The American Congress of Liberal Religious Societies.—This organization, of which Dr. H. W. Thomas of Chicago is president, Col. T. W. Higginson, Drs. Hirsch, Savage, Heber Newton, and William M. Salter are vice-presidents, and Jenkin Lloyd Jones of Chicago secretary, will hold its third annual meeting in Plymouth Church, Indianapolis, November 17, 18,

and 19. Rev. Philip S. Moxom of Springfield, Mass., preaches the opening sermon. Among other speakers are Edwin D. Mead of Boston, Rev. Messrs. Reed Stuart of Detroit, William C. Gannett of Rochester; Drs. Hirsch, Canfield, and Thomas of Chicago, Dr. Rexford of Columbus, Ohio, and many other prominent representatives of various denominations. The congress is a direct outcome of the Parliament spirit, the initiatory step being taken during that meeting. It is an attempt to ameliorate dogmatic spirit and to minimize the sectarian divisions in communities.

Albany, N.Y.—The anniversary of the First Unitarian Society was pronounced a success by those who were there. Besides bringing in new members, it stirred up the enthusiasm and energy of the older members to do more work.

The Bible study section of the Unity Club finished its study of the Synoptic Gospels, and then during the last three meetings compared the narrative in the Fourth Gospel with these.

The Literary section studied Longfellow, Whittier, and Bryant during the last few months.

The principal meeting of the Sociological section was the one at which "Socialism" was warmly discussed.

These sections with their scope of work enlarged, and with the addition of a social or entertainment section, have been reorganized into a new Unity Club, embracing the ideas and principles of the Young People's Religious Union, of which it is intended to be the local chapter. The work in the various departments for the new year, commencing October 1, has been partially planned.

On April 21 we held our annual meeting. Messrs. E. O. Smith and P. R. Robson were elected trustees for terms of two years, and Mr. J. W. Paterson to fill an unexpired term. After the meeting a literary and musical entertainment was given by the young people. One feature, entitled "A Chorus by Egyptian Mummies," was very weird and inharmonious.

Our pastor gave on May 21 a lecture entitled "A Few Days in Holland," illustrated by stereopticon views. When he had finished, the audience-room was cleared and a social time enjoyed.

Saturday, July 25, a half-holiday and moonlight excursion to Bærena Park, a few miles down the Hudson, was given by our society. All had a pleasant time, for many, in fact, it being the first church excursion they had enjoyed. Financially, also, it was a success.

Our visitors during the past few months have been Dr. Morehouse, Rev. Arthur Grant, and Rev. Charles F. Dole. Rev. Mr. Grant's sermon was entitled "A Night at the Gate of Heaven." Rev. Mr. Dole spoke on "The New Faith, the Gospel of Unitarianism." Dr. Brundage has given two more of the "Modern Prophets" series, their titles being "Martin Luther" and "Ulrich Zwingli." Some other sermons have been "The Fourth Gospel," "The Doctrine of the Resurrection" (at Easter), "From Special Creation to Evolution," "The Place of Moses in the Religion of Israel," and "The Gospel of Buddha." At the last meeting for the summer "Our Gospel" was considered, closing with an invitation to all who could accept our platform to unite with us, which was accepted by several.

The society reassembled after the vacation on the first Sunday in September. Our Sunday-school of Ethics and Religion shows an increased attendance and interest. Nearly all express their delight in getting back to their new church home. A hearty good fellowship is manifest, and the strongest hope for our future success is felt by all.

Andover, N.H.—The fall term, which is the beginning of the new school year of Proctor Academy, began Monday, September 7, the teachers for the two years previous being all continued, insuring excellent work. The principal, Rev. James F. Morton, will enter upon his sixth year. The meetings of the Young People's Religious Union have been maintained with interest and success once in two weeks, without interruption by reason of the usual vacation of the Unitarian society during August.

Athol, Mass.—Work at the Second Unitarian Church has begun again. Rev. Carl G. Horst spent part of his vacation in Burlington, Vt., and reports a delightful time. The two societies, the First and Second Unitarian, are joining in preparations for the Worcester County Conference. The opportunity for working together seems to be appreciated by both societies. With so many earnest men and women at work, with our Unity girls in charge of waiting upon tables, and our "Merry Twenty" to see to the decorations, we think we can convince the good brothers and sisters of other churches that we are prepared for a host, and most glad to welcome one. The Guild of the Good Shepherd has held two very interesting meetings. The first was led by Rev. Martha Aitkin; and the topic was "How to make this Year a Successful One." The second meeting had for its subject "Opportunity"; and the presence and remarks of three ministers, Rev. Mr. Sutton, Rev. Mrs. Aitkin, and Rev. Mr. Horst, made it a very helpful meeting. The Sunday-school this year is to take up the new series of lesson papers, and began its work September 20.

Battle Creek, Mich.—Rev. T. J. Horner preached his last sermon before vacation to a congregation that almost filled the church yesterday. After the services the congregation lingered long in social conversation. The sermon, from the text, "She hath done what she could," was well received; and the spirit manifested among the people augurs well for the future. During the past year the hymnal "Amore Dei" has been introduced, eight new responsive services prepared, the Reed-Stewart Fraternity organized, with a membership of eighty, the Sunday-school built up from about eighty to over two hundred; while the "People's Lecture Course" netted a profit of over $600. The annual meeting of the church for the election of committees, held Sunday evening, was the largest for years. Several new building plans have been proposed, but as yet nothing in that line has materialized. The ladies propose to open their work in the fall with a dollar social, for which all the women in the church are to earn a dollar, and tell how it was earned.

Berkeley, Cal.—Regular services have been resumed, and everything promises well. On Sunday evening, August 23, Rev. Mr. Payne discoursed upon "Seekers after God," after the reality which lies beneath everything, which would account for everything, which religious men in all nations are everywhere seeking. Paul implied that the search of the Athenians was in vain, but, with reference to his people, that they had come to understand God, and said, as it were, "You do not know God at all: *we* know him, we are the teachers of the word." Moses and the prophets realized God, but Judaism or Christianity have no ground for the claim that they experience and understand all of God. Religion is still unfinished, is not complete, is not perfection: its problems are deeper than any others, therefore men's progress will be slower and attain perfection later than in art, science, or political economy. Christianity has the grandest chance in the world to do a noble, enduring work. The finding of God is the one great, holy cause of this world. Let us not be wedded to society. Let us be men. Let us be souls helping one another to rise, to find God.—*Pacific Unitarian.*

Boston, Mass.—Large congregations have gathered at each of the city churches as the reopening services occurred. The old pastors have been eagerly welcomed on their reappearances. In only two churches has any pastoral change taken place. The Church of the Unity, having lost Mr. Savage, who goes to New York, has voted its entire property over to the care of the Benevolent Fraternity, which organization will immediately take steps toward putting a powerful preacher in the pulpit, and in every other way promoting a vigorous Unitarian campaign in the South End, with Unity Church as the base and centre of operations. The other change is at the Church of All Souls in the Roxbury district, where Rev. H. T. Secrist has been installed as successor to Rev. W. H. Lyon, who accepted a call to Brookline a few months ago.

In regard to the transfer of Unity Church property, it is said:—

"The reasons for this action are, first, the desire to perpetuate the church and to maintain its worship and activities in the present location. Many of the supporters have moved away from the South End, but there are others left who are closely identified with the church. The majority are still within convenient range of the present location. The second reason is that the Fraternity of Churches would be able to join with the remaining resident members, and insure the prolonged life of the church.

"It is not intended, it is understood, to make a mission institution of the Church of the Unity, but to preserve it as a parish home church for the neighborhood. It is not unlikely that the New South congregation may join with the Church of the Unity, and thus form one strong church."

—Bulfinch Place Church (Benevolent Fraternity of Churches): A special service will be held on Sunday afternoon, September 27, at 3.15 o'clock, in recognition of Rev. S. H. Winkley's fifty years' service in the ministry-at-large, and for the installation of Rev. Christopher R. Eliot as pastor of Bulfinch Place Church. The sermon will be preached by Rev. John Cuckson; and addresses will be made by Rev. E. A. Horton, Rev. Edward E. Hale, D.D., and Rev. Mr. Winkley. All are cordially invited.

Chicago, Ill.—Unity Church: Services were resumed in Unity Church on Sunday, September 6, and in the Sunday-school on the 13th. Many of the church members have not yet returned from their summer sojourn, but it is hoped that the 1st of October will find all the departments in good working order.

—Mrs. Celia Parker Woolley has assumed the pastorate of the Independent Liberal Church, which was organized two years ago by Rev. T. G. Milsted, formerly pastor of Unity Church. Mr. Milsted has resigned to enter upon the practice of law; and his place has now been taken by Mrs. Woolley, who begins her new work with the best wishes of her many Chicago friends and admirers.

Cincinnati, Ohio.—Ernst and Carl August Voss, graduates in the last class of

Meadville, were ordained to the ministry in their father's church in Cincinnati (St. Paul's Evangelical Protestant) on Sunday evening, June 28. Besides large numbers of clergymen of the German Evangelical Protestant Church, there were present as participants our two Unitarian representatives, Messrs. George A. Thayer and George R. Gebauer, and the Universalist pastor, U. S. Milburn.

The sermons of the occasion were preached by the candidates, in effective discourses of excellent matter and oratory, of about fifteen minutes' length; while the consecration to their sacred office was performed by the father, Rev. Edward Voss, assisted by Messrs. Thayer and Gilbert Schmidt, who undertook the symbolical services, dear to the worshippers of that church, of presenting to the candidates, first, a Bible, with an address upon the relations of the book to the history and piety of the Christian centuries, and, next, the communion-cup and plate. Twelve brief expressions of friendship by German ministers followed this interesting and peculiar service. It is seldom that one of our ministers dedicates two of his sons to the ministry of religion; and this father was justifiably proud, and moved with deep feeling at his unusual privilege.

Concord, N.H.—Regular Sunday morning services were resumed at the Unitarian church September 6.

The topic of Rev. Frank L. Phalen's sermon was "Our Faith and our Duty."

The church was well filled, and all seemed glad to meet together again, and to take up the work of another year.

Evanston, Ill.—Services were begun here September 7. We are entering on the fourth year of our organization, but our congregations are very small. Last year we lost, through their removal to other places, four families,—just about a third of those we had. Were it not for Mr. Blake's faithful and devoted service to us and the generous amount of the Alliance Church Building Fund, we should almost lose heart at the present outlook. The Building Fund now amounts to $950, well invested. This fact gives us great hope that the time may come when we can have a building of our own. This year the Alliance will make an especial effort to increase the fund. The publishers of the *Ladies' Home Journal* make a most liberal offer. We wish to remind the Branch Alliances and Unitarians generally that we take subscriptions for other magazines, including our own denominational paper, and that renewals even yield us a commission. May we not have a generous answer to this appeal? Magazine orders may be sent to Mrs. Herbert W. Brough, 720 Madison Street, Evanston.

Hamilton, Can.—Rev. J. H. Long preached his farewell sermon in Unity Church, Hamilton, Sunday, August 30, and has left for Windsor, to assume the editorship of the *Review* of that town. The members of the Canadian Club, of which he is president, tendered him a banquet.

Helena, Mont.—The Unitarian church in this isolated but interesting city has prospered during the past year more than could be expected, in view of the continued financial distress. The revenues have increased slightly. Congregations have grown considerably. Interest has deepened in the city and throughout the State. The Sunday-school has improved in attendance and work. The best thing done during the year was the founding of a free kindergarten in a destitute part of the city. It has been a decided success in every particular. A church building is greatly needed. Without such a home our work is much cramped, but the people hope to solve the problem as soon as prosperity comes.

Mr. Crooker and wife returned the last of July, and were given a very hearty welcome home by both the congregation and the community. Mrs. Crooker expects to devote herself to the philanthropic and educational side of the church work. Both Mr. and Mrs. Crooker are now maturing plans for missionary work in a number of the cities of the State. They hope to do considerable in this line during the coming fall and winter.—*Pacific Unitarian.*

Hopedale Mass.—The Loyal Workers were entertained by friends several times during the past two months. The committee from the Hopedale Sunday-school, consisting of Miss A. M. Bancroft, Mrs. F. E. Smith, and Mrs. E. L. Osgood, met with the officers and teachers at Miss Bancroft's on August 17, and made their report. The entire school has been considered, classes have been rearranged, new text-books adopted, and a list of quotations from eminent Unitarian authors has been arranged for the general exercises. For the primary class, under the management of Mrs. Smith, children's chairs have been secured, and other outfit for kindergarten work.

The churches opened on September 6 after being closed for the month of August. During the vacation the vestry of the church at Hopedale has received a new coat of paint and other repairs, while at Mendon the steeple has been strengthened by new timbers and iron-work, the outside of the building painted and the interior completely overhauled, and a new carpet placed upon the floor. The following delegates were elected to attend the Worcester Conference to be held at Athol, Mass., September 16

and 17: from Hopedale, Mrs. F. E. Smith, Miss Grace Dutcher, Mr. and Mrs. George H. Davis, Mr. and Mrs. William Welch; from Mendon, Mr. and Mrs. J. J. Nutter, Mr. and Mrs. Edward Taft, Mrs. A. N. Darling, and Miss Sara Staples. The class of '96, Hopedale High School, has published the sermon of graduation delivered by the pastor June 16. Copies for distribution may be obtained of members of the class. The Guild of A Kempis will study during the coming year Frances Power Cobbe's well-known book entitled "Religious Duty."

Ithaca, N.Y.—The Unitarian church began its services on the 13th of this month, after a summer vacation. Rev. J. M. Scott delivered a very helpful sermon on "How to be Good." Many new faces were in the audience, and the expressions of interest and good will after the service speak hopefully of the coming year's work. The class in Ethics was continued, under the able leadership of Mr. William H. Riley. The class in Sociology had as its guest Mr. Edward King, lecturer of the American Federation of Labor. Mr. King spoke both eloquently and forcibly on the "Viciousness of Neutrality in the Social Conflict." The Women's Alliance has also resumed its meetings. Under the management of the president, Mrs. F. M. Bates, the work for the year promises to be both helpful and interesting. The third Wednesday of each month is to be devoted to a public meeting, at which papers will be read and discussions follow. Several gifted women outside of the Unitarian church are to contribute papers for these occasions. At the last meeting of the Alliance a letter was read from those having the missionary work in charge, showing the plan of concentration of effort, to which this church hopes to make some contribution during the year.

Meadville, Pa.—A parish paper has been launched under the editorship of the pastor, and is called *Good Tidings*. Its three opening quotations are from Paul, Carlyle, and Minot J. Savage, and set forth the high ideals, the need of service, and the enthusiasm of faith. The purpose of the paper is given by the editor as follows:

"The beginning of a new enterprise such as this is rather a time for prayerful thought than for confident promises; but we may state, in general, that the purposes for which *Good Tidings* is published are these: first, to furnish means of intercommunication among the members of the church by which it is established; second, to provide an explanation of our message and mission for the benefit of those who may not fully understand it; and, third, to secure to all who are interested in our church movement, or who may care to become readers of this paper, such words of faith, of hope, and of counsel as may further the religious life. Nothing that is elevating to mind or character will be foreign to our interest. While *Good Tidings* wishes first of all to be a parish paper, it wishes also to bear to as many as will follow its pages, whether of our church or not, such an interpretation of our common life as shall make it seem divine, and of the world in which we live as shall cause it to be a true house of God, a gate of heaven."

Missouri Valley Unitarian Conference.—"The churches of the above-named conference take this method of expressing their appreciation of the work of Rev. T. B. Forbush in the Central West; and they regret that the financial condition of the American Unitarian Association is such that he can no longer be retained in the field. During the seven years he has been among us he has proved himself a wise and faithful counsellor and a thorough Christian gentleman. His presence and word at our conferences have been an inspiration and a delight. The churches of the conference feel that they owe him much for his encouragement and commendation. His help in all ways has been exceedingly valuable. We think his withdrawal is a great detriment to the churches, and wish the affairs of the American Unitarian Association were in a condition for him to be retained.

"*Resolved*, That the original resolutions be sent to the secretary of the American Unitarian Association, that a copy be sent to Rev. T. B. Forbush, and that copies be sent to the *Christian Register* and the *Unitarian* with a request that they be published."

Adopted by the congregations of the Unitarian church, Carthage, Mo.; All Souls' Unitarian Church, Kansas City, Mo.; Unity Church, St. Joseph, Mo.; First Unitarian Society, Topeka, Kan.; Unitarian society, Lawrence, Kan.; Unitarian society, Wichita, Kan.

Oakland, Cal.—The work is well under way. The Ladies' Society meets regularly. A book of addresses of church members has been published. The Starr King Fraternity has begun its work with a course on the general subject of "Social Progress and the Development of Personal Ideals"; September 11, "The Nature and Laws of Personal Life"; September 25, "Greek and Christian Ideals in Modern Life"; October 9, "The Ethics of Social Reconstruction." The full program of lectures, socials, musicals, public discussions, and literary evenings, covering every Friday evening of the coming season, is in press. A unique literary entertainment in McDonough's Opera House is

also planned. The pastor resumes evening services in September. The topics of his new series of lectures, on "Heroes of Free Thought," are given elsewhere.—*Pacific Unitarian.*

Reading, Mass.—The Christian Union Church, of which Rev. Frederic J. Gauld is pastor, celebrated the twenty-fifth anniversary of the dedication of the present church building on September 14. An historical address was delivered by Mr. Horace G. Wadlin, vice-president of the American Unitarian Association. The following ministers have filled the pastorate: Rev. J. B. Fairchild, Rev. C. W. Heizer, Rev. C. J. Staples, Rev. D. C. Stevens, Rev. John B. Green, Rev. Frederic J. Gauld.

Salem, Mass.—The pulpit of the First Church will be vacant October 1 by the resignation of Rev. George C. Cressey, who for six years has been the pastor of this ancient church. Mr. Cressey carries the best wishes of his many friends in Salem and vicinity to Northampton, where he is to take up the work of the Unitarian parish.

The sympathy of Rev. Mr. Towle's host of friends is extended to him on the occasion of the sudden death of his brother, George M. Towle, Esq., of Boston.

Rev. G. D. Latimer preached at the North Church, September 6, for the first time since the summer vacation, which he has spent in Paris and the south of France.

The Barton Square Alliance has been active all summer, having held several special meetings and completed some alterations in the smaller rooms of the church. The ladies have been earning money to pay for the alterations; and at a special meeting in September they told of the great variety of ways in which the money was earned.

Plans are being formed for study class and lectures for the coming season.

San Francisco, Cal.—First Church: The congregations have kept up very well for summer months. Rev. Mr. Eliot preached on August 2, and Rev. Roderick Stebbins occupied the pulpit on August 9. The Sunday-school anniversary was celebrated on the 16th in the usual simple manner. Addresses were made by Mr. Charles A. Murdock and by Dr. Stebbins. As each scholar passed out, a little bouquet was presented as a souvenir of the forty-third birthday.

Rev. W. G. Eliot, Jr., bade farewell to the church on August 23. He declined a farewell reception, preferring quiet hand-shaking at the conclusion of the morning service. Dr. Stebbins preached the sermon, the subject being "Manliness." He closed with a tender and fitting allusion to his associate, for whom he expressed deep respect and regard.

—The Second Church resumed its services after vacation with considerable enthusiasm. All the societies are under way, with good prospects. In the Sunday-school a new map of Palestine is on the wall, and a faithful corps of teachers present the lessons in the life of Jesus. Van Ness Fraternity has a "testimonial" for its pianist, Mr. Frank S. Norman, set for September 2, at Music Hall. Unity Club is studying Florence, and announces two lectures in September by Prof. Diggs of Stanford University. The dates are September 8 and September 22, and the subjects "A Walk in Florence" and "Self-culture through the Vocation."—*Pacific Unitarian.*

Sheffield, Ill.—The six weeks' vacation is over. On September 6 services were resumed. During the interval the doors were, however, not closed. Workmen were busy remodelling the parlor, which is under the control of the Ladies' Society. They have spent something like $300 upon the work, but they feel well repaid for the expenditure. The new parsonage, which is to be furnished by Thanksgiving, is already under way. Like most things that the Sheffield church undertakes, it will be a credit to their energy and self-sacrifice. The hard times, though felt here as elsewhere, will not be allowed to seriously interfere with the church work. There is earnest talk of a kindergarten under the management of Mrs. Hunter. The pastor, Rev. S. M. Hunter, has been preaching a series of four sermons on "Beginning Again," "Physically," "Mentally," "Morally," and "Spiritually."

Springfield, Mass.—The doors of the Church of the Unity, having been closed for a month, were thrown open to its congregation on the first Sunday in September.

On that Sunday and the Sunday following strangers occupied the pulpit.

September 20 the entire congregation gathered to welcome the pastor, Rev. Bradley Gilman, on his return from his trip across the water. He gave an interesting discourse embodying some of his observations and reflections during his journey.

The evening service and the Sunday-school of the Church of the Unity will be resumed on the first Sunday in October.

Traverse City, Mich.—Early last March Rev. T. P. Byrnes of Manistee, Mich., visited this place to see what interest could be awakened in liberal religion. Two midweek addresses were delivered to small but interested audiences, and a desire awakened for more of this kind of religious ministration. Accordingly, a temporary organi-

zation was completed; and arrangements were made for Mr. Byrnes to carry on a summer campaign in July and August. A small hall was secured; and for the first six Sundays about fifty people attended each service with remarkable regularity, considering the heat and discomfort on some of the Sundays. It was mostly the same people that attended each Sunday. They came together as strangers to each other; but they soon became acquainted and bound to each other by the ties of religious fraternity. On the seventh and eighth Sundays four meetings were held in the beautiful and well-equipped Opera House, where audiences of four and five hundred people attended. At the close of the eighth Sunday, Mr. Byrnes having to return to his parish in Manistee, the question of the future was discussed, and the almost unanimous opinion of those interested was to go on with the movement.

The following permanent officers were elected: Dr. J. K. Elms, president; Mr. Thacker, secretary; George Hargraves, treasurer. A committee of three ladies and three gentlemen were appointed to solicit for subscriptions to support a regular minister. The owner of the Opera House volunteered the free use of the Opera House for morning service, and only asked for a slight remuneration to pay for the electric lights in the evening.

To sum up, Traverse City is a growing town of eight thousand people, as a result of these eighteen religious services, the distribution of over two thousand tracts at the meetings. There is already a popular interest in liberal religion here, the practically free use of a building more beautiful and comfortable than any church in the place, a nucleus of fifty or sixty enthusiastic people, representing about twenty-five families. These facts make Traverse City to-day one of the most promising fields in the State of Michigan for a man or woman to settle and build up a helpful church.

Westerly, R.I. Although the Church of Our Father is an infant in the Unitarian family, it promises to become a very deserving member of society. Through the untiring efforts of Rev. R. S. Loring of Cambridge, Mass., who was our pastor for the past summer, our church was recently reorganized under its new charter. On August 27 a business meeting was held, and the following officers were elected: E. H. Buffum, president; C. W. Willard, vice-president; George H. Babcock, treasurer; Frank W. Dewey, clerk. The treasurer presented his report, which showed that over a thousand dollars had been raised and expended. The property of the society is covered by an insurance policy, and its funds are steadily increasing. The Sunday evening services have been well attended; and, as some of the prominent Unitarian clergymen will preach for the next few months, the congregations will probably be very large. During the month of September we have had very helpful and uplifting sermons by Rev. Herbert Mott of Providence, Rev. Mr. Savary of Boston, and Rev. W. H. Spencer, secretary of the Channing Conference. Rev. Dr. Edward Everett Hale has promised to preach some Sunday evening at the first opportunity, and we are looking forward to his visit with much pleasure.

Western Unitarian Conference.—Owing to the distractions of the Presidential campaign, it has been thought wiser by most of the State conferences to postpone the fall meetings until after the election. Beginning with the week following the election, we hope to have a series of meetings in the different States that shall help to kindle the religious enthusiasm of our churches. Mr. Batchelor and Mr. Horton of Boston have consented to be present at that time, and we expect other speakers to assist us in getting our gospel before the people.

We hope, also, that the financial condition of our churches will improve as the year goes on. At the annual meeting of the Western Unitarian Conference in May it was wisely determined to prevent any deficit at the end of the year by guaranteeing the necessary expenses for the whole year. The churches and individuals at the conference bravely pledged nearly enough to accomplish this result. Half of the money thus pledged was made payable on or before the 1st of November. Several of the churches have already sent us the sums pledged, and we trust that the others will follow their example.

Wollaston, Mass.—We quote from the admirable little parish paper published by the Angelus Brotherhood:—

"The year before us bids fair to be an important one, as much, if not more so, than many of its predecessors. From the time in the early days of 1889 when the ladies were able to pay for the land on which our church stands through the period when we watched the building itself, which, through the strenuous efforts of the gentlemen of our society, we were enabled to see erected, our energy has never flagged. Furnishings for our church and hosts of other little things necessary to make it complete it was our joy and privilege to contribute. We were always willing, and often able, to reach out the helping hand, and give assistance and comfort outside our church in time of need. When we realize the vast amount of work which we as a society have accomplished, and note the success which has crowned our labors, we are justly and righteously proud."

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A SERMON ON THE TIMES.

By REV. RODERICK STEBBINS OF MILTON.

"Where the Spirit of the Lord is there is liberty."—2 Cor. iii. 17.

All the great sentiments of the human heart rest upon the same foundations. The basis of the noblest impulses of mankind is unselfishness.

I know that we are often told that if we wish to accomplish much we must appeal to a man's selfish interests. We must show him how he is to profit before he will give us his whole-souled aid. But right here is the distinction. We may have his aid, but not his whole-souled aid unless his unselfishness is aroused. He may work with his mind, and with his strength; but he will never work with perfect liberty and freedom until he works with his heart.

So it is that the service of love must ever surpass that of selfishness. The enthusiasm of self-surrender gives a spirit to an act that selfishness can never know. It is for this reason that I say the great sentiments of the human heart rest upon unselfishness. We may have service and work and aid that do not spring from the heart; but they are not great sentiments,—the overpowering and inspiring impulses of life arise from hearts that have forgotten their interest in the interest of the whole. This is what Paul means by the perfect law of liberty, by the spirit of the Lord.

Religion that is intent upon saving itself is not religion of a very high type. It may adopt all the forms and ceremonies and phrases of true religion; but the essence is not there until we forget our own salvation in the larger good of the human race. Religion, at its best estate, is "not a private interest, it is a public concern." It is more than the success of this church or that sect, it is the success of all high thinking and high living among men.

From the earliest times, religion and patriotism have been associated together. God and the nation have been the ideals to which men have surrendered their wills and their lives. To serve the nation with all one's heart has been akin to serving God. Patriotism, with its flags and banners and drumbeats, has always been the sister of religion with its altars and its prayers; and if patriotism, at times more able than its sister to stir the souls of men, has left the altars cold and the prayers unsaid, religion has replied, "My altars are human hearts, and my prayers the unspoken devotion of human lives." Wherever and whenever that self-surrender is brought into being, there is the essence of true religion, there is the spirit of the Lord; and where the spirit of the Lord is, there is liberty.

But as religion is degraded and robbed of its high estate when selfishness usurps the throne and seizes the emblems of religious power, so does patriotism sink from its high estate when men use its great name as a cloak for sectionalism, party strife, jealousy, and selfish ambition. The danger to our country is lest the larger idea of patriotism be lost in the selfishness of individuals. Patriotism, like religion, is not a private interest, it is a public concern. Therefore, when any one speaks of the interests of one part of our country as fundamentally opposed to those of another part, he is striking at the very heart of the true

patriotic sentiment of the nation, he is attacking the larger spirit of liberty which loses its life to save it.

It would seem as if the great statesman had voiced this sentiment of patriotism for all time against any attempts to revive sectional prejudice and interest when he declared: "In our contemplation, Carolina and Ohio are parts of the same country,—States united under the same general government, having interests common, associated, intermingled. We do not impose geographical limits to our patriotic feeling or regard. We do not follow rivers and mountains and lines of latitude to find boundaries beyond which our interests do not go." But in spite of these ringing words, we still find men striving to alienate the East from the West, or the South from the North, or to make the Rocky Mountains or the great rivers a line of cleavage of sectional interests. And how? Why, by ignoring the great fact of religion and patriotism alike—that no local good can be permanent unless it is also the common good, unless the country has the spirit of the Lord there is no real liberty. So when one section of our country differs from another, no matter how sincere the men may be in the rightfulness of their opinions, it is well for each part to remember that unless it is large enough in mind and heart to embrace the interests of the whole country it has no right to assume the responsibility of governing the whole country.

Another danger that we have to face is the appeal to class interests. The passions of the poor are used as a torch to kindle the passions of the rich; and by irresponsible talk the inevitable distinctions which property makes are deepened and broadened,—on the one side by jealousy and hatred, on the other by fear and distrust, and on both sides by genuine ignorance of the real principles of justice and equity which are involved. Forbearance is needed on all sides. But whether rich or poor, every man should have the right to life, liberty, and the pursuit of happiness. We are all citizens under one flag, we are all brothers under one heaven; and, as Channing said in his great address on slavery, "Let no man touch the great interests of humanity who does not strive to sanctify himself for the work by clearing his heart of all wrath and uncharitableness, who cannot hope that he is in a measure baptized into the spirit of universal love."

It does no good to call names, whatever our political convictions. A man may be honest though mistaken. A clear argument is worth all the vituperative language in the dictionary. But even if argument cannot convince, epithets will not. They only arouse the passions, and the indignities men suffer from abusive language but add to the tenacity with which they hold to their opinions.

But in the present condition of affairs, in addition to the dangers from sectional and party interest, if there is one man who, in the secret of his own mind and heart, knows that he is working for his own selfish interest, regardless of any public good, he had better disappear from sight as being unworthy the great trust of liberty. If there is such a man who has joined sections and classes, not because he thinks them right, but because he believes his own fortunes will best be increased in that way, no words can be too severe to describe his moral perversity. But I should not dare to say that I knew such a man. I should not dare to take the responsibility on my own conscience of accusing a man of such a crime. His insincerity must be a matter between himself and his God, and, if he can endure the searching judgments of the Almighty, no little word of mine can avail.

The demands that are made upon American citizenship to-day are enormous. A man must be clear-sighted and free from passion. He must be superior to class or party prejudices. He must have generosity, honesty, and sympathy.

We look in vain for an example from history, which may give us encouragement or warn us of our dangers. Greece and Rome furnish us with the classical examples of a Republic. But to neither of those countries came problems of such magnitude and of such diversity as come to us. There were but few peoples known to each other when Greece was mistress of the Mediterranean, or when Cæsar pushed the Roman legions into Gaul. But now, every nation and country of the world sends its citizens to our shores. Interests as wide apart as the countries from which these people come, industries as varied as any that the world pro-

duces, are gathered here to be assimilated under one flag. The problem of ruling a city of Greece, or of managing one of the Roman colonies was but a slight affair compared with the tremendous human interests of to-day.

Lord Russell recently said: "Government is becoming more and more, but in no narrow class sense, government of the people, by the people, and for the people. Populations are no longer moved and manœuvred as the arbitrary will or restless ambition or caprice of kings or potentates, may dictate. And, although democracy is subject to violent gusts of passion and prejudice, they are gusts only."

It is in this country that the government of the people, by the people, and for the people, is having its most magnificent experiment. Never in the history of the world has it been tried on a similar scale. The other nations are looking upon us to learn from our experience. We are making a new attempt at government. If we are to succeed, we must rise above the threatening dangers of class and party interests to the thought of the nation as a whole.

The responsibility that rests upon American citizenship is very great. Every man should feel the duty of informing himself as accurately as he is able upon the wisdom, the integrity, of the differing national affairs. He should feel a responsibility not to speak hastily, vindictively, of men who do not agree with him, but he should accord to others the freedom of opinion he demands for himself.

Above all, he should feel the sacred responsibility of truthfulness in political affairs,—truthfulness in representing the position of his opponents as much as in representing his own. Government is a serious affair, and no one should take up its smallest prerogatives, if only to cast a vote, without a deep feeling of responsibility for the honor and integrity of the country.

But while we see many dangers to our government, we are not without encouragement. We can repeat Paul's words with emphasis, feeling that they are the ones he himself would use were he a citizen of America to-day. We may say with him, "We are troubled on every side, yet not distressed. We are perplexed, but not in despair," because there is always hope when a nation is aroused and great principles are up for discussion. We expect an outburst of patriotism in times of war when multitudes make the great choice between their personal advantage and that of the country to which they belong. Such patriotism is of so much value that men have been known to advocate war that patriotism might be kindled. We expect it in war time, we have learned not to look for it in peace, and yet never since the sword was sheathed at Appomattox has American citizenship meant so much to the man who possesses it as it does to-day. The cynic may remark that men are aroused because their pockets are attacked, either to fill the empty ones or to empty the ones that are full. This may be an element in the earnestness of the times, it would be foolish perhaps to deny it, but it would be equally foolish to claim that it was the only reason why a man would rather be an American citizen to-day than at any other time for the past thirty years.

I have too much faith in my countrymen to believe that only selfish interests can arouse them. The power of great principles is not dead—the ability to make sacrifices for the common good is not limited to war. The great good and the great reason for hope lie in the present exaltation of spirit. The dangers from sectionalism, from class or personal interests, have at least aroused opposition, and responsibility for the government is felt by increasing numbers of men.

There can be but one meaning to this; namely, that the "Corporate Consciousness" of the country is aroused. No man liveth to himself alone, but private good is embraced in the good of all. Religion and patriotism may suffer an eclipse; but as there are times when no matter how cold our faith we are, compelled to cry "My God! My God! Thee only will I serve,"—so when national fervor seems dead there come times which fire our hearts anew and our country seems worthy the greatest sacrifices we can make.

This is one of those times, and the country calls for service above all party and sectional strife.

But the country is its citizens. It is we of the cities, the towns, and the States who call upon ourselves; and our only ground of hope is in ourselves. Let us then look within. Are we sincere in our conviction

of what is right? Are we above private and personal gains? Are we willing to accept the responsibility that belongs to us heartily and cheerfully? Are we unfaltering in our allegiance to the best? Do we understand the perfect liberty of the spirit of the Lord? If we can answer "Yes," then and only then have we a right to that sublime confidence which though troubled on every side is yet not distressed, and although perplexed is not in despair.

JOHN KNOX.

BY S. FLETCHER WILLIAMS.

In many ways John Knox was a representative man. He possessed the peculiar attributes of his race, and did more, perhaps, than any other to make Scotland what we now find her, the home of intelligence, of independence, of comfort, and of social and civic virtue. Three centuries ago she was, perhaps, the most backward, the least civilized State in Europe. The elements of progress that have since been developed were no doubt there, but they existed in a rude state. The climate, the culture, the language, the habits of the people were, to put it mildly, not attractive; and, during the whole of Knox's life, troubles of a political kind harassed and distracted the country. Before the movement for religious reform began, the disastrous day of Flodden had reduced the resources and hopes of the nation to a very low ebb; and subsequently the death of King James V. opened the way for the Queen Regent and the fatal French influence. The hierarchy seems to have been "utterly corrupt, and the Church undermined by the grossest immorality." Scotland was then in the darkest and most deplorable epoch in its history. It was the hotbed of superstition and sacerdotal imposture. The priests were opulent, and held half the wealth of the country. The bishops governed the crown and court and people. Inferior benefices were publicly sold, and when not sold they were given to the illegitimate sons of bishops. Preaching had almost entirely ceased. Both bishops and clergy, according to McBrie, "outraged decency, kept harlots openly, and gave their sons benefices and their daughters in marriage to the nobility." Dominicans, Franciscans, and other monastic orders swarmed over the whole country like locusts. Bishops were not ashamed to confess that they had never read the Bible. The Virgin Mary was the object of universal worship. Recitals of creeds and confessions to priests were the way of salvation. Bequests to priests by the dying were passports to heaven. The interests of the nation were sacrificed to the avarice of the Church. Priests and nobles were the serfs of the papacy. A huge and portentous shadow hung over the whole land, and it required a force to disperse it that only one raised up of God could put forth. These considerations are to be taken into account in estimating the career of Knox, for never surely was reformer's lot cast in more turbulent times or surrounded with greater difficulties. He had to contend with a profligate court, with greedy and selfish rulers, with perfidy, hypocrisy, serfdom. superstition, ignorance, and with all sorts of open and secret violence. But amid all his evil surroundings he stands forth the central figure, courageous, unselfish, high-minded, godly, a thoroughly honest man,—harsh, it may be, intolerant as his times were, without the graces of modern refinement, but still presenting a character and career which three hundred years have not obscured, and which it will do us all good to study.

The chief events of his outward life are easily told. He was born of respectable parents in the neighborhood of Haddington in the year 1505. In 1521 he went to the University of Glasgow to be educated for the priesthood. There he appears to have taken his degree. He was a young man of twenty-three, a tutor at St. Andrews, when the martyrdom of Patrick Hamilton took place in the city, the first who fell a victim to the rising spirit of reform in Scotland. Knox was no unconcerned spectator of the execution. A few years later George Wishart, a man of singular character, who had imbibed the new doctrines at Cambridge, returned to Scotland, and was preaching there at the risk of his life in various places when Knox first appears on the scene with a "two-handed sword" to defend him; and, when Wishart was condemned to death by Cardinal Beaton, Knox offered to die with his friend. It needed all the weight of that

venerable man's compulsion to prevent him going forward to instant danger and death. "Nay, return to your pupils, and God bless you! One is sufficient for a sacrifice," said his aged friend. The picture of the cardinal reclining on his velvet cushion at one of his castle windows at St. Andrews to enjoy the burning of a heretic gives us a peep into the savage character of the age; and when the old persecutor himself falls in a few months by the hand of an assassin in his own chamber we begin to perceive what a terrible struggle had begun.

In the civil troubles that followed, Knox and his associates took refuge in the Castle of St. Andrews. The castle gave them the command of the town, and secured them from molestation. Having become involved in a controversy on the two theologies, Protestant and Roman, Knox preached his first sermon in public in the parish church of St. Andrews. Some said: "Others hewed the branches of the papistry, but he strikes at the root to destroy the whole." Others said: "If the doctors defend not now the Pope and his authority, which in their own presence is so manifestly impugned, the devil have my part of him and his laws both." Still others said: "George Wishart spake never so plainly, and yet he was burnt; even so will Knox be." But when he was called before a convention of gray friars and, he adds himself, "black fiends," it was soon apparent that the president, Dean John Winram, was himself disposed to the new faith. The reformer defended himself at the convention, and continued to preach afterwards in the castle chapel without interruption; and soon after, for the first time in Scotland, the communion service was held after the reformed mode.

When the castle was successfully beseiged by the French fleet, Knox and his friends were taken captives and carried off to be galley slaves in France. On the deck of the French galley he meets the despondency of his companions with the bold assurance, "God will deliver us to his glory, even in this life." Occasionally the galleys approach the Scotch coast. Sickly and emaciated, his life being despaired of, he is asked one day by one of his fellow-prisoners, when they are between Dundee and St. Andrews, to look at the land. In view is St. Andrews, with its crowded spires and pinnacles. "Do you know it?" "Yes," he answers, "I know it well; for I see the steeple of that place where God first opened my mouth in public to his glory; and I am well persuaded, how weak soever I now appear, that I shall not depart this life till my tongue shall glorify his godly name in the same place." A noble, fearless, trusting spirit, this! Even yoked, as a galley slave, to the oar, he has his buoyancy of soul unimpaired. There is even room in his heart for the play of humor. An image of the Virgin is given to him. "What is this?" "It is the Mother of God." "Mother! Mother of God, do you call it? This is no Mother of God, but a piece of wood, with paint on it." It is thrust in his face, and he is told to kiss it. But, looking about, he puts it in the river, and says, "Let our Lady now save herself; she is light enough; let her learn to swim."

After two years spent in this abject condition, Knox escaped to England in a manner which is not recorded. This was probably in 1549, when he was a man of the mature age of forty-four. The young Edward VI. was now on the throne. The Reformation had made considerable progress; and, by the influence of his friends, Cranmer and Latimer, Knox was appointed one of the royal chaplains. Some say he was offered a bishopric, and declined it from scruples of conscience. On the death of Edward VI. and the accession of Mary to the throne, he left England for Geneva; and, excepting a brief ministry at Frankfort, his home now, for the space of four or five years, is in the city of Calvin. A warm personal attachment was formed between the two friends; and the admiration with which Knox saw at Geneva what he believed to be a Scriptural order of church discipline and administration in full and successful operation confirmed all his previous opinions, and emboldened him to attempt, on the larger scale of a kingdom, what was reduced to practice in a small republican community.

Thus abroad and in England these years of absence from his country were well improved; and, when we add to all this discipline the bodily pain and domestic care that mingled with his incessant preaching,—the deep spiritual experience, also, and searching of heart as to his ministerial faithful-

ness, of which his private letters and papers afford ample traces,—and the endless and harassing correspondence which he had with his Scottish friends, who, in his absence, were helpless, we may perceive that his training of adversity, in the exile and bondage of the French galleys, his residence and ministry, first in England and then abroad, fully furnished and matured the man for his work when the set time should come.

And now the decisive step is to be taken. The friends of the Reformation in Scotland are at last awake and ripe for action. Their call reaches Knox in his retreat at Geneva, where, in quiet pastoral work among the remnant of his Frankfort flock, in the learning of Hebrew when beyond the age of fifty, in assisting at the translation of the Scriptures, and in kindred studies among congenial friends, enjoying full religious fellowship and not a little of the learned leisure that he loved, he is almost making up his mind to spend the evening of his days in peace. But his own early anticipation is to be fulfilled. And yet, it is with much hesitation and many delays that he makes up his mind to embark on the enterprise before him. For months he lingers on the French coast in vacillating uncertainty, balancing the various tidings from Scotland, and trembling under the weight of a responsibility which he had none upon earth to share. Ever and anon he repairs to the small sea-port town of Dieppe, a man prematurely old in body, but with the fire of his soul unquenched, conscious of a kingdom's fate depending on his choice, for he could not but foresee that his landing in Scotland then must be the signal of an irrevocable movement. He almost wavers, not on his own account, but for the weakness of his friends,—while yet another and another trumpet-tongued appeal is borne across the Channel, to nerve them for the trial. It is the same man who years ago, when summoned suddenly to the ministry in the Castle of St. Andrews by that servant of God, John Rough, speaking for his brethren in presence of the consenting congregation, was seen, before all the people, bursting into tears. Ah! it is not with a cold heart and a dry eye that he thrusts himself forward to bear the weighty trust of either preaching the new faith or of reforming the Church; nor is the place of his own seeking, in which he is to "speak the truth, impugn it whoso list," though it shake a throne and convulse a kingdom. But necessity is laid upon him, and woe is unto him if he fulfil not his high calling! It may be in fear and trembling, it may be with much weeping, that he receives the appeal. But, when his mouth is once opened amid the beleaguered garrison of St. Andrews, there is no stammering in his lips, no uncertain sound from his trumpet; and, when his feet are once on his native soil, at the summons of Scotland's best and bravest, there is no misgiving, nor any halting, until the work is done.

At St. Andrews, in June, 1559, at the age of fifty-four, against all remonstrances of his friends, he persists in his determination to preach, in spite of the archbishop's prohibition, and the threatened fire of the soldiers,—an instance of well-timed courage on which, in no small measure, the cause hinged. He preached on Christ's ejection of profane traffickers from the Temple of Jerusalem, and then he exposed the enormous corruptions of the papacy,—corruptions the nation knew but feared to denounce and destroy. Such was the effect that the provost, magistrates, and people, agreed then and there to set up Protestant worship, and the Church was stripped of its images and pictures, and the monasteries pulled down. Edinburgh, Stirling, Linlithgow, and other towns followed the example of St. Andrews.

In this way the great work began. Into the details of the struggle I cannot enter. It is known how the widowed queen, the fascinating and unfortunate Mary, found the great part of the nation in rebellion against her, when, with a retinue of French priests and attendants, she took up her residence in Holyrood in 1561. The Reformation movement was then in progress, and Knox was its centre and chief. A man of his temperament and convictions would not be likely to show much deference to royalty, especially when he came to see through the craft, duplicity, and unscrupulousness of the queen. Charges of rudeness and intolerance have been brought against him in reference to her. It is useless to raise a justifying plea. Rude he was, but his fidelity in speaking words of truth to the queen was one of the mainstays of the cause which

her unprincipled frivolity went so far to damage. He must be judged by the exigencies of his own times rather than by the philosophy of ours. The state of social manners, the perils that beset the national independence, and the reform of the Church necessitated measures that now may be called harsh. To Knox's mind the pope was antichrist, the mass was idolatry, the clergymen hypocritical shavelings, Baal's bleating priests, while he himself had to defend the gospel of Christ, and vindicate against all gainsayers the true glory of God. Knox and Queen Mary, two persons diametrically unlike in every way, were, in fact, representatives of two opposite principles which were contending with intense energy for the mastery, not only at Edinburgh, but throughout Europe, and it was not possible that peace could exist between them if the cause of truth and righteousness were to triumph, as subsequent events amply prove. Knox was upright, when honor was rebellion; true, when truth was treason; and loyal to his convictions, when the pulpit conducted to a martyr's stake. Under his eloquence, priests ceased to be gods, and the people came to be men, and superstition and intolerance rose in fearful insurrection against the man who exposed and denounced them. Only philosophers who fight their battles from cushioned chairs and carpeted libraries, only theological professors who conduct their gentle warfare from university halls, and who think that it is vulgar to be earnest, charge Knox with insensibility and severity. He was not unfeeling, vindictive, nor revengeful. He was uncompromising, fearless, and faithful. Surrounded by sanguinary prelates and priests, and among a fierce population, Melancthon would have been useless, Erasmus would have been an incubus. Dean Stanley and Principal Tulloch would have been helpless at that era. Living in an age when prelates and priests were tyrants, when the people were credulous and ignorant serfs, a man of iron nerve, keen intellect, and intrepid heart was needed. Knox put the trumpet to his lips and blew a blast which shook the papacy to its foundation, and secured for his people a freedom which brought about a transformation so rapid that it seemed as if the nation had risen from the dead.

But apart from the stern duties that were cast upon him, Knox was not the narrow and harsh bigot that many have supposed. It is a mistake to attribute to him the gloomy Calvinism that has come to be associated with the Church in Scotland. In a general way he doubtless sympathized with the doctrinal system of Calvin; but his nature and tendencies were different, and a general similarity of faith would be followed, in the case of the two reformers, by very different results. Practical reform, not theological speculation, was his aim; and he labored, not to set up abstract theories, but to correct tangible abuses with the common-sense genius of his country. His moderation on many points contrasts strongly with the extreme and narrow policy afterwards adopted. He inclined in matters of church government to semi-episcopacy, and was not a Presbyterian of the modern type. He assuredly did not accept it as a divine ordination. He was also in favor of a liturgy, and compiled a "Book of Common Order," which regulated the worship of the Church of Scotland for nearly a hundred years, and which was not superseded until the tide of English Puritanism brought in the narrower and more dogmatic system embodied in the Westminster Confession of Faith. He was not a strict Sabbatarian in the modern Scottish sense; for we read of social gatherings at his house on Sunday afternoons, when the contents of his wine cask were hospitably dispensed. His two sons, who died young men, are said to have taken orders in the Church of England, which would seem to imply no insuperable family objections to the episcopacy of that time. On the whole, Knox must be revered as an eminently noble type of man, who supremely loved truth and righteousness, who could not be turned aside from his purpose either through the menaces or favors of men.

Iconclast was he? Perhaps more than suits our modern notions, when we are learning to respect old forms and faiths, to conserve the elements of good they contain, and to enrich through them the spirit of religious life, which should be all-comprehensive. But a different policy from that of philosophic eclectism was needed in the sixteenth century; and Knox held that the best way of preventing the rooks of error and superstition from returning was to de-

stroy their nests. Hence many things, highly artistic and graceful, were doomed to destruction, which the efforts of a later age have labored to gather up and restore. The policy of destruction is of doubtful wisdom; for so long as there are rooks they will build nests, and the more the old are taken away will new ones be constructed. We must go deeper if we are to lay the basis of a lasting reformation; for, after notions of infallibility as to bishops, presbyters, or dogmas are disproved, the ideas that gave vitality to those ecclesiastical forces will in some shape survive. But, while on the side of æstheticism we may regret the wreck of Gothic architecture, we must, on the side of religion, rejoice that a nation was lifted out of the baleful shadow of superstition, tyranny, and immorality, and placed under the light, purity, and warmth of a higher faith.

Knox's country owes to him the institution of a system of education which has for three hundred years been the admiration of other nations. The "Book of Discipline," mainly drawn up by him, required a schoolmaster to be appointed in every parish, and compelled every father to bring up his children in learning and virtue. The children of the poor were to be supported at the general charge if they showed a genius for letters; and every encouragement was given by quarterly examinations in the towns for the progress of the young in learning. By academies in the country towns, by colleges in the cities, by suitable means of encouragement for deserving scholars, Knox would have made the way plain to the highest walks of science, of literature, of professional ambition. "Utopian! visionary! romantic!" it has been called. It may be so. Has it ever been fairly tried? or, in so far as Scotland has tried it, has it failed? What has all the modern history of Scotland been but just a series of successive attempts that this ideal has shaped and more or less successfully got itself realized? But here in England, alas! we are but *now*, and even now, but slowly adopting Knox's ideas.

The end of his life was most pathetic. Tuesday, the 25th of November, 1572, in an unpretending house standing upon one of the wynds leading to the Grass Market, Edinburgh, he lay a-dying. Mary Stuart was in the Castle of Fotheringay, the prisoner of Queen Elizabeth. Murray, the regent, had been assassinated more than two years before. Lennox was also slain, and had been succeeded by the Earl of Mar. Twice the Queen of Scots, flying before her foes, had crossed the English border in 1568, the kingdom had been torn by intestine wars, many of the nobility had fallen from the faith, and the life of the great reformer had been threatened on all sides by his foes. For more than a decade of years he had hoped for some auspicious moment to come in the affairs of the Church, when he might put off his armor and retire from the battlefield. But he was not to sheathe his sword. Up to the very last, stooping under the burden of years, paralyzed, tired of strife, scarcely able to totter along the street, leaning upon his staff, there was none to take his place. Says one who sat under his preaching to the last, in words too expressive to be changed: "I saw him every day go slowly and wearily, with a furring of marticks about his neck, a staff in the one hand, and good, godlie Richard Ballander, his servant, holding up the other, from the abbey to the kirk, where he and another lifted the old man into the pulpit. At first he behovit to lean, and was moderate the space of half an hour; but ere he had done with his sermon he was so active and vigorous that he was like to ding the pulpit in blads; and he made me so to growe and tremble that I could not hold a pen to write." He had said publicly but a few weeks before: "I take my good-night of all the faithful; for, as the world is weary of me, so am I of it." Now, his friends standing about him, and whatever of light was in him disappearing behind the falling curtain, his prayer that "the battle might end without slander to the messenger of Jesus Christ" was being answered. Blessed are the dead who die in the Lord. Blessed are the valiant that live in the Lord. Amen, saith the spirit. A life-battle, right nobly fought, was John Knox's.

In this same year of 1572, three months before this, on the afternoon of one of those sunny days that make the hill-tops around Edinburgh golden in their glory, intelligence reached the town that the noble Coligny, Admiral of France, the brave and generous leader of the Protestant cause in middle and southern Europe, was murdered at Paris by

order of Charles IX. He was Knox's old friend, and the shock was terrible. But worse news came. France was knee-deep in the blood of her Protestants. Post after post brought fresh accounts of the shocking cruelties. Hired cut-throats marched on their horrid errand from city to city. No reverence was shown to the hoary head, no tenderness to women and children. Seventy thousand persons were murdered in a single week. Night and Orcus, from their subterranean imprisonment, seemed to have burst forth upon France. For several days the streets of Paris literally ran with blood. It was the same all over France. Infants and matrons, the beautiful, the true, the good, were butchered indiscriminately everywhere.

The intelligence of the massacre of St. Bartholomew, producing the utmost consternation and horror in Scotland, inflicted a deep wound on the exhausted spirit of Knox. Having been conveyed to his pulpit, and summoning the remainder of his strength, he thundered, "the vengeance of heaven against that murderer and traitor, the King of France. Go," he said, addressing Le Crœ, the French ambassador, whom he saw among the crowd, "Go, tell your master that sentence against him is pronounced, that divine vengeance will never be lifted from his house, that no son proceeding from his loins shall enjoy his kingdom in peace, and that his name shall be execrated to posterity!" Le Crœ demanded that Knox should be silenced for the indignity done his royal master, but the Regent dared not.

The old hero's dying expressions were characteristic. "The day approaches, and is now at the break, when I shall be with Christ. And now, God is my witness, that I have taught nothing but the Gospel of our Lord. I know that many have complained of my severity; but my mind was always void of hatred!" And at five o'clock he said to his wife, "Go, read aloud where I cast my first anchor (John xvii.)." At eleven he said, "Now it is come!" and expired without a struggle. It was like the setting of a victorious October sun. *So stirbt ein Held*,—so dies a hero.

In the churchyard of St. Giles, under the greensward somewhere that in Parliament Square carpets everything with beauty—for the exact spot is lost—they buried him, and the Regent Morton spoke his epitaph: "There lies he who never feared the face of man."

Like his great model, him of the "camel's hair" and "leathern girdle," Knox laid the axe to the root of the tree, and a gentler spirit never could have shaken down the papacy, torn up its inveterate roots, and roused a stern race to rally round the new Gospel. He called up his country from the grave. "He put a new song in her mouth."

From that day to this she has been free. In such a man can we expect to find winning address or courteous manner? "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled and live delicately are in king's courts. But what went ye out for to see? A prophet! Yea, and more than a prophet."

HACKNEY, ENG.

THE ACORN.

Once from off a bent twig shaken
By the west wind fiercely blowing,
On to ground all rough and barren
Fell a brown and shining acorn.
In its shell the small nut rested,
Half way down the sloping hillside;
Pale, tall grasses whispered to it,
Daisy heads bowed low before it,
Daisy faces, gray and withered,
Wrinkled with the age of summer,
Looked upon the slight intruder,
Gazed upon the small new comer.

When the sunny light of morning
On the sloping hillside rested,
Brightening the bending grasses,
By its warmth the dark earth cheering,
Waked the acorn from its slumber,
Roused into a life of newness,
Raised to live a life of beauty
In the world so rich and lovely.

Bent and beaten by the north wind,
Blowing from the land of snowflakes,
Scorched and shrivelled by the south wind,
Blowing from the land of sunshine,
Still the small stem struggled upward,
In the daylight struggled upward.
Buds to green leaves grew and faded,
Twigs to branches grew and lengthened,
In the days so swiftly passing,
In the years by us forgotten.

Now an oak tree, tough and sturdy,
Still it stands upon the hillside;
In its branches, in the spring time,
Nests by summer birds are builded.
On the ground, when acorns ripen,
Children play beneath its branches,
Gathering acorn "cups and saucers."
So from seeds, small and well ripened,
Trees of beauty grow and strengthen;
Brightening the earth about them
With their wealth of fruit and blossom,
And from out their spreading branches
Sweet bird songs ascend to heaven.

—*Maud L. Cotton.*

THE EDUCATIONAL CHURCH.

BY E. M. FAIRCHILD.

[The following abstract is made for the *Unitarian* from the suggestive article contributed by Rev. E. M. Fairchild, of Troy, N.Y., to the September number of the *American Journal of Sociology*.—ED.].

"Church" is the term used to designate the institution of society which has interested itself practically and theoretically in matters of ethics and religion. The term includes all organizations devoted to this kind of work, no matter by what prophet they have been founded.

What is the proper function of this Church? The Church is to help human beings perform their great life-task. This task must be the realization of some individual, personal ideal. This ideal is determined for each by the characteristics of his own internal life and by the needs of the environing life; it is both self-centred and altruistic. And the process by which this ideal for each is gained by each is a process of personal development.

The usual function of institutions is to serve the individual in his development. The progress of society comes through the development of the individual. The State furnishes the freedom which results from protection against interference by others, and freedom must be had in order to make the realization of the individual, personal, ideal possible. The college assists in gaining intellectual strength. It serves other ends, but serves this chiefly. The home plays a large part in the fulfilment of the individual ideal by giving opportunity for the perpetuation of life in children, and for gaining the completeness of the individual.

The proper function of the Church is like to that of the State, the college, and the home. The Church has all along been of service, though indirectly and by somewhat crude methods, in the struggle for self-realization. The Church, to perform its function, needs to render direct and skilful assistance. The ideal self is gained by personal growth; and if the Church is to help in the gaining of this ideal self, it must be an institution for the production of development. But the production of development is education, and the Church is, therefore, in the last analysis an educational institution.

The special work of the Church is the education of the ethical and religious life. The discipline of the college will contribute to this, and that of the Church will contribute to intellectual development, but the centres of the activities of the two institutions are distinct.

It is the business of the Church to educate humanity into highly developed ethical and religious life.

If the above analysis of the relation of the Church to society is correct, it becomes clear that society has a right to ask each church organization to furnish each human being intrusted to its care a discipline calculated to produce growth into developed ethical and religious life. Each church is to be judged according to its fruits. The young, crude life of its children is to be skilfully assisted in its efforts to gain fully developed ethical and religious manhood and womanhood. That church which produces men and women who live intelligently and in perfect devotion to the fulfilment of their highest ideals is the church that is greatest, because it serves society's needs.

Denominational divisions have arisen from the belief that God has given a revelation of the divine law. Each group united about a peculiar interpretation of the revelation has formed itself into a Church, for the purpose of advocating its interpretation. The motive which has governed the organization of these denominations has been a determination to carry on a propaganda, whether the various interpretations are justified or not. The resulting organizations are, therefore, such as to serve only indirectly the great end of existence for the human being, the realization of the individual, personal ideal. An organi-

zation formed for the purpose of subduing all to belief in a particular system of ethical and religious doctrines in many ways obstructs the development of the individual. These are times in which the rights of the individual are being determined: each is king and servant. The organization of the Church needs to be somewhat changed, and suited closely to the function which it is proper for the Church to perform, the education of the ethical and religious life. The Church that serves society as it is to-day must needs be an educational institution instead of an organ for propaganda.

Since the Church has an educational function, it follows that its proper method of work will be determined by the application of general educational principles to its special ends. It will not do for the Church to adopt the methods of the college *in toto*. The education of ethical and religious life is a different task from the production of intellectual development.

To bring the growing mind to an understanding of the subject of ethics is to achieve an intellectual end, but that to be gained in ethical education is not simply an intellectual understanding of the right. An experience of mastering obligation to live true to the ethical ideals which the intelligence determines to be right is to be produced. We want men of honor and as unselfish as the Christ.

Religious education brings not simply intellectual insight into the infinite, but, also, a feeling of personal union with the super-personal God-life. Under a powerful religious education the child is touched with love of every living thing. The boy and the girl hear the voice of nature in the prattle of the brook; the trees speak by the rustling of their leaves; the thunder tells of power to be trusted, not feared. Death is nature's doing, and life is eternal. Courage, contentment, ambition to have part in the great world-struggle, possess the man and the woman, because of love for the God in whom they live and move have their being. The aged lie down in peace: their trust is sufficient in the hour of death. The mourners are content to finish their tasks: they see the face of love.

So the methods of the Church must be suited to its special field. It holds services rich in inspiring music, in strong expressions of religious feeling, and in these services the members find opportunity for the expression of their own personal spontaneous emotions. Going to church is going to the very heart of things, to gain renewal of life. The room in which the religious service is held is an expression of the universal spirit; the large chorus interprets the God of love; the leader of the service is at one with his God, and speaks from the heart.

In order that different kinds of churches may be compared, a name is needed for this Church which considers its functions those of an educational institution, and which is founded on the great purpose of educating ethical and religious life. The best name in sight is the Educational Church.

A course of discipline must be arranged for this Educational Church. The life of the child, the boys and girls, the young people, those of middle-age, and of the aged, is to be supplied its proper food. Those who have large capacity for religious experience are to be furnished a religious service far richer than that furnished by most propaganda-loving churches. People who have little or no capacity for religious experience are to be impressed with the sociologic sanctions for conduct, to be stimulated by lectures in applied ethics and by the presentation of the beauty of ethical ideals. The crude methods of the churches of the ordinary type are to give place to more skilful.

A course of discipline calculated to produce the results which it is the function of the Church to achieve, is now submitted for consideration. The course here given is not wholly visionary because the Children's School of Ethics and Religion, the Junior and Young People's Clubs for Personal Development, the Young People's Class in Ethics, and the Religious Service of the Senior Church have been proved by experiment to produce the results which they aim to produce. The other departments outlined seem essential to completeness of institutional life.

The Educational Church.

The following is the discipline: —

Age.	*Department.*
6 to 8	Children's School of Ethics and Religion, Kindergarten.

Age.	*Department.*
8 to 10	Children's School of Ethics and Religion, Children's Department.
10 to 12	Children's School of Ethics and Religion, Boys' and Girls' Department.
12 to 14	Children's School of Ethics and Religion, Senior Department.
14 to 17	Junior Church.
14 to 17	Junior Club for Personal Development.
17 to ?	Senior Church, Religious Services.
	" " Ethical Lectures.
17 to 20	Young People's Class in Ethics.
17 to 21*	Young People's Club for Personal Development.
20 to 23	Bible Class.
23 to 25	Class in Religious Philosophy and Comparative Religions.
25 to ?	Class in Social Problems.
Adults	Class in Philanthropy.

PREACHERS AND TEACHERS.

Senior Preacher.—Senior Church, the Religious Services; short course of Ethical Lectures. Bible Class. Class in Religious Philosophy and Comparative Religions.

Junior Preacher.—Junior Church. Superintendent of C. S. of E. & R. and Teacher of Class A., Senior Department. Director of the Y. P. C. for P. D., and its teacher of Sociology.

Seven Teachers in C. S. of E. and R.: Kindergartners, 2; Children's Department, 2; Boys' and Girls' Department, 2; Senior Department, 1; and this teacher is also the Director of the J. C. for P. D.

Teacher of Ethics.—Young People's Class in Ethics, and of Anthropology, in Y. P. C. for P. D.

Teacher of Class in Social Problems, and of American Political Ideas, in Y. P. C. for P. D.

Teacher of Class in Philanthropy.

Various Lecturers.—Senior Church, the Ethical Lectures.

The Children's School of Ethics and Religion.

Sundays, 12 *to* 1.15. *An eight-years' course.*

GENERAL EXERCISES.

Roll call.
Violin solo. (Kindergarten withdraws.)
Hymn.
Scripture reading.
Extempore prayer.
Response service.
Hymn.
Poem.
Class sessions.
Hymn. (Kindergarten returns with other classes.)
Children's prayer.
Song of praise.

KINDERGARTEN.

(Children about 3 to 8 years of age.)

Class B. Ethical Ideals.
Stories of the obedient, respectful, helpful child.

Class A. Ethical Ideals.
Stories of the generous, loving, truthful child.

Both Classes. Religious Ideas.
God the One who makes all things live and move and have their being. All are his children.

INSTRUCTIONS TO TEACHERS.

Teach without making much explanation of why it is right to do this and not that. Set forth ethical ideals by means of stories, and incite the scholars to imitate the children of the stories. Set forth religious ideas by means of talks about plants and animals; get the scholars to watch them live.

The opening and closing of the kindergarten is to be by means of a liturgy written for this department. The kindergarten meets with the rest of the school for the musical opening, and joins also in the closing exercises.

CHILDREN'S DEPARTMENT.

(About 8 to 10 years of age.)

Class B. Ethical Ideals.
Elementary discussion of the qualities of the obedient, respectful, helpful, generous, loving, truthful child.
This child is to be made to appear a reasonable and possible child.

Class A. Ethical Ideals.
Elementary discussion of the qualities of the strong, industrious, skilful, intelligent, unselfish, thoughtful, useful, brave, conscientious men and women.
The boys and girls are to become men and women, and the school hopes that these qualities will be gained by them.

Both Classes. Religious Ideas.
God the life of nature wants his children to grow into the fulfilment of their highest ideals. Conscience is the voice of God, and is to be obeyed. Punishment comes when conscience is disobeyed. True joy comes from obedience to God's voice.

* All sessions come on Sundays or Fridays.

INSTRUCTIONS TO TEACHERS.

Study the character of the scholars and apply these personal ideals to their lives. Make continual expression of your love for nature, and of the greatness and power and love possessed by the God-life which you feel to be in nature. Express your longing to become perfectly obedient to the voice of conscience.

BOYS' AND GIRLS' DEPARTMENT.

(About 10 to 12 years of age.)

Class B. Ethical Ideals.

Biographical studies of the youth of men and women who illustrate the fulfilment of the ideals of the school.

Example. Abraham Lincoln—strong, intelligent, thoughtful, unselfish, truthful, useful, conscientious, brave.

Religious Ideas.

The earth has grown from a ball of fire to its present state, and the God-life has controlled its growth. The God-life is through and through all the universe, and is to be trusted and obeyed. Study the religious experiences of the men and women chosen to illustrate the ethical ideals.

Class A. Ethical Ideals.

Biographical study of the lives of Jesus and his apostles.

Religious Ideas.

The religious ideas and experiences of Jesus and his apostles.

SENIOR DEPARTMENT.

(About 12 to 14 years of age.)

Class B. Ethical Ideals.

A discussion, systematic and thorough, of the ideals of the school—obedient, respectful, helpful, generous, loving, truthful, strong, industrious, skilful, intelligent, thoughtful, unselfish, useful, brave, conscientious, self-controlled, ambitious men and women.

Religious Ideas.

The meaning of all important common religious terms and phrases.

Class A. Ethical Ideals.

Discussion of the question: For what is it worth while to live?

Is it worth while to live according to conscience and one's highest ideals?

Religious Ideas.

A systematic discussion of fundamental religious ideas.

NOTE.—Only those who do the work satisfactorily are allowed to remain members of the school, and only those who do the last two years intelligently and earnestly are allowed to graduate. A certificate of graduation is given.

Junior Church.

Sundays, 4 *to* 5.15. *A three-years' course.*

(Young people about 14 to 17 years of age.)

ETHICAL AND RELIGIOUS SERVICES.

Organ voluntary.
Violin solo.
Hymn.
Scripture reading.
Response service.
(*a*) Expressions of high ethical sentiment and deep religious feeling, read in concert.
(*b*) Written prayers read by the preacher and responded to by the worshippers.
(*c*) Musical expressions of thanksgiving, sung in concert.
Sermon. (Subjects appropriate to this period of life and arranged in a three-years' course.)
Hymn-anthem.
Reading of original essays. (Topics in ethics and religion assigned.)
Anthem.
Discussion of the sermon and essays.
Extempore prayer.
Philanthropic offering.
Hymn.
Benediction.
Song of praise.
Instrumental postlude.

NOTE.—This service is to have all the formalities of the ordinary adult church service; but the thought of the hymns, scripture, sermon, and essays is to be suited to the needs of the young people. This Junior Church, if contrasted with the Senior Church, will be found more emotional and its movement more rapid. A certificate is given to those who complete the work of the Junior Church and Junior Club.

Junior Club for Personal Development.

Fridays, 7.30 *to* 9.

(Open to boys and girls over 14 years of age.)

ORDER OF BUSINESS.

Call to order.
Roll call.
Original work by members of the club.
Talk by the director of the club.
General games.

This club is in charge of a competent director, and is designed to train the boys and girls into self-reliance, to enable them to make use of their powers when in formal association with others, to bring them into sympathy with matters of public interest, and to give them the discipline to be gotten out of games.

The club binds its members together in devotion to the principle of personal development, and only those who stand firm in the principle are allowed to continue members.

The original work centres in social and current topics. The talks of the director cover practical topics pertinent to the daily lives of the members and are arranged to cover three years, so that by remaining a member for three years the entire course will be accomplished.

Senior Church.

Sundays.

Membership in the Senior Church implies the intention to attend its services regularly. One who does not feel the need of a religious service may elect to attend simply the ethical lectures.

RELIGIOUS SERVICE, 10.30 TO 11.45.

Organ voluntary.
Violin solo.
Hymn.
Poem.
Ethical and religious liturgy.
Anthem.
Scripture.
Hymn-anthem.
Prayer.
Choral response by congregation.
Sermon. (A discussion of religious theme, and an expression of personal religious experience.)
Philanthropic offering.
Hymn.
Closing ethical and religious liturgy.
Benediction.
Song of praise.
Organ postlude.

ETHICAL LECTURES, 7.45 TO 9.

Address. On some subject of applied ethics. The lecturer is judicial in his treatment of the theme; he strives to assist the people to make wise judgments in matters of public and immediate interest.

Discussion of the address. By those to whom the privilege has been granted, because of their fitness and ability.

Young People's Class in Ethics.

Sundays, 12 *to* 1.15.

This class offers a three years' course.

COURSE OF STUDY.

The elements of ethics.
Practical ethical questions.
The ethical ideals of the prophets (this word is interpreted as referring to sacred and secular writers).

These three years of work need not be taken in any prescribed order. Each year is made a distinct course. It is possible to enter the class at the beginning of any year, and to take the course in the order which happens to come, without serious loss from disarrangement.

Examinations are held at the end of each year, and only those who do the work satisfactorily are allowed to continue members of the class. Certificates of graduation are given to those who complete the entire course.

Young People's Club for Personal Development.

Fridays, 8 *to* 9.45.

Open to any young man or woman of good reputation.

ORDER OF BUSINESS.

Call to order.
Roll Call.
Reading of minutes.
Reception of new members.
Study classes.
Social fifteen minutes.
Unfinished business.
New business.
Reading of fines.
Adjournment.

The club offers three years of prescribed work, and further electives.

COURSE OF STUDY.

Anthropology.
Sociology.
American political ideas.
Elective work according to the choice of the members.

The studies of the club are chosen with reference to the central purpose of the club, personal development. Each member is expected to continue true to this principle. The course is calculated to develop an appreciation of the part which the individual plays in the social organism, and to equip the members for their social service as members of their community. A certificate of work done is given to those who complete the prescribed work.

Bible Class.

Sundays, 12 *to* 1.15.

This class is open to those who have finished the course of the Young People's Class in Ethics, and to others whom the teacher may consider prepared.

COURSE OF STUDY.

Three years' work.

Old Testament history, and the development of ethical and religious ideas during this period.

New Testament history, and the development of ethical and religious ideas during this period.

The Development of the Christian Church.

Regular attendance is required, and faithful work expected. A certificate of graduation is given on examination.

Class in Religious Philosophy and Comparative Religions.

Fridays, 8 *to* 10.

This class is open to those who have taken the work of the Bible Class, and to others whom the teacher may consider prepared.

COURSE OF STUDY.

Two years' work.

Religious philosophy.

Comparative religions.

Regular attendance is required, and faithful work expected. A certificate of graduation is given on examination.

Class in Social Problems.

Sundays, 12 *to* 1.15.

This class is open to adults, and it is expected that those who join this class are somewhat prepared to deal with social problems. The class is under a competent leader, and deals continually with the social questions of the day. If the class so determines, it may enter upon practical work, and seek to bring about developments in which it believes.

Class in Philanthropy.

Sundays, 4 *to* 5.15.

This class is open to those who wish to engage in philanthropic work and the control of the philanthropies of the church is in the hands of a committee of five, all of whom are graduates of this class.

COURSE OF STUDY.

Two years, and to be followed by as long a period of practical work as possible.

The principles of philanthropy.

The methods of successful philanthropies.

Examinations are held, and certificates of graduation given.

Philanthropic Work.

The different departments of the Children's School, the Junior Church, and the Senior Church, are each engaged in special and appropriate philanthropic work.

"AS ONE WHO TURNS A HUNGRY EAR TO LIST."

As one who turns a hungry ear to list,
And catch the heart-throb in a dying breast,
And holds a mirror o'er the lips to test
Whether a faintest breath reveal its mist,
And, trembling, feels about the pulseless wrist,
And scans the eyes o'er which the lids should rest,—
Nor realizes how in vain the quest,—
And kissing clay, still dreams the friend is kissed,
I bend me o'er this beauteous World of mine,
This wondrous Universe, and hark to win
Some evidence, some faintest hint or sign
Of God-pulsation going on within;
And still I watch and wait with bated breath,
Hoping, despairing, hoping—life or death?

—*Gottfrid E. Hult.*

VISIBLE AND INVISIBLE.*

We have a habit of speaking as if there were an impenetrable barrier between what we call the visible and what we call the invisible worlds. We fancy an abyss of "empty space," of nothingness, between us and the starry heavens. But nothing could be more untrue.

Every cubic foot of this "empty space" is a perfect laboratory of light and color, a workshop as busy every hour of the year as the nimblest factory in your city. The star Sirius gives us its rays at their immense distance, and between us and it, between it and everywhere, everything touches and influences some other thing, connecting all together and making all one.

The invisible world, then, is not a strange, fenced-off or altogether unknown country. It is the other half, or nine-tenths of every thing we see or touch. It is the reverse side of the flower we caress. It is the part of ourselves which we have not yet explored. We dwell in it; we help to constitute it. It is our mysterious life-element; it is our unsurveyed nativity.

Our next thought is that the visible and the invisible, being essential parts of the same whole, cannot contradict or annul each other. What we do not see cannot be con-

* From a sermon by Rev. Samuel C. Beane, delivered at the installation of Rev. George C. Cressey, at Northampton, Mass.

trary to what we do see. That limited section of the heavenly bodies which the eye and telescope have discerned must be consistent with the vast orbs and movements beyond sight, for they are completing halves of one harmonious system.

Whatever processes and changes occurred before the world we inhabit was as it is now were all in harmony with the world as it now is, else the present world in its present state could not have come to be. Whatever natural events went before you and me, whatever laws and providences invest you and me, must be in accordance with us, consistent and friendly, else we should not be existing.

And so Paul, reasoning in simplest logic from the end of things which he could see to the end out of sight, declared that the concealed part must be perfectly consistent with the obvious part, and swept the field with the splendid aphorism: "The invisible things of Him since the foundation of the world are clearly seen, being perceived by the things that are made."

If we turn to consider some of the many revelations which have come and are coming from behind the curtain in your lifetime and mine, what one of them gives suspicion that the unseen world is not altogether a good and safe and kindly realm? The marvelous blessings unfolded to us lately in electricity show a mind and heart out of sight that can be trusted, and that in all future years must needs keep pouring immeasurable boons and mercies on the human family. Let this one instance serve as a type. All new messages, discoveries, and interpretations which have come to us out of the occult hemisphere in our day, all, as fast as their meaning appears, show themselves beneficent and not hostile.

The modern Liberal Christian has largely given up dreading the undiscovered districts aud unrevealed forces of the universe. Why, death, he now says, is only a moment lived by you and me while passing from being to being, or in Goethe's words, "a trick of the soul to get more life."

Two hundred years ago the inscrutable force within thunder and lightning was considered hostile to man, and only that. A century ago Franklin disarmed and subdued this avowed enemy of human life and good. To-day the same electric power, once dreaded, then disarmed, is carrying swift messages from home to home and continent to continent, and speeding vehicles of travel on their happy course. The Copernican system was by Christians accounted absolutely satanic. The divine right of man as opposed to the divine right of kings was two centuries ago generally accounted to be fatal infidelity. The order of human experience from the beginning of historic times has been, first, regarding of every considerable new thing which has come into the world as a calamity; next, living with it and finding out its meaning and uses; and lastly, but surely, a hailing and reverencing of it as a priceless blessing.

In the light of to-day's knowledge it is unmanly superstition which stands appalled before any new comer or old visitant from the unseen world, and says, "The universe is so far bad, cruelty and wrong have got the throne." In every annexation which has been made from out the darkness we find, in so far as we find anything, that it is all one law, one order, one beneficent unity.

One of the most gladdening facts of our time is the buoyant, religious confidence among men of science that there are no hopeless disasters in the world. The acclaim with which the medical profession hailed the discovery of the life-germs of disease, not as the dark end, but as the fresh and bright starting point of their benign science, was like a rich anthem of faith. Dr. Oliver Wendell Holmes declared more than once towards the last that his life-long dealing with physical ills gave him buoyant confidence that there were no incurable evils of any sort among men. All these things are preparing the way for a deeper and braver and more availing Christian experience.

Jesus appears to have rested his religious experiences on these three assured certainties: First, that his life had its being in God, not that he or anybody was a mere subject of Omnipotence, not that the Heavenly King in majestic isolation sent down couriers with messages to his human children, but that his human soul, the type of all human souls, was the very life of God's life; that there was no distance, no apartness; that, like branch and vine and root, there was one life, man, when wholesome and at his best, at one with his Divine Father. Hence no ground for suspicion that any divine

mystery not yet disclosed could contradict the sweet mission and benignity of a human heart and soul. Second. Hence the jubilant assurance pouring through his gospel, that every space and speck of the universe, every century and moment are held inescapably to Divine law and love. And, third, a confidence, sure as knowledge, that the future would explain the present, the great whole expound these separate parts, so that what seems broken, partial, even fatal now, when seen at length and at large, would be found perfect in the plan to which it shall be found to belong.

The faith of the Master makes future and present, seen and unseen, appear as one. It makes this world divine and heaven human. It justifies the saying of Father Taylor that he "liked folks better than angels," and the reply of Quaker James Buffum, when asked by a gloomy saint what if he should one day find himself in hell, "I should go to work, as I have tried to do here, to improve the place." It affirms one law, one righteousness, one principle and motive of retribution, one unfailing redemption for both world and all eternity.

It often seems uncertain whether Jesus, as in his discourse of the Judgment, refers to this life or the entrance upon another. Perhaps both, perhaps neither. A universal principle spurns special time and place. Wherever souls are there God is, and every law and every blessing and every retribution and every possibility. It is one of the great ends of life to mount up into this calm, unwavering certainty, to dwell in the invisible as in a home, to live with its dark problems as with friends. It is the great function of the Christian pulpit to-day to proclaim in earnest certainty that God lives, that he is everywhere, and is forever the same—not so much to answer great questions as to help the asker to live with them, and with his whole being live into them, and expound them slowly and surely by experience.

Genius, without industry, is a torture to the soul it inhabits, and a tantalizing disappointment to all with whom that soul comes in contact. Better a meagre intellect, dominated by a powerful will, that strives with patient, plodding effort to serve mankind.—*George W. Stone.*

MY SPRINGS.

All my springs are in thee.—PSALM lxxxvii. 7.

True and truer life sings
Making being complete,
As in thee, Lord, our springs
Are clear, pure, and sweet.

In thee, who art the Life of life, my being hides, as in deeps of hills hide the springs that flow into the rivers.

Thou art the secret of my being! In my deeps I take hold of the eternity thou inhabitest. I am thy dwelling-place. Something of thy home thou findest in me, and couldst thou wander from me something of homesickness would shadow thy joys. The overflowings of thy love are in me. The outgoings of thy thought have fashioned me. Thou art the lovely cause of me. Thy hands, not my own, have created me and set me in the sweet and awful ways of life.

And yet in this conscious life of mine, I have a share in my making. Where the secret springs of being break upon my eye I seem to have power to direct the flow of the waters to keep them clean and wholesome. And that power I have failed to use with every nobleness. I have often used it unto my own unmaking. I have consented unto the evil. I have given it a place in my streams, and it has defiled their sweet waters.

I have turned from the light of thy truth, and falsehood darkens my sky. Strengthen my springs, increase their flow, until all my waters grow pure and sweet, and of such a great quiet that they can hold the stars in their bosoms. Let the light of thy truth so shine upon me that the day of rejoicing holiness may dawn through all my ways!

My earth is without form and void. May thy creating spirit move upon its dark and waste waters, until beneath thy gentle eye shall lie an earth in which dwelleth righteousness, in which thy heart can pleasure with a great satisfaction. Restore my soul into the beauty of thy thought of it. Make me so that I can receive and show forth thy love and thy truth in a life noble enough to take the winds of this world with something of heavenly glory! May the waste places of my Zion blossom like the rose and grow fruitful in many a noble vine! Build thou the walls of my Jerusalem, until it be thy habitation indeed, until thou shalt delight

to realize it thy home! Then will glorious things be spoken in me, even the words of truth and love, from whose union spring joys, as from the heart of the dawn fly the birds to greet the new day with their songs.

Be thy love within me life, thy truth within me beauty, and life and beauty at one will bring forth many a holy affection, many a glorious thought which shall be to thee joy and to thy name honor. When thou dost possess me wholly, it seems as though all sweet sounds articulate to my soul, as though life were a pipe in which thy breath is gladness, to which my feet are child feet dancing to service as to the playing in the fields of May.

I would realize how wholly I am thine, how thou dost hold me in an everlasting thought of tenderness, intent that truth be in my hidden parts. May thy truth in me be a multitude of gracious thoughts like the streams that sing among the hills and help the earth unto fruitfulness. May thy love so shine upon me, that my life shall be as pleasant fields with their bleating flocks and lowing herds, with their waving harvests and purpling vines, with little children at play in them, and in them men and women at peace. Be thou the thoughts I think, the purpose that fills my days, the rest that fills my nights! Be thou within my heart the holy tenderness in which I hold all these of the home and the world in every noble regard! Be thou that glow of holiness within me that weds my life to duty as lover to lover is wed. So abide in me, so reveal in me that all my ways may be pure and peaceable, and of that good report from them that are without which gives unto thy name the honor due!

In all my conscious life may I realize that my springs are in thee. Be thy truth's clear waters always in my soul, refreshing and giving life to all in me that needs such perfect ministry! The strength of thy faithfulness be in me; the grace of thy tenderness make my life beautiful! Thy love be the light on all the waves of my being,—thy love, the sun in all my sky! May all that thou givest me come back to thee, a blessing that satisfies thy heart for all its travail of begetting. I would not simply be having thy benediction, but would be always saying back a "grace, mercy, and peace."

Satisfy thyself in me unto a perfect childhood, and thy fatherhood will be my rich portion and my everlasting delight.

Flute above the sounds of sin
  All thy love's sweet strains!
That music master all the din.
  Flute above the sounds of sin!
Till thy holy, sweet refrains
  Wake in me their kin,
Till thy truth my being gains
  And thy songs my lovings win.
Flute above the sounds of sin,
  All thy love's sweet strains.

Flute of truth and violin
  Of love's tenderness
Sing their melodies within,
  Till each wind doth bless.
When my soul is perfect in
  Tone of flute and violin,
Life's a noble tune.
  Then love praises thee in peace,
As if all the joy of June
  Wrought the song's increase.
Love and life in joy commune,
  Life and love caress,
When there sings my soul within
  Flute of truth and violin
Of lover's tenderness.

PASTOR QUIET.

GOD'S COMPENSATIONS.

All human life is full of miracles of good,
Which we like little children, standing in the presence of,
For want of better speech do call God's Compensations.

One such is here, that often hath impressed me.
When in the autumn late the days grow short,
And, like a scissors keen, the cruel frost
Shears from the trees their leafage green,
Leaving them stark and bare, then do the skies,
No longer shut from view by nearer loveliness,
Invite our eyes; and sun and clouds by day,
And moon and stars by night,
Seen through bare branches, now no more a screen,
Do rise with undreamed splendor on our life.

Thus often is it in man's earthly days,—
The leafage of the trees of this world's loveliness
Shuts from his sight his soul's fair skies,
And only when by pain's or sorrow's frost
His life is stripped like trees by winter's touch
Do the bright upper heavens that all the while
Were waiting for him come to view,
And God's unsetting suns and stars of love and hope
Rise on his soul, to give him joy forevermore.

—*J. T. Sunderland.*

GAINS TO THE BIBLE FROM MODERN CRITICISM.*

BY J. FREDERICK SMITH.

Biblical criticism is not an invention of yesterday, though as a science, and a science sanctioned and prosecuted by recognized leaders of the Jewish and Christian churches, it is modern. Jesus, according to Matt. v. 21–44, xii. 41, criticised the Law and the Prophets, while Paul and the author of the Epistle to the Hebrews pronounce the Mosaic Law as at best but a temporary preparation for the gospel. In the first centuries of Christianity the freest and boldest criticism of the Bible was employed by both orthodox and heretical Christians, either apologetically, by the most daring use of allegory, or negatively, by appeals to the higher teaching of the Spirit. With the Reformation of the sixteenth century, leaders like Erasmus and Luther among Catholics and Prostestants, or like Schwenkfeld and Sebastian Frank among the sects, called in question the genuineness, the inspiration, and the authority, either of passages or of books, of the Old and the New Testaments.

But it was not till the closing decades of last century that criticism became systematic, as based on a clearly recognized principle, and followed according to strict method.

. . . . . .

What, then, has this scientific criticism of the Bible done for it ?

Undoubtedly, it has revolutionized men's views of the book. To be sure, the lover of truth would have to be quite content if the clear result had been wholly unfavorable to its historical, religious, moral, and literary reputation and influence. He cannot love the Bible more than the truth. But, as a fact, the result is not of this kind. The Bible certainly loses much in some respects, but it gains more in others; and its losses are, for the most part, real gains.

1. First of all, criticism brings with it a *certainty* of its own such as was, after all, quite unknown in pre-critical times. Obviously, if the Bible is to tell us its message, whether authoritatively or not, we must first have in our hands as pure a *text* as possible. Nothing but the criticism of manuscripts, versions, and so forth, can supply this text. Now, it is well known that the texts of both Old and New Testaments, which before the age of modern criticism were relied upon as the infallible Word of God, abounded in false readings.* The only certainty which people could feel as to their correctness reposed on the fond superstition that God had miraculously preserved the purity of the letter of his Word. The preliminary service which criticism has already rendered, and is seeking still further to render, is that of putting us into the possession of a text which may be deemed as nearly authentic as the text of ancient writings can be reasonably expected to be.

This increased certainty which criticism confers attaches in a higher degree still to the *interpretation* of the Bible. The interpretation of sacred books has been everywhere and always a scandalous satire upon the dogma of their infallibility. Notoriously, the interpreters of these books have made them mean everything, and so practically nothing certainly. There is nothing too absurd or too degrading or too unjust, to protect the Bible from prostitution to its proof. Every church, every sect, every enthusiast, with its dogmas, its heresies, its extravagances, has quoted from Scripture and twisted Scripture in its own defence and to the discomfiture of all antagonists. The various pre-critical systems of Biblical interpretation all united in the one effort of converting the desired safe and sure anchorage of Scripture into the most instable and dangerous of quicksands. To all this unfixity of meaning criticism opposes the same measure of reasonable certainty as belongs to the interpretation of ancient books generally,—a measure of certainty which is infallibility itself compared with the appalling vagaries and wild guesses of pre-critical interpreters. This service criticism has rendered by first of all putting an end to false and misleading theories as to the unique character and origin of the Bible, and to the authority of dogmatic systems in relation to its contents. Having established for the interpreter this freedom,

*From a series of "Theological Essays," published by the British and Foreign Unitarian Association of London, England.

*The margin of the revised English Bible, etc.

it has gone on to apply the same principles of exegesis which have to be used to discover the meaning of the Vedas or Homer or Shakspere. By this means it has taught the Biblical student to think over again the thoughts and feel afresh the inspiration of the prophets, the psalmists, and the sages of Palestine. In pre-critical times, not only was the Law of Moses, but the whole Bible, a veil over men's minds, hiding from their view the great world of truth; and their own preconceived notions and absurd methods of interpretation, even a yet thicker veil over the face of the Bible. Criticism has taken both veils away, letting us see the beauty and glory of both the truth and the Bible.

2. Criticism has proved a better defence of the Bible than the ablest apologies in view of very serious charges against its historical, moral, and religious character. Beyond doubt there are passages and even whole books of the Bible which fall far below the highest standard of present morality and religion (*e.g.*, Gen. xxxviii.; Num. xxxi.; 1 Kings i. and ii.; Psalm cxxxvii. 8, 9; Esther; Revelation ii. 26, 27, vi. 10, viii., ix., Matt. viii 28–33, xiii. 38–43; Mark ix. 42–48; Luke xvi. 1–12, 19–31, xviii. 1–8). It is also certain that the cosmography of the Old and New Testaments is hopelessly pre-scientific, and was, as a fact, for long a serious hindrance to the progress of science. Besides, it is too true that neither the Old nor the New Testament sufficiently appreciates the love of truth and knowledge for their own sake. Consequently, enlightened and progressive minds, reading the Bible under the influence of pre-critical theories of its unity and general infallibility, have often assailed it with open hostility or contemptuously turned from it. They thereby saved their own souls, but with needless loss in manifold forms; and they wrong the Bible cruelly. The wrong and the loss it is the mission of criticism to prevent in future. By separating distinct documents and strata of tradition, by tracing the successive stages of moral and religious and social progress, and by estimating every moral and religious and every cosmographical view in accordance with the conditions of the time and place, Biblical "offences" of this nature practically cease. Nowadays we no more dislike the Bible than we dislike Homer on their account; and we are able to enjoy and profit from the high and perfect things on its pages in proportion as criticism enables us to distinguish and separate them from what is of inferior moral and religious value. For instance, in the two accounts of the creation we can drop the science of the Elohist, Gen. i. 1–ii. 4*a*, or of the Jahvist ii. 4*b*–25, and retain the religion and humanity of both. We can admire the story of David's patriotism, magnanimity, romantic heroism in Samuel, and yet condemn the implied standard of his morals and the superstition of his religion. We can place some Psalms or part of Psalms in our Prayer Books, and assign others their place among the records of the past. We may find in Luke's Gospel an Ebionite "source," and so avoid laying to the charge of Jesus some questionable ethics and theology; we can appropriate the eternal truth ("God is love"), and pass by the temporal error ("We are of God") of such a chapter as 1 John iv.; we can do as Luther did, remove certain books from the position they once occupied in the Bible to a less honorable one at the end. So criticism really saves the Bible from rejection, and secures for what is religiously and morally best in it a lasting place in our reverence and affection, and for what is æsthetically venerable, natural, strong, and interesting in it an assured place in immortal literature. Henceforth it is a great and dear treasure. We may compare it with other sacred books, if we like, and even with other literatures generally, and see in what respects it is equal or inferior or superior to them. But such comparison ought never to be made with the view of depreciating other books and exalting it at their cost. Religions and literatures are not rivals, but allied revelations of God and man, having all alike their own peculiar defects and their own peculiar excellences. There are passages in the Bible which Plato could not have written, and passages in Plato quite beyond the reach of Hebrew or early Christian thought and aspiration. What in literature is good is good in itself, and not in rivalry with anything else. The great things in Isaiah, Job, the Psalms, Paul, and the Gospels, may indeed eclipse less perfect ones within the same books; but they do not come into competition with

things on the same high level either within the Bible or in other ancient or modern writers. Pefect things are divine; and divinity knows no degrees, and, above all, knows no jealousy.

3. Criticism has recovered for the Bible its proper dignity and spiritual power by rescuing it from the debasement of an idol or fetich, and restoring it to its original human and divine form. The pre-critical notion of the Bible as throughout the inspired and infallible word of God converted, as Coleridge says, "this breathing organism, this glorious panharmonicon which I had seen stand on its feet as a man, and with a man's voice given to it, at once into a colossal Memnon's head, a hollow passage for a voice,—a voice that mocks the voices of many men, and speaks in their names, and yet is but one voice and the same; and no man uttered it, and never in a human heart was it conceived." To make anything, but especially a beautiful thing, an idol, is to debase it, and to make it what it is not, to use it for offices which it cannot perform, to disregard its proper qualities and functions, and all to the unhappy end of degrading mentally and morally the superstitious worshipper also. The degradation and wrong are immeasurably sad when a noble literature, "the precious life-blood of a glorious line of master-spirits, embalmed and treasured up to a life beyond life," is the victim of this superstition. Such bibliolatry commits the crime of which Milton speaks: "Who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye." In saddest reality, pre-critical bibliolatry, by changing the books, "the precious life-blood" of Hebrew prophets and psalmists, wise men and historians, and early Christian evangelists and apostles, into the automaton vehicles of superhuman and unearthly communications, killed the reason and the image of God therein reflected. Criticism has restored to life Isaiah and Job, Jesus and Paul. Once more we read their thoughts in their own language. They speak to us, and with us as living men speak to living men, and bring us into free spiritual communion with their God and ours in the truth and freedom of common sons of God. By this restoration we come to honor and revere the greatest writers of the Hebrew and the Christian Scriptures in a nobler way than our forefathers could do, and at the same time our own souls are set at liberty and elevated to a free spiritual communion with them on the heights where God and man are wont to meet.

4. By criticism, again, the literary characteristics and rank of the Bible have been ascertained and fixed. Previous to its labors, what is really a great literature and library was ignorantly lumped together as one book, or at most as two. Even the broad distinction between poetical and prose compositions was overlooked. The various forms of poetry and prose, of which the Hebrew half of the library preserve such fine, and in some cases unique, specimens, were not perceived. Lyrics, didactic poems, dramas, proverbs, were classed together, and were read without any regard to the special features, art, and purpose of these distinct kinds of poetry. The prose writings fared no better. The various forms of historical writing—chronicle, legend, prophetic or priestly story, or apocalyptic drama—were not recognized. The distinctive form and style, the origin, the collection, the transmission, of the oral addresses and the writings of the prophets of the Old Testament, are points of vital importance in their interpretation; and yet until modern criticism began its work no serious attention was paid to them. The consequence was necessarily that the high literary qualities of Hebrew literature remained unrecognized, and one of the essential conditions of a true interpretation of it was unfulfilled. It was criticism in the hands of Lowth, Herder, Eichhorn, and Ewald which first fully brought out the distinctive features of the various classes of Hebrew literature, discovering the literary canons followed by each, and setting in a clear light the high excellence attained in most of them. By this means the exclusion of the Biblical books from the great life of human literature ceased; and they took their honored place among the treasured works of the world's poets, orators, sages, historians, novelists, and saints.

5. By all this work upon the Bible criticism has opened a way for it into the hearts of those whose finest instincts and deepest convictions must be more or less hurt by

the claims which were made on its behalf in pre-critical times. Happily, we have now very generally come to regard the love of the true, the beautiful, and the good, as the highest life of the soul, as spiritual religion. Nor can we any longer doubt that there is much in the Bible which is neither true nor beautiful nor good; and still less is it doubtful that to accept the claim once set up for it—that it is the one perfect, infallible, and final revelation of what we must worship as true, beautiful, and good—involves the degradation and death of these ever-growing human ideals. So that, under pre-critical views of the Bible, it had already come to this, and must now have increasingly come to this, that the lover of the highest human ideals must either hurt his best life or hate the book which offends it. It was once dangerous for any, and is still inconvenient to many, to say they hate a sacred book; but, clearly, the open or veiled unsympathetic attacks upon the Bible which were so common in the last century in England and Europe were inspired by a deep conviction that the book stood in the way of human progress toward truth, freedom, humanity, beauty. The man who loves these things better than books will honor the hatred that rose out of that conviction. But, happily, criticism has shown that the Bible did not deserve this hatred. It was only a pre-critical mistaken view of the nature and claims of the book which brought it into collision with human progress in all that is highest. So now, when criticism has taught us what Old and New Testaments are, and what can be rightfully claimed for them, it is only ill-informed people, who do not know the work of criticism, who dislike them. To Lessing, Herder, Goethe, Alexander von Humboldt, Matthew Arnold,—all of them great leaders of thought and culture,—the Bible was dear for the truth, the beauty, the goodness, which it sets forth, and valued as one of the most powerful agents of human progress. Compare their attitude toward it with that of the English Deists, of the French Encyclopædists, and of the German Illuminists, or of Samuel Reimarus or Thomas Paine. The great representatives of the nineteenth century love the book, while the representatives of the eighteenth hated it: the first came after criticism had been at work, the latter just as it was beginning. As soon as the Bible was allowed to take its proper place in the great Bibliotheca of the world's literature,—that vast holy temple in which the divine voice speaks through all great souls and in all languages,—the ears and hearts of all lovers of truth and righteousness and greatness and tenderness were glad to receive its best words. The feud between man's best and its imperfections ceased. So it is now on the way once more to become "the Bible" of the highest culture, the collection of books which we could least well spare; though, thank God, the literatures of the world are not to be reduced to one, to the sad diminution of our means of grace.

THE KINDERGARTEN IN THE SUNDAY-SCHOOL.*

BY CLIFTON HARBY LEVY.

The feeling has been general among the superintendents of Sunday-schools that the methods of instruction in vogue are far from being effective. In no department has this been more keenly felt than in that devoted to the instruction of the youngest children. They attend the school with more or less (generally less) regularity: but what do they carry home with them? How little is only too evident to the teachers of the higher classes to which these children are sent later.

It was from a consciousness of this fatal weakness in religious instruction, at the very point at which it should be strongest, that I determined to find some sane and natural mode of operation. Surveying the field of pedagogy, I found not a little upon the subject of the psychology of childhood; but nothing was more striking than that little book by G. Stanley Hall on the contents of the child's mind. It seemed to suggest the cause of our failure in religious instruction as clearly as it demonstrated the defects of our secular schools. The Sunday-school pupil is taught names and words, not thoughts. Every superintendent who is frank enough to tell himself the truth, has been often discouraged by the lack of effi-

* From the *Outlook* of Sept. 12, 1896.

ciency on the part of his teachers, even after he had devised the very best methods.

The problem then became twofold. Wanted, teachers and methods by which the dawning consciousness of childhood should be properly dealt with. The teachers of public schools were not what was required; for they are apt to bring into the Sunday-school the dry-as-dust, mechanical methods so generally employed in their daily work. They have given as little attention to the study of child nature and the avenues by which to reach it as most of the very willing and gushing maidens who would "so love to teach the little darlings" what they don't know themselves. Only one class of teachers appeared to fill the requirements as to methods of instruction and understanding of the nature of children, and that was the "kindergartner."

It is conceded by the most advanced of our pedagogues that Froebel was inspired by the true principles of teaching, and those trained according to his ideas are best equipped for instructing the very young. I was fortunate enough to find two trained kindergartners willing to attempt the work of applying their methods to religious teaching. Several young ladies of intelligence were secured as assistants, on account of the large number of children in the primary department. No attempt was made to transplant the "day kindergarten" into the Sunday-school room. These ladies had sufficient adaptability to utilize their mode of teaching upon newer material. Still there was no great rupture between the secular and religious instruction. It was but another proof of the soundness of Froebel's method that it was just as good on Sunday as on Monday, and required only some very simple additions.

A Miss Beard had contributed a series of articles upon the "Kindergarten Sunday-school" to the *Kindergarten Magazine*, and republished the matter in book form; but this work was not found very helpful, attempting, as it appeared to us, to do too much. The announcement was made from the pulpit that a Sunday kindergarten would be opened; and a large number of children, ranging in age from four to six years, were registered upon the Sunday following. The teachers met together and arranged the lessons, the songs to be sung, the stories to be told, and the games to be played each week. It was thought best to retain the games as a very important element of the system, making the work attractive to the children. Such was proven to be the fact, for parents reported that, whereas they had to use no little persuasion upon the older children to attend regularly, the little ones were eager to come, and could hardly be kept at home in the stormiest winter weather. Thus the first obstacle to progress was overcome, and we had the class present with remarkable promptness and regularity.

Every one who has given the matter any serious thought will gladly admit the good influence in training accomplished by this simple device. Naturally, the quietest games were used, and those having a close connection with the lessons taught. The kindergarten work was not attempted in the Sunday-school; but perforated cards were distributed each Sunday, bearing upon some special topic of the day, and returned worked in worsted on the following Sunday. The first effort made was to rouse the intelligence of the child, to make it think,—and not merely learn "golden texts." We wished to show it the golden texts of nature, that it might in later years be able to comprehend the words of the Bible. The regular kindergarten method of drawing out the child by question and answer was freely used; and we determined to teach it the first great law of religion, "God is love." It would have been very easy to have the words repeated so often that they became sounds, *et praeterea nihil;* but we desired to make them instinct with meaning.

First the teachers drew out of each child what it knew or had heard about God, where he was, what he did for man, until they had sounded the childish mind, and had it eager for something more.

Then the attempt was made to teach in the natural method, by induction. Seeds were brought to show the origin of plants, winged seeds illustrating the wonderful device for their dissemination. A bean which had been planted and allowed to sprout was brought to illustrate the act of growth ; and the wonderful provisions of nature were explained in the utmost detail. This received careful attention, the development of details.

It is not true that a child cannot appre-

ciate an abstract thought. It is true that it requires more details for grasping it than the adult; but once it is conceived, with all of its minutiæ, it is implanted forever. The child can form a conception of God: it ought to form one, and can be led to form a correct one by gradually leading it through nature to nature's God. The idea that each child advances by the same steps as the race is by no means new, and the success of the natural method seems to substantiate its truth. Just as men have filled out their idea of God by the contemplation of his manifestations in his works, so the child may be helped to think, to love, and to reverence. Then the decorations used in the house of worship for a harvest festival were transferred to the school-room, the beauties and uses of flower, fruit, vegetable, and grain being dwelt upon at length, but always with reference to the Creator. In this way the perfection of God's work, his wisdom and love, were practically illustrated.

It required no special preaching to point to the natural conclusion of gratitude being a duty; and reverence flowed naturally from the consciousness of the many blessings enjoyed. Before each lesson the children and teachers sang a prayer, beginning, "Father, we thank thee," used in many secular kindergartens. Many lessons were required for the proper teaching of the ideas mentioned; but it was not time wasted by any means. We generally take all of these things for granted, which is unfortunate, as the result proves. Children would not be so much interested if they knew all this; and many of their elders even manifested their interest by coming week after week to listen to the lessons. The subject of God's love was handled from every possible point of view, as we preferred to teach this one fundamental principle well rather than spread superficially over a broader field. The important feature of such work must be concentration, as should be the case even in later instruction. But the concrete was always selected as the means of reaching the abstract; and, therefore, the natural festivals, with all of their symbols, were used as the different seasons passed. For instance, Passover was explained, with the story of the ancient deliverance, and its present mode of observance by the Jews. All of the articles used upon the Passover table were brought into the school-room, the significance of each being explained fully.

It was remarkable, when the school term was drawing to a close, to note the amount of information and the religious spirit which had been implanted during the few hours of instruction. An hour and a half a week is a very short time, yet in the space of eight months these little children had grown to comprehend and realize more about nature and natural processes, the method of God's working in and for men, than many of their seniors. It was very easy after the beginning had been made, and it was delightful to see the eagerness with which teachers and pupils worked together. When a lesson was being given upon "A tree is known by its fruit," this statement was worked up to by a series of questions: "How do you know a fruit-tree?" "By what it bears," said one child. "How do you know an apple-tree from a pear-tree?" "One has apples on it, the other has pears on it," said another child. "How do you know a good child from a bad child?" One answers, "By his face." "Yes," says the teacher, "but suppose I can't see his face?" "By what he says," says another child; and thus gradually the teacher compels the children to understand that a good boy or girl is known by his or her works. Such instances might be multiplied indefinitely, but all could only point to one conclusion: the kindergarten method can be and should be applied to religious instruction. It is the natural method, and therefore must be effective. There are thousands of kindergartners scattered over our land who would be only too glad to be useful in the Sunday-schools if they were asked in. No one can do the work one-half as well as they.

Is it not our duty, then, to introduce this method into our religious schools, that our children may receive the best possible instruction? Let every superintendent and minister think the matter over, and he will soon have a Sunday kindergarten as the primary department of his Sunday-school.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks.*

ENOCH PRATT.*

His life was formulated and regulated from the beginning. He had his own philosophy. I wish he had written it, it would have been original and interesting. He had his own code of ethics, much inherited and all intensified by his own point of view. Now, he differed from other men in vigorously living up to his own standard. I am not affirming that he had more conscience than other men, but I am affirming that he was governed by his own conscience, such as it was. It was that indissoluble union of theory and practice that made him, small as he was in stature, tall among men. This absolute self-control gave an air of greatness to his seemingly fragile person. The most of us are governed by emotions, swept by impulses, allured by dreams. He never dreamed. With him to resolve was to execute and to cling to that resolution until executed with the tenacity of death. When he came to Baltimore in 1831, he was a very remarkable young man, who brought the best capital in the world,—determination to succeed and to succeed honestly. Nothing wearied him. He grew with the city's growth; the evolution was perfectly normal. He simply developed in sagacity and pertinacity until he became the most eminent private citizen of this State at the time of his death. He loved his adopted city, and studied most sedulously its needs. I believe he entertained the idea of the Free Library for forty years, and quietly worked with that end in view. When he had accumulated sufficient means, he deliberately laid aside over a million of dollars for that purpose. Now, a million of dollars, even among the great private fortunes of this country, is a large sum. He was not, as Judge Brown said, a merchant prince, but an opulent banker, and one million dollars was a large and most generous gift, and his courage in giving it was as sublime as his cool, calm sagacity in making it. He delighted in its results, and it made him as happy as any of the countless thousands of readers. The legislature of Maryland, by joint resolutions, adopted the following in March, 1882:—

Resolved, by the General Assembly of Maryland, that the name of Enoch Pratt be added to the list of those public benefactors whom the people of Maryland will hold in perpetual and grateful remembrance; and it is further

Resolved, That in placing this acknowledgment and tribute upon the permanent records of the State, it is the desire and purpose of the General Assembly not merely to signify their appreciation of a great and disinterested public service, but especially to honor a conspicuous example of the patriotism and public spirit which give to wealth its largest dignity, and lift it to its highest uses.

The body expressed in this way in most fitting language the appreciation of the community. His life has been filled with that great happiness which comes from genuine generosity. His marriage was an illustration of his character. Men have married before the women they loved, but this man loved on to the end of nearly sixty years with unabated and increasing joy. His connection with this church is an illustration. Unitarianism was unpopular and misunderstood; the community little realize that it represented the simple faith as it was first taught by the Master in the gospels, and delivered to the saints. He threw himself into its life, took unpopularity upon his own shoulders, followed its interests with unflagging zeal, was always in his pew, a devout and attentive worshipper. He was its senior deacon, and his last public appearance when he could no longer hear the words of Scripture, was as a servant at the Lord's table, assisting the minister in the distribution of the sacred elements.

His life teaches three great lessons. First, to young men: that the best capital is a good name, a clear-cut purpose, an unshakable determination, unwearied industry, unflagging persistence. Second, to mature men: that we are here to serve, that service is honorable, that man was made to work; there is no retiring from service; we ought to die in harness; that in American life there is no room for a leisure class. Third, to wealthy men: his favorite illustration was the parable of the talents,—that, if one had accumulated wealth, he was to share it, and in his lifetime; each man was to be his own executor. He applied his philosophy to himself. He had rendered account

*From the funeral address delivered by Rev. Charles R. Weld, at the Unitarian Church, Baltimore.

most perfectly. If he made his money in Baltimore, he gave Baltimore's share back to her, and robbed Socialism of its usual taint. He has met the tests as a churchman, as a citizen, as a husband, as a personal friend, as a lover of his kind, as a patriot, as a sound money man, and presents to the great Inspector a clean bill of health. All honor to such a memory, all praise to such a character! It is not strange that this church is packed with you as mute and eloquent witnesses of a noble life. He is here to-day in the church he loved,—here for the last time, here all that is mortal of him, no longer president of bank, of a library, of deaf and dumb school, a reform school. He has even less than when he came to Baltimore. He is not even a senior deacon; he has nothing. Christ said that, in the great harvest, angels were the reapers; and the angels ask: "Was he just? Was he generous? Was he clean?" No doubt as to the answer. Heaven has gained a ripe, wealthy soul, and the earth feels his loss. The hour is over, man goes to his long home, and the mourners go about the streets, but the name of Enoch Pratt in these thousands of houses will be remembered so long as our beloved city of Baltimore endures.

THE UNITARIAN CHURCH.

[Under this heading we publish from time to time statements of faith, declarations of purpose, and other suggestive passages, gathered from the local parish papers of our churches.—ED.]

From the *Christian Union* of Reading, Mass.:—

"The Church stands for the worship of God and the service of man. True religion is simple, natural and human. The traditions of men often make the commandments of God of none effect. Jesus summed up religion as 'love to God and love to man.' He also said 'Learn of the truth and the truth shall make you free.' But neither truth nor freedom are ends in themselves. We are to be free from the thraldom of error and superstition that we may attain unto greater nobility of character. The only heresy is insincerity of life, and lack of loving, moral purpose.

"We believe that all men, though sinful, are God's children. We come together as the imperfect children of our Heavenly Father, that through our worship and service we may grow into the likeness of Jesus, our noblest brother and leader. We have none of us reached our ideal; but we seek by worship and study, and by the help of God and of each other to attain unto that which is before us. Character is more essential than creed. We value a good life more than a perfect doctrine. We pray and labor that we may bring heaven upon earth, that truth, righteousness, and love may spring up in our midst here and now. If you are in sympathy with this thought and purpose we cordially invite you to make open confession of your faith by joining the fellowship of this church, where we heartily believe you can both give and receive great help. You are not required to conform to any creed: but simply to accept the purpose here set forth."

From the *Church Exchange* representing the Maine Conference of Unitarian churches:—

"It is no easy task to be religious, for that means fulfilling to our highest capacity the particular part in life that engages our activity. Too often we are content to stop short of the highest. Some sudden passion, some overwhelming care, hurries us off or drags us down to the lower levels of life, from which we may never escape. This may be true in our denominational life. It is perfectly useless for a Unitarian to harbor the thought that a man may be a complete man without experiencing what we mean by Unitarianism. We may have charity for the beliefs of others. We may be willing to tolerate with a good spirit those who differ from us in their religion. This is, as we all know, simple humanity. But there is something of truth, something of life in the thoughts and feelings and convictions that have taken possession of us that compels us to see the world in certain newer and larger aspects. We cannot deny it, there is an element of reality about our faith that simply must be taken into account when we estimate human life. It is not that we have the whole of truth. It is that we have certain phases of truth, one or more stones of the structure of our humanity, without which the whole structure must remain weak and tottering. These things are given into our keeping. We cannot be faithful without

preserving and protecting them. Our measure of life must be estimated by the assiduity with which we follow them, and the eagerness and hope under which we strive to make them grow."

From the *Parish Calendar*, Brooklyn, N.Y.:

"The Unitarian churches declare their basis of fellowship to be the simplicity which was in Jesus. These churches hold, in accordance with the teaching of Jesus, that 'practical religion is summed up in love to God and love to man.' Christianity is not to be identified with the blind acceptance of ancient creeds or with allegiance to an ecclesiastical establishment. It is to consist in loyal to the spirit, the example, the central teachings of Jesus. Jesus had very little to say about doctrines. Not one of the great historic creeds of Christendom can be expressed in his words, not one of them is sanctioned by the spirit of the gospels. The language of the gospels refuses to be distorted into proclamation of the Trinity, the fall or the atonement. The teaching of Jesus consisted in some simple parables illustrating the character of good men and the love of God, and in some plain precepts about right living.

"The faith that expresses itself in love to God and love to man is just the faith that all good men hold in common. It lies back of all theologies. It breathes in the worship of all the churches. When it is present it sanctifies all opinions, when it is absent religion becomes a sham and delusion. 'In the silent hour it is a prayer; abroad, amid duties and trials, it is a law; in human intercourse it is charity, in temptation it is a shield, in suffering it is patience, in sorrow it is comfort, in death it is the vision of the heavenly peace.'"

From the *Angelus*, Wollaston, Mass.:—

"Christianity is a *life* and not a set of dogmas or a creed. It is enough to know that God is our Father, that we are indeed his children, that we are all brothers and sisters, members one of another, and that Jesus is our brother, friend, faithful and true. The work must be to make ourselves and others, the mothers and fathers, brothers and sisters, more happy and wise, more hearty and courageous, more manly, more womanly, more free and open in conduct. We must seek to make social life broader, less selfish, more inclusive, where men and women give their confidence with less reserve, ask advice with open heart, hold themselves amenable to correction. We must put the sermon on the mount into practice on the plain."

THE QUESTION OF IMMORTALITY.

BY SOLON LAUER.

From a letter recently received, the following extracts are taken, as showing the mental condition of one who has been a life-long worker for her fellow-beings, and whose heart, ever ready to beat in sympathy with the sorrows of others, is now throbbing in anguish because of the loss of her beloved husband by death:—

What can be better work in this world than to become a savior to one's fellows? You will remember my husband, a trustee of our Unitarian church for forty years, and a most free and fearless thinker. He has gone from me into the other life. I loved him utterly. I cannot find him. I want to know what you think about the state in which he now is, and what of my chances to make him know some things I ought to have told him, but did not, fearing to pain his noble spirit. I ask your help to live more perfectly, to live as the companion and lover still of one who is no longer here, but whom I must love and commune with, and depend upon for sympathy and tenderest love each day of my existence.

Of what value is any religion which cannot comfort and cheer a bereaved human heart in such a time of need? The heart cries out for its beloved, and will not be comforted with vague promises or expectations of a reunion hereafter. The mystic door of death has opened to receive him, and closed upon his form. Has he gone to eternal silence and darkness? Shall no hint more be heard of him, out of the silence and mist? Has a veil, impenetrable and eternal, fallen between these two loving hearts?

The Christian world has built its hopes of immortality upon the alleged emergence of Jesus from the tomb of death and his appearance to those who had followed his earthly footsteps. Is this alleged victory over death a fact? Did he answer the long-

ing hearts of his friends and disciples by actual visible presence? If he did, is there anything universal in the phenomenon? Was it a law of this orderly and unchanging cosmos,—a law relating the unseen to the seen,—by which he reopened the massive portal of the tomb and showed himself alive again to his beloved friends? If so, does this same law prevail to-day? There are hearts mourning to-day for their beloved,—hearts as loyal as those of the fishermen who followed Jesus. Is it not a matter of infinite concern that we should know whether these things are facts or fictions? Whether death is the end of life or the beginning of a new cycle of existence, a closing or an opening door, a falling of the night shadows, closing in the departing soul for all time and eternity, or a bursting of the morning mists to let the day-star of eternal life shine forth clear and glorious?

We cannot rest our hearts' dearest hopes upon a mere tradition, however sacred, coming out of the shadowy centuries of the past. If Jesus Christ burst the bonds of death and rose from his sepulture to appear in shining raiment to those he had left upon the banks of time, every human soul contains within itself the possibility of the same triumph over the terrors of the grave.

In these days of unbelief, when the fountains of the great deep are broken up, and the bulwarks of all sacred traditions are being swept away, is it not worth our while to make some effort to establish the hope of immortality upon a more solid and enduring basis than that of tradition? The Church that is to be, if any is to be, after the winds and rains of scientific scepticism have ceased to beat upon the house of religion, must be founded upon a scientific demonstration of the fact of a future life for man. The halo of tender and reverent sentiment that surrounds the tradition of Christ's resurrection must not be rudely brushed aside; but that tradition must be made credible by the evidence of present facts. Psychical research has this duty laid upon it: to justify, by rigid and scientific methods, the sacred belief of the past in the immortality of the human soul; to demonstrate, by evidence which will admit of no doubting, that death is but a transition of the human soul to a sphere of life invisible to this world, but related to it by bonds of spiritual law which, when understood, will make it real and actual to us.

The Unitarian Church has essayed to build its house of worship upon science and reason. Experience is, in theory at least, its criterion for all religious teaching. What we can prove true and good by to-day's evidence, that we shall cleave to and hold fast forever. This brave attitude, consistently adhered to, has led some loyal souls among us into an agnostic form and habit of thought which has seriously crippled their usefulness in the world. Doubt is the rust upon the blade of religion which destroys its edge, and makes it hurtless in the warfare against sin and error. But better doubt, when loyalty to principle leads to doubt, than assert a belief which has no basis in the heart's honest convictions. Better deny all the faiths sacred to man than affirm one of them out of a lying mouth, or hold one of them contrary to the light which reason kindles in the soul. The very attitude which has led some into agnosticism will lead them out of it, if adhered to long enough. If investigation of the historical or traditional evidences of Christianity has led any to doubt or deny the hope of immortality, further investigation, directed along the lines of present experience and present phenomena, will lead to a new conviction, based upon irrefragable facts. It is not loyalty to this principle of testing all teaching by present-day experience which makes and keeps some Unitarians in the agnostic habit of thought. It is rather the abandonment of that attitude of mind before final results have been attained.

The Unitarian Church and all Churches must at last answer the questions which pour from the heart of the writer of this letter, and must answer them consistently, with the sentiments and hopes upon which the Church and religion itself are founded, or die a certain death from sheer inability to meet the higher needs of the race.

The cure of heartache is to be found in occupations which take us away from our petty self-regardings, our self-pityings, our morbid broodings, and which connect our life with other lives and with other affairs, or merge our individual interest in the larger whole.—*C. G. Ames.*

AT THE MINISTERS' INSTITUTE.

At Concord, if anywhere in the world, may one discover those rare blossoms, the "lilies of eternal peace."

Behind the "mosses of an old manse," beyond the "meeting of the waters," by the still pools of the Assabet where Thoreau walked with God, where Emerson unwove eternal mysteries, so absorbed and so absorbing that he himself became a radiant revelation,—surely, here may be found the flora of another world. And so it may.

Borrow a birch-bark canoe, and paddle stealthily up stream to the wooded island where the dense foliage is crimsoning in secret joy, where boughs of dark hemlock-fringe make patterns against the sky, and grape-vines hang motionless, almost low enough to touch the lily-pads. When you get here, look up at the glory overhead. Ah, how far away! Now, look down. The same lace-edged boughs, the same far-away sky, the same bright heaven below.

What mystery is this? No mystery at all to Concord. Why, the very song-sparrow on the bank mocks at your wonder with a merry trill. He knows all about it. So did Thoreau; so did Emerson. The lilies of eternal peace grow there.

So the waters of life seem to lie still in Concord, and we are filled with wonder because we behold the heavenly image.

Presumably, the recent rapid development of organized sociability as an essential element of all parish work has sapped and exhausted the proverbial ministerial jollity. Not an hour of the recent three days' gathering was devoted to anything but the consumption of condensed mental nutriment. There was not one social meeting, no *conversazione*, no collation, no reception.

The directors, it is to be supposed, considered that this would best meet the needs of ministers whose study-tables they well knew were already disappearing beneath the season's rising tide of entertainment announcements.

Following this conception, therefore, the Institute programme was arranged with the single aim of turning every moment to the highest culture of the intellectual faculties, so to discipline the mind "that when truth comes, she may be welcome." Then, every channel was adventured. Great guns in philosophy, bibliology, and sociology, were set booming a royal salute, while the close attention and frequent applause of the listeners proved their readiness to entertain the desired guest.

Pilate is said to have asked, "What is truth?" and then to have indifferently gone away without waiting for an answer. Our Unitarian ministers were far from exhibiting this discourtesy. Hour by hour, day by day, they waited, listened, and inquired again. The spoils of Midas were shaken out before them in glittering phraseology.

Mr. De Normandie, opening the portals of the universal temple, discovered jewels in the mouths of Maximus of Tyre, Diogenes Laertius, Seneca, Lucretius, Euripides. With dazzling tantalization he passed them on, to gleam upon the altar of "perpetual regeneration," where, as children at the kaleidoscope, we can forever behold and wonder. Yet within that vision trembled inexpressible aspiration and hope. With stirred desire the truth-seekers, at the threshold of their quest, knelt together "within the shrine."

Under the piloting of Dr. C. C. Everett a voyage to the philosophical continent of Kant's discovering was made, and some of its chartless paths followed, though ever dangerously expanding, on one hand toward some dizzy height, on the other toward some fathomless abyss. Intellect became vertiginous, reason sank engulfed in a dicrotism of emotion.

Thence were the clinging listeners caught up, as it were, from the perplexities of pure thought into what may be called the apotheosis of pure reason. Merle St. Croix Wright, the semi-octave of whose name alone suggests remarkable lingual proficiency, lifted all his hearers as in a wind, not to the mere understanding of truth, but to an exaltation which became indeed a sort of transfiguration or metastasis, the search after truth seeming for the moment ended in a realization that personality is truth, that *we* are truth.

But, alas, what is personality, and what are we? "Mystery," answered Mr. Fenn, while, in a hushed and beautiful address, he led the astonished spirits of the brethren reverently within the threefold veil of mysticism,—wonder, spirituality, communion.

Prof. Royce threw the huge search-light

of philosophical idealism across the spaceless field of the universe, only, however, to report that the intense light itself absorbed all objective phenomena. God is light, and light is all in all,—there is no darkness at all.

Lest, however, any might be misled, some of the things that are not truth were very cleverly presented for consideration. Rev. S. J. Barrows told of the myths of the New Testament; Rev. Joseph May of the pitfalls of politics.

Dr. D. G. Lyon withdrew the débris of three thousand years, and read the searching inquiries of Babylonian rulers addressed to the Pharaohs of Egypt. Many of these were modest requests for large presents, particularly such kingly remembrances as "talents of gold such as your father used to send to my father." A suggestion like this, coming from so remote a period of antiquity, set the minds of the hearers in an attitude less speculative and ideal, and prepared them, in a measure, for the new gospel of the prophet of financial freedom, Mr. Henry D. Lloyd.

Mr. Bemis, the expelled professor from Chicago University, led the way for Mr. Lloyd by a brilliant outline of the modern study of Sociology.

Mr. Lloyd smote the mighty rock of market monarchies, declaring streams of wealth were there that ought to flow for the refreshment of Israel; but this wealth, it seems, is not ideal truth, after all, but only the gross equivalent of fine clothes, and such other things for which we have been taught not to be over anxious. Mr. Lloyd used the illustration of how for years ships sailed below the sky line before the eye came that saw the world was round. Does it not seem that, as for generations men have been accumulating wealth, and have always finally sailed away beyond the sky line without it, the time has come when we should be able to discern the fact of such treasure's disconnection with eternal life?

But what is truth? Pilate's indifference seems to indicate that he was cynically agnostic. The overflowing eloquence of evidence gathered together at this Ministers' Institute suggests, however, that truth has an inspiring if impalpable reality, and that, indeed, the quest is never in vain; if haply only the divine shadow falls upon us, we may thereby be blessed.

NOTES AT THE INSTITUTE.

"The intellect needs no depreciation when put in comparison with the heart; we cannot fertilize the growth of our affections with our mind's decay."

✚

"It is bad going when the scientific ox is yoked with the speculative ass."

✚

"There is a natural monopoly, but it is usually of the weakest flies by the strongest spiders."

✚

"Even the oak may be prevented from starting by the bramble."

✚

"True mysticism would teach us to let ourselves go."

✚

"The doctrine of the atonement is dead, but its immortal soul lives in the reality of a suffering God."

✚

"There are disadvantages in that philosophical theology by which a man is constructed in sin-tight compartments."

✚

"Every human being is entitled by birth not only to an education but to an occupation."

✚

"The greatest fear of the average politician is not that he should be wrong, but that he should be right at the wrong time."

✚

"A corporation enables us to put on financial immortality. The complete corporation would be the union of all who have with all who work."

✚

"Some intuition of a Supreme Being, of a divine government of the world, of a Power or Will above nature, some sense of sin and forgiveness, some doctrine of punishment, of dependence upon a higher Power, of a distinction between right and wrong, some doctrine of sacrifice and prayer, and a belief in some future existence,—these are articles which are found in all religions."

"Along the Persian Gulf, in one of the hottest parts of the earth, there is a region where no rain falls, and where it would seem impossible for man to exist; but he has found that at the bottom of the sea are innumerable pure springs, fed from the streams of the green Osman Hills several hundred miles away, and, diving down, he fills his goatskins, and brings refreshment and life to all the population. So from the everlasting hills flows down forever the Spirit's quickening power, beneath the aridness and bitterness of that water which we drink only to thirst the more. Shall we not go down to it, drink and be satisfied?"

✚

"That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage and the endeavor to realize our aspirations. Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently, taught it so much, secure that the future will be worthy of the past?"

ONE UPWARD LOOK EACH DAY.

Sunday.

The Revealing Word.

God of Ages and of Nations!
  Every race and every time
Hath received thine inspirations,
  Glimpses of thy truth divine.
Ever spirits in rapt vision
  Passed the heavenly veil within,
Ever hearts, bowed in contrition,
  Found salvation from their sin.

Reason's noble aspiration,
  Truth, in growing clearness saw,
Conscience spoke its condemnation,
  Or proclaimed eternal law.
Lord, that word abideth ever;
  Revelation is not sealed;
Answering unto man's endeavor,
  Truth and Right are still revealed.

—*Samuel Longfellow.*

Monday.

Autumn.

Spring, the young morn, and summer, the strong noon,
Have dreamed and done and died for autumn's sake;
  Autumn, that finds not for a loss so dear
Solace in stack and garner, her's too soon—
  Autumn, the faithful widow of the year.

Autumn, a poet once so full of song,
  Wise in all rhymes of blossom and of bud,
Hath lost the early magic of his tongue,
  And hath no passion in his failing blood.
Hear ye no sound of sobbing in the air?
  'Tis his. Low bending in a secret lane,
Late blooms of second childhood in his hair,
He tries old magic, like a dotard mage;
Tries spell and spell, to weep and try again;
Yet not a daisy hears, and everywhere
The hedgerow rattles like an empty cage.

—*Richard Le Galliene.*

Tuesday.

Where did it go?

Where did yesterday's sunset go
When it faded down the hills so slow,
And the gold grew dim, and the purple light
Like an army with banners passed from sight?
Will its flush go into the goldenrod,
Its thrill to the purple aster's nod,
Its crimson fleck the maple bough,
And the autumn glory begin from now?

Deeper than flower fields sank the glow
Of the silent pageant passing slow.
It flushed all night in many a dream,
It thrilled in the folding hush of a prayer,
It glided into a poet's song,
It is setting still in a picture rare;
It is changed by the miracle none can see
To the shifting lights of a symphony;
And in resurrections of faith and hope
The glory died on the shining slope,
For it left its light on the hills and seas
That rim a thousand memories.

—*W. C. Gannett.*

Wednesday.

A Thorn (from the Persian).

There was a merchant once, who on the way
Meeting one fatherless and lamed, did stay

To draw the thorn which pricked his foot, and passed;
And 'twas forgot; and the man died at last.

But in a dream the Prince of Khojand spies
That man again, walking in paradise.

Walking and talking in the blessed land,
And what he said the prince could understand;

For he said this, plucking the heavenly posies:
"Wonderful! One thorn made me many roses."

—*Sir Edwin Arnold.*

Thursday.

Concealment.

How we beat against the bars
  Of life's imprisoned mystery,
How we yearn to read the words
  Of all the great world-history!
But, could the whole be now revealed
  To our soul and to our sense,
We should ask another world
  Our loss to recompense.

—*Hattie Tyng Griswold.*

Friday.

The Future.

God holds the future in his hand.
  O heart of mine, be still!
His love will plan the best for thee,
The best, or light or dark it be;
  Then rest thee in his will.

God holds the future in his hand.
  Why should I shrink or fear?
Through every dark and cloudy day—
Yea, all along my pilgrim way—
  His love will bless and cheer.

God holds the future in his hand,
  And I can trust his love.
The past declares his faithfulness.
His eye will guide, his heart will bless,
  Till I am safe above.

God holds the future in his hand.
  I leave it all with him.
I know one day he will explain
The "wherefore" of each grief and pain,
  Though reasons now are dim.

—*London Christian.*

Saturday.

Work.

What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day, till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and he assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand,
And share its dewdrop with another near.

—*Elizabeth Barrett Browning.*

EDITORIAL.

A Noble Gift. AT the head of this column in our last number, we quoted a stirring sentence beginning, "If you wish to be a happy growing Christian, GIVE!"

We wish at the head of the column this month, to record a truly noble gift.

One hundred thousand dollars is left by Enoch Pratt of Baltimore to the Meadville Theological School.

On another page we give a review of the career of this eminent philanthropist, taken from the address delivered by Rev. Dr. Weld at the funeral services.

A Golden Halo. A BRIEF account will be found in our News Department under Boston, Mass., of a special service held in Bulfinch Place Church to commemorate the fifty years' pastorate of Rev. Samuel H. Winkley. The simple report there given, however, makes no attempt to convey the profound feelings of affection and gratitude which Mr. Winkley's devoted service to the community has imperceptibly implanted in the hearts not only of the regular members of his church, but of a multitude who have felt his benign influence. For fifty years he consecrated himself for "their sakes." Such service cannot be commemorated in words.

Foreign Control. ONE of the startling surprises, which every now and then shock the national conscience came a few weeks ago in the sudden dismissal of Bishop Keane from his position as head of the Catholic University at Washington. The shock was not so much in the fact that the broad-minded, liberal Bishop was no longer to exercise the powers of wise administration and beneficent influence associated with his conduct of university affairs at the capital, as in the vivid illustration this incident afforded of the absolute control by a foreign individual ecclesiastic of so great a national influence as that of the higher education of all Catholics in the United States. The dictation of an alien priest in the centre and heart of this great Republic on an issue that must very vitally affect, not Italy, but America, cannot

be received without a sudden and deep sense of its unfitness.

"God or Man." THE article which appeared in the October *Unitarian* entitled "God or Man" was so clear and convincing a summary of the reasons for believing in the pure humanity of Jesus Christ, and was so well calculated to aid our young people in refuting the common arguments of Trinitarians, that we have published the article in small pamphlet form. We should be glad if every Unitarian minister or Sunday-school superintendent would send for a few copies to put in the hands of the leaders among the young people of all our churches. For ten two-cent stamps we will mail ten copies, or one hundred copies for $1.50.

Gift Books. WE call attention to an advertisement of books by Unitarians on the cover of this number. These special publications are likely to be found not only attractive, but very valuable as gift books during the coming holidays. Such books as John W. Chadwick's "Old and New Unitarian Belief," or Minot J. Savage's "Evolution of Christianity," are standards of our faith that every Unitarian naturally feels a pride in giving or receiving. Another book, not dogmatic, but breathing in a most winning way the purest atmosphere of our religious heights, is Miss Channing's "Kindling Thoughts." A capital child's gift book is "Christmas Day and All the Year," stories selected by Mrs. Fanny B. Ames.

Coming Ministers. A RECENT report of the Commissioner of Education for the United States gives the present number of theological students as follows:—

"The Presbyterians, including the different branches, North, South, United, Cumberland, etc., have the largest number of seminaries, in which there are 1,375 students. The Roman Catholics come next, with 1,250 students of divinity; the Baptists third, with 1,101; the Lutherans have 938; the Methodists, 924; Congregationalists, 626; the Episcopalians, 444; and the Disciples of Christ, 366. Besides there are 634 students of divinity divided among all other denominations."

The Millenium Again. A STARTLING appeal has been made through the columns of the *Homiletic Review* and since in pamphlet form widely distributed, which is entitled "The Twentieth Century's Call to Christendom."

It is proposed to begin a crusade for "the immediate evangelization of the world." The chief reasons given for the universal revivalism suggested are that "the nineteenth century of the Christian Era will close and the twentieth century begin somewhere between Christmas of this year (1896) and February to April of next year (1897); that "God has now unquestionably, for the first time in centuries, removed out of the way every obstacle to the immediate evangelization of the world"; that "it is still true that the majority of mankind are unsaved. Almost a thousand millions of our lost race perish in the life of each generation without the gospel."

The call goes on to say that "every agency needed to reach all the world is already in existence," and need only to be "marshalled for the final conflict."

We can understand how exciting and inspiring all this may be if one believes the salvation of the world to depend upon a single act of faith; but if, with *all the great leaders of liberal religious thought to-day* we believe in *"salvation by character,"* these hysterical, spasmodic attempts to bring about a "millenium" "immediately" in one "final conflict" seem not only to miss the essential need of real salvation, but positively to retard that glorious hope by directing attention away from steady educational soul-development along the paths of holy living.

Children of Light. MISSIONARIES to the heathen, after being preliminarily tortured by excruciatingly penetrating questions upon faith and doctrine, which rack their consciences and powers of consistency almost to the parting point, are afterward too often crushed back again into submissive indecision by the diminishing support which a semi-incredulous if not an ironical home constituency reluctantly affords.

How heroically these self-dedicated children of light unmurmuringly continue to do the Master's humble work is seldom perhaps even known, not to suggest appreciated.

How their whole energies are often devoted throughout life to the giving of all that elevates and enlarges and really makes for progress to those who have nothing to offer in return, is well seen in the following extract from an article by Mr. Rose-Soley, in September *Westminster Review*:—

"The Samoan people have been, and are being entirely educated by the missions. The utterly incapable and impecunious Samoan government contributes not a penny toward the cost of teaching its own people. The London Missionary Society, first in the field, has done the giant's share, and to-day it claims as adherents some 27,000 Samoans. In the absence of a census, whether religious or secular, exact figures as to population are not obtainable, but it is estimated that the group is inhabited by about 35,000 natives. Of this number the Roman Catholics, who have many workers in the field, may have 5,000 converts, the Wesleyans perhaps an equal number, the remainder belonging to the London Mission. Thus, with the exception of the small French Catholic Mission, the whole credit of Christianizing these islands belongs to the English missionaries."

Christ-like Restraint. IT was a saying of Renan's that every touch of sarcasm, no matter in how good a cause, implies some residuum of vanity in the speaker. Goodness, righteousness, may compel the rebuke of error and wrong, but rebuke ought not to degenerate into abuse, nor indignation sink into contempt. Christ-like restraint is an essential quality of the reformer.

A leader writer in the *Outlook* very wisely says:—

"The office of prophet is holy and awful; the gift of righteous wrath is sacred; but there is great peril both in the function and the indignation. Men are corrupted by their misuse of these noble gifts as truly as by their misuse of lower things. The reformer stands in constant peril of losing the one thing which makes the reform worth working for; the wrath of the indignant man of integrity may become a snare to him. The prophet may lose his faith in men, the wrath may cease to be righteous and become self-righteous. Too many men of high aims and spirit become cynical, sceptical, pessimistic; in the vain confidence that they are standing loyally by their ideals they are really destroying the reality of these ideals by practically declaring that they cannot be realized. The desire for better things which ends in cynicism never had very deep root; it was always egotistic. The indignation against evil which sinks into contempt of the evil-doers has no power of redemption in it. Behind every deep and real desire to help men there must be an unshakable faith in the willingness of men to be helped; beneath every real devotion to personal or social ideals there must be an immovable faith in the eternal reality of these ideals. To give up the struggle because evil does not easily and quickly yield, is conclusive evidence that the heart was never in the struggle at all. The Christ-like attitude is not to become embittered because men disown and reject; it is to lay down one's life."

A Sunday of the Earth. ALAS for the people in whose hearts are left no yearnings for that peace which the world cannot give, and for whom, therefore, Sunday brings nothing better than a fine opportunity for laughter! Les Sables, in the hills of the Vendée, is said to be "la plus belle plage de l'Europe." A visitor recently spent a Sunday there which he thus describes:—

"The white houses of the esplanade glowed with flags, and from every lamp-post a tricolor floated. The yellow edge of the beach was dotted with striped tents: and the vivid costumes of the bathers shone like flowers in the margin of the sea. An oval racecourse had been marked out with flags, and, save where it touched the edge of the waters, was already surrounded by a line of spectators. The centre was a reserved enclosure; it contained a stand for the judges, a ring for bookmakers, a gigantic weighing-in machine, and was already thronged with visitors, among whom the swathed horses were being led by stable-boys. The whole esplanade was lined with tiers of seats, already filled, while behind them the balconies of the hotels formed yet higher tiers. A band played opposite the winning-post; and above it from the balcony of the clergy-house the shining faces of a row of black-robed priests beamed a bland approval of the innocent carnival. High

above them the great black crucifix of the town stood out gaunt and forbidding against the glowing sky.

"All afternoon the beach was a kaleidoscope of moving colors. A long programme had to be gone through in the brief time the tide allowed. Donkeys and bicycles careered along; bathers suddenly emerged from their tents; a thronging crowd pushed along the esplanade.

"At nine a Wagner chorus sobbed and bubbled from the casino; from the biggest café, open-fronted like a doll's house, came the music of a string band, and all along the promenade under the colored lamps the crowd watched a great display of fireworks discharged from a floating raft at the edge of the sea. Later on a ball began; and, *messieurs* in evening dress, jockeys in scarlet coats, spun round with the operatic fisherwomen, while between every modern dance the natives themselves, singing in chorus, went through a dance perhaps older than the sand-hills, sometimes stately, sometimes an antic frolic, like life itself a medley of purpose and caprice. By midnight all was quiet; and the rising moon lighted the sails of the boats gliding out in pursuit of tunnies and sardines."

The Czar's Prayer. AT the great coronation service at Moscow of the "Emperor and Autocrat of all the Russias," in the presence of an immense congregation, representative of all the nobility, brains, and power of the nation, as well as, through special emissaries, of all the civilized governments of the world, the Czar offered the following prayer: —

"Lord God of our fathers, and King of Kings, who hast created all things by thy word, and by thy wisdom hast made man, that he should walk uprightly and rule righteously over thy world. Thou hast chosen me as Czar and judge over thy people. I acknowledge thy unsearchable purpose toward me, and bow in thankfulness before thy Majesty. Do thou, my Lord and Governor, fit me for the work to which thou hast sent me; teach me and guide me in this great service. May there be with thee the wisdom which belongs to thy throne; send it from thy holy heaven, that I may know what is well pleasing in thy sight, and what is right according to thy commandment. May my heart be in thy hand, to accomplish all that is to the profit of the people committed to my charge, and is to thy glory, that so in the day of thy judgment I may give thee account of my stewardship without blame; through the grace and mercy of thy Son, who was once crucified for us, to whom be all honor and glory with thee and the Holy Ghost, the Giver of Life, for ever and ever. Amen."

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The interests of the Unitarian churches in New England are considered by the directors of the Association twice in the year, in October and April. At the last meeting Rev. D. M. Wilson, superintendent, presented the applications of the New England churches; and, on recommendation of the New England Committee, appropriations were made for the year beginning Nov. 1, 1896: to the Independent Christian Society, Bath, N.H., $150; to the First Unitarian Church, Littleton, N.H., $250; to the Union Congregational Society, Francestown, N.H., $250; to the Unitarian Society, Windsor, Vt., $225; to the First Unitarian Society, Middleboro, Mass., $250; to the First Church of Christ, Sandwich, Mass., $150; for missionary services of Rev. S. R. Free in Willimantic, Conn., $400; to the First Church, Pembroke, Mass., $50; to the First Unitarian Society, Ellsworth, Me., $150; to the Second Unitarian Society, Somerville, Mass., $50. Also, to the Liberal Christian Union Society, Melrose Highlands, Mass., for the six months beginning June 1, 1896, $150; to Rev. John B. Green for services at St. John, N.B., for the year beginning Oct. 1, 1896, $1,200; and to the First Congregational Church, Athol, Mass., for the six months beginning Nov. 1, 1896, $100. $2,500 were appropriated for the services of Rev. D. M. Wilson.

The Executive Committee and the directors made, at this meeting, an exhaustive examination of the work of the Association in relation to income and outgo. Whereas in 1892 the difference between the two was $50,000, the estimated excess of outgo during the current financial year will be about $8,000. That is to say, the painful process of changing the rate of expenditure to adapt it to the annual income has been nearly finished. The constituent members of the Association have watched the process

with increasing patience as the nature and necessity of it became evident. It seems now probable that with a new era of good feeling before us, both in Church and State, with business prosperity increasing, we may do some good work together in which the constituent members will be glad to have a part. It has been the anxious desire of the directors in making their reductions to see to it that no important interests of the churches should suffer detriment. They are not omniscient; but they have reason to believe that the burdens have been, on the whole, fairly distributed.

A subject which causes anxious thought and much disturbance of mind is raised by the appeals of men in other churches, who have thought their way out of harmony with the surroundings, and see no way open for the useful exercise of their vocation. There are many who apply for fellowship in the Unitarian Church simply because they are restless and unsuccessful where they are. Some of these men are tramps, who are in turn Baptist, Methodist, Unitarian, or "what not" that offers a pulpit or a salary. Some are good men, who have failed where they are, and wonder if it is not because they are too liberal. Some are honestly convinced, and yet have in them no "promise and potency" of success. They are good, but not efficient. It is always difficult to know what to do with them. But, leaving all such classes out of the question, there are many thoughtful, earnest, and liberal ministers in other Churches who have considerable power. What shall we do with them? We cannot know in advance whether they will succeed or not. We have not vacant pulpits enough to take them all on trial without grave injustice to the men who have passed through the regular training of our divinity schools. We cannot place them at missionary posts and endow them. Some say, "Let them strike out for themselves and show their powers by gathering congregations in new places." This is easier said than done. The most evident result of these perturbations of mind is that many men of this kind quietly drop out of the ministry and seek a livelihood in other ways. Out of the consideration of such things, one practical question forces itself upon the attention of us all: our constituency must be increased to such an extent that we may employ all worthy ministers who wish to do our work. That is a vast undertaking, when we consider the size of our body and the bulk of the American people; but though vast it is not hopeless.

Something has already been said in this column concerning the finances of struggling parishes old and new. But questions continually come, and I am pressed for information. It would seem that common sense and the slightest knowledge of human nature would dictate to every parish committee the policy of calling for subscriptions in advance of expenditure; and yet, no rule of business is more frequently disregarded. A subscription paper in January, or the first month of the financial year, will bring twice as much for any given purpose as a subscription at the end of the year. Questions are asked about the "envelope system." It is a good system if well worked; a worthless system if left to regulate itself. If the envelopes are put into the hands of the subscribers, one for every Sunday of the church year, if these envelopes are collected every Sunday from the boxes placed to receive them, if the accounts are carefully kept, if at the end of each month a full report is made to the congregation of the total income for the month from the envelopes and all other sources, and a statement made concerning the arrears, then the envelope system will often work wonders. But if, after the envelopes are distributed, they are collected in a desultory way, if nobody knows the financial standing of the parish from month to month, if delinquent subscribers are never reminded that their contributions are wanting, then the envelope system is a delusion. It gives the people the impression that there is an automatic, self-running, self-regulating machine which is taking care of the finances of the parish The result at the end of one year will be debt, disappointment, and distrust. GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

The annual meeting of the Unitarian Sunday School Society, at Greenfield, Mass., October 14 and 15, passed off with great success. It left a clear, distinct impression of encouragement. The skies were not so smiling as could have been wished, and, therefore, the autumnal glories of Greenfield were somewhat obscured; but the attendance was large, the hospitality unstinted, and the addresses of a high grade. It is often the way to call the last meeting in a series the best; there are grounds, however, for so designating this assembling. But perhaps the truer way to characterize it would be to say that the programme stands out more complete in certain respects than at many previous meetings. Each speaker seemed to supplement the others, and thus was formed a symmetrical whole. But the keynote was enthusiasm. Any looker-on, however listless, would have remarked this feature of the gathering as predominating. It is evident that our Unitarian Sunday-school workers are kindling to their opportunities.

The order of exercises was carried out as announced in the last *Unitarian*, with the exception of the paper by Rev. William H. Lyon. D.D., which was not given owing to Mr. Lyon's unexpected detention at home. His place was admirably filled by Rev. B. A. Goodridge, of Dorchester, who kindly substituted at short notice. The Annual Report of the Directors gave a cheerful account of the condition of things. I subjoin a brief summary: —

Education is a great watchword at the present time.

Religious education is the key-stone in the grand arch.

The Sunday-school has arisen as a necessary part of modern civilization.

The Unitarian Sunday School Society exists in the direct order of modern progress.

The churches turn to it for three things,— Advice, Publications, and Inspiration.

The book department work of the Unitarian Sunday School Society has increased forty and fifty fold since the days of L. J. Livermore and James P. Walker.

The one-topic three-grade system of lessons has gone prosperously forward and completed the third year.

What has been imperfectly stated from the Bible in the past must now be interpreted in the light of modern thought and advanced scholarship.

The New Song and Service Book is now closing its twelfth edition, which means 12,000 copies.

Besides new publications, 8,200 copies of other manuals have been printed within five months to meet actual orders.

Every Other Sunday came nearer paying for itself last year than ever before.

Sunday-schools ought to take this paper in a bundle and distribute the copies to the pupils.

The Channing Hall "Talks" under Rev. W. Hanson Pulsford have been resumed with their accustomed popularity.

The Unitarian Sunday School Society has co-operated with the Western Sunday School Society and hopes to form a still closer relationship.

The President of the Unitarian Sunday School Society has answered calls in various directions to speak to churches and conferences.

He will spend most of November in visiting Western conferences which have invited him to address them.

The contributions of last year were within a few dollars of the sum total received the previous year. This means, in view of the hard times, that the amount given was larger than the previous year.

The great need now is more enthusiasm and a stronger rally on the part of the parishioner, parent, and minister.

The outlook reveals immense progress in the methods of religious instruction all over Christendom.

Our duty is to educate young people to a correct understanding of the Bible, the free but Christian use of Sunday, a trusting faith in the supreme order, and loyalty to high standards.

Let us brush away small obstacles and little fears, putting in their places new hope and deeper consecration.

The lessons in the one-topic three-grade system on the "Story of Israel," issued by the Unitarian Sunday School Society, are now ready for November. The subjects are "The Reformation," "The Messenger of Coming Destruction," "Reaping the Whirlwind," "Priest turned Prophet," and "Strangers in a Strange Land." The primary grade, which is on a four-page leaflet (illustrated), is prepared by Rev. Albert Walkley; the intermediate, by Rev. Edward A. Horton, and the advanced, by Rev. W. Hanson Pulsford. The intermediate and advanced grades are printed together in a four-page leaflet. Price, 50 cents a hundred leaflets.

EDWARD A. HORTON.

TEMPERANCE WORK.

Temperance workers have many things to learn. One is, to be willing to advance step by step, and not to expect of a man or of a community more than either has been educated to understand. This does not mean that efforts to educate should cease, nor that temperance workers should lower their ideals. On the contrary, it means that the work of educating public sentiment, of awakening the public intelligence to an appreciation of certain facts and methods of work, must go on. It is the essential condition of progress, as important as the dream of an ideal society towards which efforts are to be directed.

But temperance workers are too apt to anticipate the future, expecting results today which can become possible only after years of educational advance. They will even go so far, because of their devotion to the ideal, as to refuse to take certain steps in the direction of the ideal.

The familiar saying is that they will not take half a loaf, preferring no bread at all to that. And the reason for this is that they think the acceptance of a half amounts to a compromise with the devil. Perhaps a more rational way of looking at the question would be to consider it good warfare to take away half the devil's opportunity, to save half his possible victims, to cut down his revenues, and to send only half the usual grist to his diabolical mill.

For example, many have refused to enter heartily into a campaign to reduce the number of saloons in a given city because those carrying on the fight would not make it a *sine qua non* that there should be no saloons at all.

Why not cut the number down one-half, if possible?

Others have declined helping such a measure as the Norwegian Bill because while it would clip the wings of the liquor traffic, it did not propose to kill the bird outright. Grant that it is a vulture, a vampire, would it not be better to take away one-half its power for harm?

Let all workers for temperance guide their zeal by wisdom and common sense. One step forward is far better than none. Conscience sometimes misleads. All honor to the conscientious workers and the torch-bearers of truth and ideals! But even they may sometimes err, not, indeed, by holding up ideals, but in refusing their aid to measures the tendency of which is toward the heights, though they may not try to make the journey by one leap.

Another lesson for us temperance workers to learn is, that our work is part and only a part of the great object of all life; namely, character building.

Single out a virtue, stand it by itself, and it ceases to be a virtue, or loses half its perfection. Our temperance idea, our total abstinence idea, is necessary, is noble. It represents a virtue indeed, and one which our age demands. But shall we forget that it belongs in the family of virtues? That it depends for its beauty and its continued life upon its association with other members of this family? As well expect to train a man to the full stature of manhood when isolated from his fellow-men, as to expect to make temperance a virtue without the others,—Faith, and Hope, and Love.

What does this mean? Not to give up teaching temperance or the safety, the wisdom of total abstinence, but to build such teaching upon the Christian motive, and make it a part of a larger work.

The following words, spoken long ago by Dr. Channing, have the true ring, and apply to our present problem of having saloons, or to our question of personal duty in regard to temperance:—

"I would that we might understand and feel how far we are chargeable with much of the crime and misery around us of which we complain. Is it not an acknowledged moral truth that we are answerable for all evil which we are able, but have failed, to prevent? Were Providence to put us in possession of a remedy for a man dying at our feet, and should we withhold it, would not the guilt of his death be at our door? Are we not accessory to the destruction of the blind man who in our sight approaches a precipice whom we do not warn of his danger? On the same ground much of the guilt and misery around us must be imputed to ourselves."

Rev. A. W. Jackson, of Concord, writes as follows to the *Christian Register*:—

"Give me space for a word. At the celebration of the 19th of April in Concord. Mass., twenty-five thousand people were present. Not an arrest was made. No drunkenness was seen. *No liquors are sold in Concord.*" CHRISTOPHER R. ELIOT.

BOOKS.

Women of Colonial and Revolutionary Times: Margaret Winthrop, by Alice Morse Earle; Dolly Madison, by Maud W. Goodwin; Eliza Pinckney, by Harriott H. Ravenel. New York: Scribners' Sons.—The above three volumes in the series of Colonial Women give a fine foretaste of the genuine quality which may be expected from an undertaking so well planned. While it is inevitable that much well-trodden ground should be gone over in reviewing the lives of women who played such important parts in the historical development of their country, yet the old paths appear with many new wayside flowers and unexpected scenery, as here described. The domestic atmosphere of Governor Winthrop's life adds indescribable charm to all with which we are already familiar in his more public career. The social side of the early New England settlers' existence is certainly worth careful study, and this is vividly, though briefly presented in the accounts of Margaret Winthrop's house as a centre of the fashion of the times. The strong influence of English university men—of whom there were one hundred in Massachusetts as early as 1647—was a factor of deep importance, and is well shown in the number of such men, men who had been fellow-students with Milton and George Herbert, who were visitors at the Winthrops'. There is plenty of incident to enliven the woman's side of life as revealed in these pages, for, at the Winthrops' house, the courts met, foreign visitors came, Indian ambassadors held their palavers. From the windows could be seen the arrival of ships, which came to anchor at the foot of the street, bringing strange presents to the governor and rich stores for the settlement. The cage, the stocks, and the whipping-post, were likewise within view. The women friends of the governor's wife also form an important interest.

Dolly Madison's life links us with another

period and scene,—Virginia in the eighteenth century. This volume is an admirable biography of the most popular woman of her day. It is literally crowded with gayety and function, White House receptions, balls, and weddings. A better picture of both the life at the capital and in Virginia could hardly be found. Mrs. Goodwin gives evidence of most careful study, and presents the results in delightful language. We have genuine history and biography told like romance, and, indeed, true romance it is. Nothing better than this story can be put into the hands of girls who are now wasting eyesight on "Rissifi's Daughter," or "Cynthia's Money."

In Eliza Pinckney's life we have the period prior to the Revolution, and the scene the colony of Carolina. The ways and manners of life are vividly portrayed, and visits to England furnish letters of admirable descriptions from the court life at London. Mrs. Ravenel declares it was the lives of such women as Eliza Pinckney that enabled the men of '76 to meet the great change to self-government in law and soberness, and not in riot and anarchy.

It is surely an admirable undertaking to bring this material in such convenient and pleasing form to the modern book-shelf.

Hymns for Church and Home. (Abridged edition.) Edited by Mary Wilder Tileston and Arthur Foote. American Unitarian Association —Last December we noticed the publication by the American Unitarian Association of a new hymn and tune book. We then expressed the opinion that the collection was a distinct advance beyond any hymn-book previously issued. Those hymns which had practically fallen out of general use were omitted, classical compositions tested by generations of use in the older branches of the Christian Church were appropriately restored, many beautiful hymns by modern writers were introduced, and altogether such judgment, taste, and labor had been given to the preparation of the work that a book of high quality in every particular was the result.

The months of trial which have followed the publication of the volume have not only confirmed our first opinion, but have shown that we have in this collection a standard of permanent excellence. Few things could better advance the unification of our churches than the adoption by every society of this one book of "Hymns for Church and Home," that wherever a Unitarian Church existed there might be this common bond of hymns and tunes familiar to every Unitarian eye and ear. To favor this desirable end, as we suppose, the American Unitarian Association has now issued the present abridged edition that to the churches already using the book may be added those smaller societies where it is imperative that a less expensive volume than the original edition be made available.

This cheaper edition cannot of course compare in finish and dignity of appearance with the larger book, but it is very neat and handy, of the same sized page and type as the more expensive edition, containing 500 instead of 800 hymns. In all details of editing and printing we have nothing but praise, as we had for the larger edition.

Christianity and Social Problems. By Lyman Abbott. Boston: Houghton, Mifflin & Co.— A mass of information is piled together in this compact volume, but it is in the manner of extemporaneous address rather than literary study. There is the loose generality that usually accompanies extemporaneous treatment. Dr. Abbott cannot be expected to write as a student of economics, but as a Christian teacher applying the principles of religion to practical affairs. This is, of course, his confessed object, and his application is eminently reasonable and to be commended. It is not, however, very convincing, because it does not carry the weight of the thorough student's authority. One cannot escape the feeling also that Dr. Abbott occupies an untenable point of view regarding the outlook of Jesus, not as that of a prophet and seer of a particular period, but of a supernatural being, supernaturally inspired and incapable of error, whose lightest word of comment on things of the moment must hold good in all circumstances for all time. However, the main purpose of the volume is admirably fulfilled, and a strong appeal is sent forth for Christlikeness in modern citizenship. As Dr. Abbott says: "All our national problems are problems of human brotherhood."

The gist of this book was given as a course of lectures at Meadville Theological School.

The Sense of Beauty. By George Santayana. New York: Scribner's Son.— Æsthetic theory from a psychological point of view has received but little serious attention. The present volume is the outcome of lectures delivered through several years at Harvard University by Mr. Santayana and gathers together into philosophical order the scattered growth of an æsthetic criticism. What are the scientific methods of æsthetic study? What the nature, the materials, the form, the expression of beauty? These are the general considerations involved. Mr. Santayana writes with grace and force and really contributes a valuable text-book to the knowledge of æsthetics.

CHILDREN'S CORNER.

THE CHRISTIAN RACE.

"Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain."—1 Cor. ix. 24.

Every one knows how interesting a race is. It may be one of horses or men or steam-trains. There is something that fastens the attention with sure absorption upon men or objects moving along in a race, when it is close enough to make it uncertain as to the winner.

St. Paul felt the force of this eager interest when he told the Corinthians to think of their games as he reminded them of the purpose which he was following as a minister of the gospel. As he applied the thought to himself and sought to influence them to a similar determination in their religious lives, he seems to say in substance: "You know how earnestly the runners in the Olympic games put all of their strength and will-power into their contests in order to win the prize. You know how they have to train the body and practise a severe discipline and follow a rigid routine in order to get the best out of their chances. You know how everything else is secondary to this one purpose of winning the prize. Well, that is what I am doing in the Christian race, and that is why I 'run as not uncertainly.' They are aiming at a crown that will perish. I am aiming at a crown that can never be taken away. And so I tell you, 'Even so run, that ye may attain.' Let everything else be made secondary to your one object of running the race of life,—reaching the high standard of God's approval,—and you may be assured you will sometime succeed. Nay you will be succeeding every day."

There is a lesson for all of us in such teaching. We make so many failures, we ought, by the time we think very seriously of life, to have learned some of the things that are indispensable to success. Let us think of a few of them now, and we shall find them to apply to all kinds of work and to all life. When a boy succeeds in his school he makes use of the same general elements as the great reformer illustrates when he works for those who suffer throughout his country.

Now, if we think of the matter carefully, we shall see that there are four departments of our lives, in a certain way familiar to us all, which make four chief elements of success. And in running the Christian race, as in running a physical race, if we are alive to what we are doing, we use these four elements. They are the mind, the heart, the will, and the soul. Though no one can understand these fully, yet we all know something about them and each one stands for a very clear part of life.

The *mind* is that which knows, sees, understands, and weighs matters. It means in a word our *interest* in things. And interest is the first element in our work. No one can succeed in business, or in religion, or even in recreation, unless he has an interest in that thing.

The *heart* is that which feels, is stirred with sympathy, and thus is the element of *earnestness* in all work. You must put heart, we say, into what you are doing, whether in your study or your play. When we see a man in earnest, we somehow feel he ought to succeed. But this is not all.

The *will* is that which puts *strength* into work, determines, presses on. Let it stand for *strength of purpose and determination.* After we have chosen aright what we wish to do, and have felt stirred up with eagerness, there must be something that holds on and says, "I will not give up"; for hard times always come, you know, in every kind of work.

The *soul* is the fourth department of life. It is that which looks above and ahead. It is that which has faith in something worth striving for. It looks forward to the goal of our work. It sees what we call the ideal. And what we call the prize in common contests is the ideal which the soul sees in great enterprizes. So we may say the soul stands for *inspiration*,—a rejoicing in the goal or ideal of our work. Every one of you has some thought about what is beautiful in his life,—whether in study or work or charity. And that which is most beautiful in what he is doing, that which he wants to

attain to, that is the soul or ideal of it. And the soul aims at this as the real prize.

And so, when we think that God requires us to live for him, and to become his loving children, more and more we must wish, and even long, to succeed in that beautiful calling. And we must do all we can with that end in view, just as "they which run in a race, run all." But while in a common race one receiveth the prize, in the Christian race when we succeed, it helps others to succeed, and thus to wear the incorruptible crown. "Even so run, that ye may attain."

B. R. BULKELEY.

A STORY OF THE BIRDS.

How blest the birds that came with May
  To greet the grass and flowers sweet!
How beautiful their summer stay!
  But, oh! it seems so short and fleet.
True, they have charmed us with their song,
  And built their nests in swaying bowers;
But dreary Autumn comes along,
  And then the birds no more are ours!

The while we see them float afar,
  And melt in airy line of blue,
There rises clear, like evening star,
  A golden thought I'll tell to you.
It is about the Christ-child sweet,
  A passing fancy kept of old,
Of how he played in Nazareth's street,
  Like life in fairy legend told.

The children found some potter's clay
  Wherewith to make what pleased them most.
Right merrily they went to play,
  And each to each his skill would boast.
The birds had beauty in their eyes,
  And some would seek to shape them well;
But Jesus, to their glad surprise,
  Would wondrously their skill excel.

He loved them more—as well we know—
  Than any one in all the land,
And as a child that love would show,
  Like waving of a fairy wand.
He fashioned his with art divine,
  A group of silent waiting things;
Then, raising hands in holy sign,
  He breathed on them, and gave them wings.

And, lo! they rose to cleave the sky,
  And sought afield the wild birds there.
The children gazed, and wondered why
  They were so beautiful and fair.

'Tis but a story, so we say.
  Yet, when the birds fly to and fro,
Sweet thoughts of fancy sunlike stray
  Where winds of autumn never blow.

And there we see, like humming-birds,
  Which flash and flutter in the flowers,
A spirit far too deep for words,
  That all our soul with praise empowers;
And we can learn a lesson clear
  From these dear children in their play,
And how most truly birds appear,
  Which will not ever fly away.

The legend means but only this,—
  A lovely heart, all kind and true,
Will give to everything pure bliss;
  And, children, this is done by you.
It is a common wonder sight,
  Richer than all the stories tell,
A blessing on the mind that's right,
  Wherever we may chance to dwell.

Perhaps a pleasant word of love,
  Or rippling laugh in goodness given,
May be to one like gentle dove
  Or like a lark that soars to heaven;
And, when the birds no more are here,
  You'll think about such beauteous things,
Which sing sweet songs all love's bright year,
  And fly about on golden wings.

—*William Brunton.*

THE ADOPTED SEAL.

Out in Oregon is a gentleman who is making a collection for a park. Recently he received a baby seal one day and a half old. No one knew how to take care of it; and the gentleman, who was very anxious to keep it alive, was greatly puzzled as to how he should feed the little stranger. He owned a beautiful retriever dog named Belle, who had a family of her own. She heard the bark of the seal when he grew hungry; and, like a dear little mother, she started out, leaving her own family, to discover who this baby was who needed a mother. When she saw the seal, she walked around and around it, very greatly puzzled. At last she stood still, and the seal began flopping toward her very feebly. As it came nearer, it raised its head as if asking her help; and then the dear dog laid herself down, and the seal came up to her, and began taking its breakfast, and now the seal and the baby dogs are all one family.—*Outlook.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Rev. Oscar B. Hawes, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

D. M. WILSON, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Athol, Mass.—A beautiful vesper service was held at the Second Unitarian Church the first Sunday evening in October. The service was largely musical. Mr. Horst preached a short sermon from the text, "One is your Master, even Christ." The services are to be held regularly the first Sunday in the month. In the morning the pastor exchanged pulpits with the pastor of the First Church, Rev. Mr. Sutton.

Bangor, Me.—Nearly all the good Unitarians who were in town responded to the call of their church bell on Sunday the 13th of September. It was very pleasant to come together again after the long vacation. A very able discourse was given by the pastor from the familiar text, "I will lift up mine eyes unto the hills, from whence cometh my help"; and the lesson brought home to the congregation was the need of dependence upon God. In the Revised Version the text reads, "I will lift up mine eyes unto the mountains: from whence shall my help come?" Although a more accurate translation, it is not so poetical.

Belmont, Mass.—On Sunday, October 4, in response to a plea of the pastor, Rev. Hilary Bygrave, a collection was taken in the Belmont Unitarian church for the new church building at Waverley, amounting to $200. Mr. Bygrave was pastor of the Waverley society, as well as of the Belmont parish, for nearly nine years; and both he and his Belmont flock have shown a neighborly spirit in a quite generous way.

Berkeley, Cal.—Rev. E. B. Payne resigns his pastorate of the First Unitarian Church after five years' successful service through discouraging times. Steady progress has been made in the dissemination of liberal religious views, and the opportunity of the church was never more promising; but Mr. Payne's intention is not to leave Berkeley for another field, but to take up educational work outside that of the ministry. The society deeply regrets the severance of the happy ties that have united minister and people, and cordially wishes Mr. Payne the best success in whatever cause his best judgment leads him to espouse.

Bolton, Mass.—The third anniversary of the Bolton guild, on the first Sunday evening in October, was made the occasion of the first rally in this part of the State of the young people's societies of five of the neighboring churches. The full realization of the plan was prevented by a rain storm; but ministers from three of the churches were present, and delivered addresses. These were Rev. J. C. Duncan of Clinton, Rev. J. P. Sheafe of Harvard, and Rev. G. F. Pratt of Berlin. The event was significant as being in line with the forward movement embraced in the Young People's Religious Union, with which the Bolton guild made haste to identify itself at the outset.

Boston, Mass.—The Unitarian Club of this city held its first meeting for the season at the Hotel Vendome, October 14, one hundred and twenty-five laymen, besides invited guests, being present. The subject for consideration was "The Religious Outlook." Rev. Samuel M. Crothers, the first speaker, said:—

"The greatest test that is being demanded of every religion at this time is, 'Is it true?' 'Does it conform to what people believe?' It seems to me religion is divided into three types of thought. The first is that of unmitigated and imperturbable Orthodoxy. We are apt, I think, to underestimate the present strength of Orthodoxy. It is the popular religion of America, and may be for years to come. I think this underestimate of Orthodoxy is due to the changes which it has undergone during the past few years. You will find that, among learned bodies, and in divinity schools especially, they are making admissions which seem to vitiate the old doctrine. While the foundations seem to have

been destroyed, the superstructure does not fall. The old Orthodoxy was logical: the new Orthodoxy is not logical. The second type is the liberal or progressive Orthodoxy. It is conscious of the change which has gone on over the thoughts of men on whatever subject. It is profoundly imbued with the best spirit in modern life. It is largely humanitarian, and admits freely and generously its indebtedness to heretics who are dead, and sometimes admits its indebtedness to those who are still here. And this is still better. It tries to give the broadest spirituality to the words which have fettered the thoughts of men. This new Orthodoxy represents a position which a man like Channing would have longed for. Now, in regard to its outlook, I feel so full of sympathy with it that criticism seems ungracious. But, if one is to make any criticism about the movement, it would be this. As a movement, it is admirable so far as it professes itself as a transition movement, so long as it is on the march. I do say that it cannot permanently occupy the camps which Unitarianism has been compelled to evacuate. This, it seems to me, is its tendency. The third type is religious liberalism, so called. It is free from dogma, earnest only to find the truth. This religion finds its opportunities in the world where men worship the good, and are banded together for common helpfulness. What is the outlook for this type of religion? I do not go into statistics. It is enough that some men are inspired by it to make me feel that it has a great future,—a future of unfolding promise. Religion, to be free, rational, and truly developed, is not the work of one man; but it must come through the touch of a body of men working together. The tendency is toward larger fellowship."

The second speaker was Rabbi Fleischer, who said:—

"Man wants for his religion a recognition of his moral nature. In the conflict between science and religion, science triumphs. But science is sad with its own victory. Science is not sufficient for human needs. It is not concerned with morality only so far as its laws must be regarded for the preservation of the human species. Where is that system and the teacher that will tell us the truth we want to know? Where is the prophet that shall lead on the new age? I say the Jewish prophets have not been outgrown. Men have but now begun to spell out their ideals. The new spirit must be infused into life. We do not want an universal religion, but an universal religiousness. So the Church takes up the cause of truth, of justice, and of righteousness. Then it may again be man's truest philosopher and friend."

—The parish paper of the Norfolk Church reports: "Notwithstanding the fact that the first two Sundays were stormy, the church year has opened most favorably, with a constantly increasing attendance through September. The pastor has made a number of calls on new residents in the community, and has received assurances of their intention to identify themselves with our church. Several of these have already taken seats, as a pledge of their interest in our work. The outlook is truly encouraging. The first Sunday in October Mr. Branigan began a series of short talks to the Sunday-school on the Bible. These talks, occupying ten or fifteen minutes, will be a feature of the opening exercises. As they will be adapted to interest both young and old, it is earnestly hoped that many adults will remain to these opening services, and so encourage, by their presence, the work of the school. The Women Workers have started in grandly with their new organization, and there is every promise of an auspicious future. New names are being added to the membership roll, and the interest increases with each meeting. Work for the December fair is now in progress."

—In the Bulfinch Place Church, September 27, a special service was held to celebrate the fifty years' pastorate of Rev. Samuel H. Winkley, and also to mark the installation of Rev. Christopher R. Eliot, who succeeds Mr. Winkley, the latter becoming pastor emeritus. There was a large congregation present. The persons who were compelled for want of seats to stand in the aisles and at the sides of the church would have almost filled another building of the same size. It was a great outpouring of Unitarians in recognition of the great length of Mr. Winkley's service. The Benevolent Fraternity of Churches was fully represented. The president of the Fraternity, Rev. E. A. Horton, with Rev. Dr. Edward Everett Hale, Rev. John Cuckson, and other Unitarian leaders, was present; and the three gentlemen named spoke warm words of praise for the labors of the venerable clergyman in connection with the Fraternity's work. The service began at 3.15 o'clock, with the singing of an anthem. Prayer by Rev. Samuel B. Cruft followed; and then Rev. Leslie W. Sprague read from Scripture, and Rev. Charles G. Ames, D.D., offered prayer. Rev. John Cuckson of the Arlington Street Church preached the sermon, which might be entitled "The Work of the Prophet and Preacher." It was based on a passage in Scripture which Mr. Cuckson described as Christ's ordination sermon, and it interpreted the example and teaching of the Saviour in determining the duties and the course of a minister-at-large.

Mr. Horton referred to the work of Rev. Joseph Tuckerman as the wellspring from which Mr. Winkley drank at the outset of his career. He wished to express the gratitude of the Benevolent Fraternity of Churches for the assistance given it by

people under the supervision of Mr. Winkley. Among the qualities that distinguished the veteran pastor, Mr. Horton spoke of his character of decisiveness. That trait, he said, is lacking to a certain extent in the American people of to-day. Again, Mr. Horton said that his word would be incomplete if he did not say that the Benevolent Fraternity of Churches had full confidence in Mr. Eliot, and that the sympathy which he had shown toward Mr. Winkley betokened a happy future. He looked forward to a continuation of the glorious past under Mr. Eliot's pastorate. Rev. Dr. Hale followed Mr. Horton. He remarked upon the great progress of the world during the past fifty years, incidentally mentioning that a great newspaper in Boston had also completed half a century of work. The career of Rev. Joseph Tuckerman furnished Dr. Hale with a text for a brief retrospect leading up to the time when Mr. Winkley entered the ministry. He referred to Cotton Mather and Andrew and John Eliot and others to illustrate the need for and the operations of the ministry-at-large.

When Rev. Mr. Winkley rose, the whole congregation rose with him, and remained standing until the aged minister began to speak. He stated that he did not know how to charge Mr. Eliot. He would not advise him to cultivate the virtues, for he had done that already. The best thing he could say to his successor was that he should be himself, not Hale, Cuckson, or Horton, but Christopher Eliot. He also advised Mr. Eliot not to be discouraged. The country was passing through a great crisis. He doubted if anybody realized the true nature of what was before the United States. There was a great number of parties, but there were no parties in the Benevolent Fraternity of Churches. There were no gold or silver Democrats, no Republicans, no Populists, no anarchists, religiously speaking. They were all going forward with the work. He counselled his successor to have faith and courage.

The service was closed with the benediction pronounced by the retiring pastor.

—The installation of Rev. Henry T. Secrist of Milwaukee to the pastorate of All Souls' Church, Roxbury, took place October 19. The exercises opened at 7.30 o'clock, with an organ prelude, followed by the anthem, "Oh, Come Let Us Sing to the Lord!" invocation by Rev. Edward A. Horton; congregational singing of the hymn, "Life of Ages"; reading of Scripture by Rev. Eugene R. Shippen; and the anthem, "Honor the Lord." Rev. Francis G. Peabody, D.D., preached the sermon, and took his text from St. John, "And for their sakes I sanctified myself, that they also might be sanctified through the truth." This was followed by a congregational hymn, prayer by Rev. Edward Everett Hale, D.D., singing by the quartette, address of welcome to the church by Charles K. Nichols, response by Rev. Henry T. Secrist, "The Fellowship of Churches" by Rev. Samuel M. Crothers, address to the people by Rev. William H. Lyon, former pastor of the church,—who has accepted a call to the First Parish Church, Brookline,—hymn, "Be Thou, O God, exalted high," and benediction by the pastor. The church was beautifully decorated with palms, ferns, and hydrangeas. A beautiful floral tribute of chrysanthemums, sent by the congregation of the church in Milwaukee, of which Mr. Secrist was pastor, decorated the pulpit.

Brockton, Mass.—About a year ago Dr. Rush R. Shippen, formerly of Washington, D.C., commenced his pastorate at the Unity Church. An increased interest soon became evident, as shown by the largely increased attendance at the regular Sunday morning services, and in many other ways. The church soon became too small to accommodate the large number of worshippers, and at the beginning of the summer vacation steps were taken to increase the size and capacity of the church. The whole building was raised up several feet, and an addition made to each side, thus increasing the capacity of both the auditorium and the vestry. The work is now so near completion that services were held in the vestry last Sunday, October 11; and the auditorium will probably be ready for occupancy by the first Sunday in November. When completed, the auditorium, it is said, will have the largest floor space of any church in the city. It will have six rows of pews, with four aisles, will have a vestibule in the front,—something the old building could not boast of,—comfortable, roomy stairs leading from the lower vestibule to the upper one, and thence to the auditorium, and a pleasant, comfortable room for the pastor. The vestry, too, has a cosey and inviting appearance, and many conveniences and comforts not contained in the old one.

Since Dr. Shippen took charge of the church, a Young People's Society has been formed; and the church is in a more flourishing and prosperous condition than at any time since Rev. John Graham Brooks resigned the pastorate some years ago. Nearly a year ago Dr. Shippen succeeded in forming a Unitarian Club of the Unitarian churches in this vicinity,—something entirely new in these parts, and which has led to the Unitarians of Brockton and its surrounding towns becoming better acquainted, and to greater sociability among all participating in the meetings and collations of the club.

Burlington, Vt.—The winter's work in our Unity Club started off with a large number present to listen to the reading of "Twelfth Night," with a little music

added. The solid work began October 29, and took up for that evening "Socrates," to be followed fortnightly by "Charlemagne," "Hildebrand," "Jeanne D'Arc," "Michel Angelo," "Queen Elizabeth," "Peter the Great," "Mrs. Browning," "Harriet Beecher Stowe," and "Wagner." Two or three evenings some entertainment will be given, with a small admission fee to raise the necessary funds for expenses. Our pastor is back from his European trip with renewed vigor, and has been most heartily welcomed by the society.

Canton, Mass.— First Congregational Parish: The twentieth anniversary of the dedication of Parish Hall was observed on Thursday, October 1. Addresses were made by Rev. Messrs. George F. Piper, and William H. Savary, former pastors of the parish, Rev. Rush R. Shippen of Brockton, who was one of those present at the dedication, and by several ladies and gentlemen of the parish.

Castine, Me.—Two services are held each Sunday, and both well attended. Rev. William Brunton preached on "The Red and White Roses of Patriotism" on Memorial Sunday, and preached a baccalaureate sermon to the high school graduates on "True Success in Life." The students of the State Normal School take great interest in the services. The church is about to be repaired, and, it is anticipated, will look very well with the proposed changes. Mr. Brunton at the end of October is asked to become its pastor. He has been supplying since April.

Chelsea, Mass.— The First Unitarian Church, Rev. A. P. Reccord pastor, reopened on September 6, after a vacation of two months, with a promising outlook for the new year. The various organizations of the church, under able directors, are projecting and executing plans of action with a precision and decision which forecasts most favorable results. The Sunday-school, Rev. A. P. Reccord superintendent, with a strong ally in Miss Dockham of the kindergarten department, shows fair promise of becoming an organized force in the interest of the church. Mr. Reccord holds teachers' meetings on alternate Tuesdays, at which a careful study and preparation is made of the lessons for two weeks, to be again interpreted and simplified by the teachers for the benefit of the pupils. The Unity Club has voted to join the Young Peoples' Religious Union, and for that purpose has revised its constitution, and appointed a worship committee to arrange for a fortnightly religious service for and by the young people. This organization, according to Article I. in its constitution, shall be known as the "Unity Club, Chelsea Branch of the Young Peoples' Religious Union."

Chicago, Ill.—First Church: The Sunday-school is not largely attended, but those children who come appear to take great interest in their lessons. The plan of the work this year differs somewhat from that of previous years. Every Sunday each child is given a little slip of paper on which is printed, in part or in whole, some poem or a paragraph or two from some well-known piece of literature. Care is taken to make such selections as have not only a distinct and recognized literary worth, but also such as possess a clear and simple religious lesson, which is pointed out in the classes. To be more explicit, such selections are made as portray some working of the laws of nature, in animal or vegetable life, for instance, which clearly suggests, or, rather, corresponds to the action of some spiritual law. Thus, the first lesson was the moral instinct of man, the conscience; and the selection to be memorized consisted of three verses from Bryant's poem, "To a Waterfowl." The instinct of the bird to fly South before the approach of winter was shown to be analogous to the human instinct to do right. Thus the selections all have a spiritual adaptability which is brought out in the class-room. As hinted above, the children are requested to learn their selections by heart, and recite them on the following Sunday. The character of the day and of the season of the year is observed, so that the lessons are always appropriate. The Hyde Park Unitarian church has held services through the month of October every Sunday afternoon. These services will continue through the winter, and it is hoped will be up to the standard already set in the matter of attendance. They are held in Masonic Hall on Fifty-seventh Street; and, being thus held in a small room, there is about them an air of spontaneity that adds much to their enjoyableness. Ground has been broken for the new chapel, which will be completed in the spring, and will be a very beautiful building.

—Unity Church: The Ladies' Aid Society and the Saturday Sewing Circle, made up of the younger ladies of the church, resumed their sessions the 1st of October, with an encouraging attendance. The Aid Society expects to conduct its charity work this winter in co-operation with the Bureau of Charities, as was done last season, this method of carrying on relief work having been found very satisfactory. The regular classes at the Industrial School will be continued as before, but it is not known as yet what form the settlement work will take. The workers of last year have been obliged, for various reasons, to give up their residence at the Industrial School; and as yet there seems to be nobody to take their places. The Branch Alliance will resume its sessions about the 1st of November, and this will mean renewed activity

in the work of the Post-office Mission and the Cheerful Letter Department.

Cincinnati, Ohio—First Congregational Unitarian Church, George A. Thayer, minister: Sunday sermons for November and December: 1. "The Essential Convictions of the Faith of Reason,"—November 1, "The Eternal Goodness"; November 8, "The World as a School"; November 15, "Morals and Religion One"; November 22, "The Divine Humanity." 2. "Personal Lessons in the School of Life,"—November 29, "Patience"; December 6, "Self-control"; December 13, "Fearlessness"; December 20, "Manliness."

Concord, N.H.—The Concord Branch of the National Alliance of Unitarian and Other Christian Women announces its programme for 1896-97, as follows: November 6, "Charity," Miss Clara F. Brown; poem, Mrs. W. D. Chandler; religious news, Mrs. Jessie B. Harriman. December 4, "Public Opinion," Miss Mary A. Downing; poem, Mrs. George F. Underhill; religious news, Mrs. H. E. Chamberlin. January 1, "Sympathy," in charge of the King's Daughters; religious news, Mrs. Byron Batchelder. February 5, "Evolution," Mrs. Louis C. Merrill; poem, Mrs. Julia A. Wallace; religious news, Miss Martha J. Noyes. March 5, "Altruism," Mrs. W. W. Stone; poem, Mrs. Ezekiel Morrill; religious news, Mrs. J. H. Morey. April 2, annual meeting; informal tea.

Fairbanks, Me.—The liberal services commenced by Rev. W. H. Ramsay a year ago are still continued, and are likely to be a permanent arrangement. The prejudice against the services as "Unitarian" has almost entirely disappeared.

Helena, Mont.—On October 11 the Sunday services of the Unitarian society were marked by a brilliant anniversary sermon by the able and popular pastor. The fifth year of the founding of the society and of the ministrations of Rev. J. H. Crooker were commemorated by a pulpit deliverance of special interest and instruction to the congregation. Grand Army Hall, as commodious as it is, was all too small to seat the people crowding to its doors. During the sermon the pastor referred to the condition and prospects of the society as follows: "Our congregations during the past year have been about fifty per cent. larger than ever before, though our financial strength has not increased in the same proportion. The attendance, also, is not only large, but remarkably regular: the merely curious have never given us their deceptive encouragement. The Sunday-school was a week ago the largest since its organization; and new elements of strength, promising great things through the interest of our young people, have been added to it. Never before was the social work of our society so well organized.

Keokuk, Ia.—The congregation has extended a call to Rev. F. M. Bennett, formerly of Carthage, Mo.; and Mr. Bennett has accepted. Services were continued after the summer vacation, on September 6; but, owing to the fact that the church was struck by lightning during the month of August, it has been necessary to close the church for repairs for two Sundays. The damage by fire and water amounted to about $350. The church was fully insured. On October 12 services will be held in a thoroughly renovated building. The Ladies' Society have helped liberally in supplying means for the needed improvements. The Sunday-school has not missed a meeting during the weeks of the summer months. During the coming months we hope to make good progress in advancing the cause of liberal religion in this corner of Iowa.

Manistee, Mich.—The Michigan Unitarian Conference will hold its annual fall meeting at Manistee, Mich., on November 9, 10, and 11. An interesting and varied programme is now in the making, and will soon be announced. Among those who will be present and read papers and deliver addresses are Rev. Messrs. E. A. Horton of Boston, A. W. Gould of Chicago, Thomas W. Illman of Grand Rapids, T. J. Horner and G. W. Buckley of Battle Creek, W. A. Taylor of Jackson, J. C. Allen of Traverse City, and Prof. Ferris of Big Rapids. We will also have the pleasure of meeting and hearing Mr. H. Dharmapala of Calcutta, who will deliver an address on "The Common Sentiments in Buddhism and Christianity," also Mr. Virchand Gandhi, who will deliver an address on "Jainism." Both of these gentlemen were among the leading heroes of the great Parliament of Religions, and they will come with the prestige won in that great assembly. The Unitarian people of Manistee open their hospitable homes to all who will attend the conference. Thomas P. Byrnes, Secretary.

New York.—The advent of Dr. Savage among us was a matter of public interest; and the beautiful Church of the Messiah was filled to its doors by those who came out in the unpropitious weather of October 4 to give him welcome. Mr. Savage preached on "The Modern Minister"; and already his good words, through the well-known "Unity Pulpit," hereafter to be called "The Messiah Pulpit," have reached their thousands of readers. It is the natural fate of so well-known a preacher to be wanted here, there, and everywhere; and already Dr. Savage has been engaged to give the sermon at the fall meeting of the Middle States Conference in Rochester, and to speak at platform meetings in Ridgewood, N.J. The first, however, to get Dr.

Savage since his coming here was the Willow Place Chapel, for the ordination of its minister, Charles H. Porter, Jr., on Thursday, October 8.

This chapel is connected with the First Church, Brooklyn, and is, in the very best and widest sense, an institutional church. It has in charge the religious, educational, and social training of its people; and its various activities embrace a wide range of work that makes for social and moral helpfulness. The healthy interest of the latter in all that pertains to the life of their church was shown in the large attendance at the ordination of Mr. Porter. The audience filled the chapel. The order of service was opened by an anthem sung by the choir. The invocation was given by the enthusiastic pastor of the new society in Passaic, N.J., Rev. F. S. C. Wicks. Rev. George H. Badger of Rutherford, N.J., read the Scriptures. Dr. Savage preached the sermon. Rev. Edward Hale of Orange, N.J., offered the ordaining prayer. The charge to the minister was delivered by Mr. Chadwick, who was both witty and wise in his kindly advice. Mr. Eliot extended the right hand of fellowship to his young colleague and assistant, and Rev. D. W. Morehouse gave the charge to the people. Mr. Camp closed the services with a prayer.

The fall programme of the New York League of Unitarian Women has not yet been distributed. But those who have seen it speak enthusiastically of its excellence. The first meeting will be held on Friday, November 6, Miss Emma Low of Brooklyn, the new president, presiding. The subject for discussion will be "The Value of Organization"; and Mrs. Fisher A. Baker of Yonkers, N.Y., will be chairman of the committee of arrangements for the day.

M. A. M.

Northampton, Mass.—The installation of Rev. George Croswell Cressey, Ph.D., as pastor of the Second Congregational Society at Northampton, Mass., took place Wednesday evening, September 30, at 7.30 o'clock. The large audience included many representatives from nearly all the churches in town. After a voluntary and anthem the opening prayer was offered by Rev. Arthur A. Brooks of Greenfield, Mass. The sermon by Rev. S. C. Beane of Newburyport was strong, and well fitted to the occasion. Prayer was offered by Rev. Daniel M. Wilson of Boston, and a cordial greeting was extended from the society by Mr. Thomas Munroe Shepherd. The charge to the pastor by Rev. George Batchelor, secretary of the American Unitarian Association, was admirable, and the right hand of fellowship by Rev. Bradley Gilman of Springfield strong and fraternal. A feature of the occasion was a hymn written by Mr. Cressey, followed by an address of welcome by Rev. Henry Turbell Rose, pastor of the Congregational church. Mr. Rose spoke with warmth of fellowship, and his cordial hospitality to the new-comer was ratified by many representatives from other churches, some of whom took pains to extend a personal welcome to Mr. Cressey at the close of the service. The large attendance showed the interest of the people of Northampton in the success of the movement. The charge to the people was gixen by Rev. Ellery Channing Butler in his own suggestive and characteristic way, followed by the doxology; and a benediction by the pastor concluded the interesting service.

Norton, Mass.—The Norton Unitarian Society, after a long vacation, again opened its doors the first of September. Rev. Francis W. Holden and wife began work there at that time. The work in all departments has been taken up with renewed interest, and the promises for the fall and winter are very encouraging. On Tuesday evening, September 29, the society gave Mr. and Mrs. Holden a reception in the church vestry. No pains were spared to make the evening one of pleasure long to be remembered. The reception was not only largely attended by the Unitarian Society, but many from the neighboring church were present. Upon invitation of the pastor of the Trinitarian Congregationalist Church, Mr. Holden exchanged pulpits on October 11. The exchange was very pleasant, as a most excellent spirit was shown.

Tuesday evening, October 27, the Young People's Guild observed their seventh anniversary. The guild through these many years has a record for doing good work of which they might be proud, and promises to do good work during the present year.

Oak Park, I —Unity Church has entered on a new era of prosperity. During the summer vacation the church building has been repainted and reshingled and newly decorated with interior frescoing. Besides this, new seats have been put in and a new pipe organ set up,—all of which is the result of several years' work to this end. The money, amounting to over $3,000, was all raised beforehand, so that no debt is incurred. Large congregations have greeted the pastor at each Sunday service, and several new families have been added to the parish. Though the seating capacity of the church has been enlarged, every seat is already taken. The pastor, Rev. R. F. Johonnot, has just completed his first decade as a minister, having been ordained at Leicester, Mass., in September of 1886. The completion of this term of service was observed by a sermon on September 27, upon "Ten Years in the Ministry." The Western Conference of Universalist Churches, which embraces all the territory between New

York State and Colorado and which meets every two years, held its second session with this parish on October 20, 21, and 22.

Portland, Me.— The First Parish Church did not close during the summer. In fact, there has not been a Sunday for four years without religious services of some sort. A year ago lay services were held in the parish house during the summer. This year services were conducted by Rev. G. H. Young of Lawrence, Rev. J. A. Chase of Houlton, and by the pastor.

Reading, Mass.—The guild has completed its flower mission for the season. Altogether 6,710 bunches were sent to Boston to be distributed by the guild of the New Old South. This has been a capital work and well conducted.

A new Infant Class has been organized by Miss Grace Brown, who is teaching the children by kindergarten methods. Parents should see to it that their children receive the benefit of religious culture in this attractive and successful form. This is a natural method of teaching religion by object lessons, and the good results are permanent in habits of thought and in the character.

Salem, Mass.—Rev. George L. Chaney receives a warm welcome to his native city, as he comes to take charge of the First Church for three months.

—The Unity Club of the East Church has begun its meetings for the season with much interest.

—The Alliance of the Barton Square Church will be addressed by Rev. George Batchelor in December, and by Miss Margaret Barnard in January.

—The various activities of the North Church are receiving attention, and the season's work is well begun.

—The Guilds of the East and Barton Square churches have joined the Young People's Religious Union.

—Arrangements have been made for a series of Teachers' Meetings for the Unitarian Sunday-school Teachers of Salem and others interested, to be held on Saturday afternoons, for the study of the current issue of the lessons published by the Unitarian Sunday-school Society. The first of these meetings will be at the First Church, October 31, and Rev. George L. Chaney will give an introductory lecture and an exposition of the lesson for the following day. Friends from our churches near Salem will be welcomed at these meetings.

San Francisco, Cal.—First Unitarian Church: Nothing of especial interest has occurred during the past month. Dr. Stebbins has preached strong sermons on each Sunday morning. The Sunday-school is temporarily cared for by its former superintendent, Mr. C. A. Murdock, assisted by Rev. Samuel Slocombe as teacher of the Bible class.

The meeting of the delegates from charitable organizations of all denominations promises to be of great value. The death of Mr. Henry C. Swain removes a familiar face from our congregation. Until his severe illness of the past year, he was a constant attendant at all church services. He will be missed by many fond friends.—*Pacific Unitarian.*

Springfield, Mass.—The Sunday-school of the Church of the Unity is studying early Christian history.

Our church was represented at the conference of the Unitarian churches of the Connecticut valley, held October 1 at Northampton. The evening before the conference Rev. Bradley Gilman assisted at the installation of Rev. George Croswell Cressey as pastor of the Second Congregational (Unitarian) Church of Northampton. Mr. Gilman gave the address and the right hand of fellowship.

The first meeting for the season of the Woman's Alliance, October 15, was an interesting occasion. The afternoon was occupied by the members of the alliance with business, the meeting for which began at 4.30. Some twenty-five or more members of the Unity parish improved the opportunity to join the alliance. The programs for the various meetings, as laid out, cover the history of Unitarianism, and its present-day status and workings. A supper and social gathering followed the transaction of business. Other members of the parish were invited to share in these festivities and to hear an admirable discourse from their former pastor, Rev. John Cuckson, now of the Arlington Street church, Boston, on the character and mission of Unitarianism.

Trenton, N.Y.—The society in Trenton, N.Y., the oldest Unitarian church in the State, opened and dedicated a new parish house on October 28. The building has cost about $3,000, and its erection is proof of the vitality of this ancient society.

Waverley, Mass.—The corner stone of the new Unitarian Church building was laid on Saturday afternoon, Oct. 3, by R. W. Henry A. Belcher, as Grand Master of Masons in Massachusetts. The pastor, Rev. Charles A. Livingstone, welcomed the members of the Grand Lodge and the Belmont Lodge of Master Masons. There was a large concourse of people in attendance on the ceremonies. Rev. Samuel M. Crothers of Cambridge, took part in the proceedings, as did Rev. Messrs. E. A. Horton, W. H. Savage, and Hilary Bygrave, these being members of the Masonic Fraternity.

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OBLIGATION.

SERMON BY REV. HILARY BYGRAVE, BELMONT, MASS.

"I am debtor both to the Greeks and the Barbarians; both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."— ROM. i. 14–16.

Here speaks a just and magnanimous soul, without false pride, and with just as little false humility. Not all of us are candid or generous enough to acknowledge the obligations of which we must be conscious. Many streams contribute to the greatness of the Mississippi or the Nile. Every sort of human skill or greatness has derivations reaching a long way back from itself. The poorest kind of conceit is often that which prides itself on being self-made or self-taught. The man who makes most of himself is the man who makes the best use of the opportunities and the material common alike to all. The finest talent, the most conspicuous success, is not rooted in dry ground. It grows, and can only grow out of a rich alluvial soil,—the deposit of ages and energies of the past.

The most glaring illustration of colossal pride in all the realm of sacred literature is the utterance of the haughty king who said, "Is not this great Babylon which I have built?" It is the type of an arrogance not yet wholly extinct. It takes a large and generous soul to frankly acknowledge the debt he owes to God and his fellow-creatures. Compare this outrageous boast with the saying of the Psalmist, "Thy gentleness hath made me great." Place it alongside the utterance of the text where the Apostle declares the *interrelation* of every known phase of humanity. He honestly confesses his indebtedness to the Greek and the barbarian, the Roman and the Jewish races, and in the same breath claims that the gospel of Christ, as he conceived it, had much to contribute in return.

Let us follow his thought, and come to some understanding, if we may, of the influences that have been tributary to our modern life and thought.

What has the barbarian contributed? What obligations are we under to him? Let the ancient aqueducts and the Old World roads, let the pyramids and famous buildings and bridges reply in part. Our own tunnels, canals, and railroads will tell the same story. He it is who has ever done the rough, hard work of the world,—the preliminary tasks that lie at the base of the proudest civilizations. He laid the foundations—often his very bones form the foundation—of all that is beautiful in Greece, of all that is grand in Rome, of all that is solid in England, of all that serves the practical activities of America. The barbarian has always been the beast of burden to his brother of higher degree, of more learning, or of more self-control. The ancient Huns and Goths have ceased to be, the fierce Keltic and Teutonic races have well-nigh vanished; and yet the barbarian is with us still, and plays his part in this vast, strange life of ours. You will find him still a hewer of wood and a drawer of water, cutting timber, blasting granite, digging coal. We owe him a vast debt for the work he has done and is doing; and we owe him a vaster debt still for that strain of virility and

strength he is, age after age, infusing into the veins of our common humanity.

The more cultivated races would perish, die of over-refinement, die of luxury and inglorious sloth, did they not every now and then get themselves inoculated and renewed by the blood of a more barbaric race. Nature is sometimes doing a fine stroke of business when we make great moan over our son marrying beneath him, or our daughter wedding some man of an alien land. Up from the burning core below, up from full-blooded and brawny bodies come our *natural* strength, the qualities of virility and endurance, the virus that makes and keeps a nation strong. So we cannot do without the barbarian. We are under vast indebtedness to him. To him we should be willing to carry the gospel of Christ and any other gospel of light and knowledge of justice and love, that he may cease being merely an animal, a mere brute beast of burden, as he still too commonly is in the mining regions of Pennsylvania and Tennessee; and get some glimmerings of better things, some ambition to become something other and better than he and his kind have been in the past. The barbarian has ever been a dangerous element to trifle with. Again and again has his master-brother used him and played with him and tyrannized over him, only to be crushed or ruined by him in the end. We have the barbarian with us in altogether too large a force. In some places and some States he is such an unsightly and such an unseemly fact that it cannot be pleasant living with him. It is the veriest political cant to speak of him as the American workingman. He has been drawn here by capitalistic greed, or by the very necessities of the situation. He has yet to be Americanized. Along this line lies his only salvation and our own. If we cannot Americanize him, if we cannot preach the gospel to him and act out the gospel in our dealings with him, then he will be an increasing menace to the peace and stability of our land. We owe him more than the bare living wage which capitalistic greed or the exigencies of the situation will pay him. For his sake and for our own we must somehow manifest and get into him, into his home and habits of life, somewhat of the mind and heart of Christ. We are under obligations to him, and we ought not to be too indifferent or too proud to help pry him out of the sub-soil of barbarism.

What do we owe the Greek? What has he contributed to our general welfare? Love and appreciation of all that is beautiful to the eye and the mind. From him comes all our delight in form and feature. He gave us architecture, painting, and poetry. The graceful Corinthian pillar and the divine forms of Aphrodite and Apollo come from him. From him come all the delights and charms of speculative and philosophic thought. He was a worshipper of the beautiful and a lover of the arts. Surely you see how vast a debt we owe to him, how powerfully for good or ill he is influencing this modern life of ours! It is nothing new to say, "How Greek the Yankee is becoming!" And it is intended as a compliment and not as a slur. The rigid lines of Puritanism are assuming graceful curves. We are becoming lovers of the lovely, and are in great danger of selling our souls for what delights the eye or feasts the senses. Our love and desire of all that's bright and fair shake and threaten our conscientiousness and our moral sense. We are all inclined to be more lovers of pleasure than of good or God. We are very likely to degenerate into that softness and voluptuousness into which the Greek's love and delight in beauty so easily slid. His love of beauty became his undoing. In his balmy air, beneath his genial sky, wrapped in adoration of the lovely shapes his genius had evoked, he lost moral tone and fibre, and sank into decay. The lesson is obvious. The Greek spirit that is abroad needs to be informed with the mind and heart of Christ. Love of beauty will not save us, but only love of love and love of truth and justice. We need still the strength and piety of the Puritan. Without these all surface adornment is vain, as vain as a palace made of glittering stucco. Have these,—the love of God, the love of Christ, and the love of our fellow-men in our hearts,—then to the extent of our ability we may indulge ourselves in the graces and adornments of life, and blend the love of beauty with the love of truth and humanity. Let Christ come into your love of literature, your love of music, your love of the arts, your love of all lovely and delightful things,

and your heart will be kept true to its own best feeling and to the best good of your fellow-creatures.

Specially and plainly let me say to you, young people, that you cannot be lovely in character and life, in face, form, or manners, without being good, without being pure, without being of a gracious spirit and a loving heart. Lovely things and delightful surroundings will neither save your soul nor satisfy your heart,—a truth that must have come home to some of you as you in your travels gazed upon the beautiful parks and palaces of Prince Rudolf of Bavaria, from which, in disgust of himself and of life, the unhappy man rushed to drown himself in one of his most charming lakes. Nothing can save your soul or satisfy your heart but the love of God, the love of Christ, and the love of man. We need the gospel of love, of mercy, and of human helpfulness to sanctify and consecrate the most beautiful and charming as well as the more barbaric and ill-developed forms of life.

What do we owe to Rome? What obligations are we under to the most splendid type of civilization long since extinct? We are indebted to ancient Rome for all our loftiest conceptions and realizations of government, of order, and of law. Next to the Hebrew stands our obligation to the Roman. Each great race in its turn has left some gift to the world. The barbarian contributes his natural strength, his pure blood, his flesh and bones unweakened by diseases born of ease and vice. The Greek contributes his thoughts and visions of eternal beauty. The Roman his love of eternal law. As one of the great Roman writers himself says: "It is for others to work brass into breathing shapes; others may be more eloquent, or describe the circling movements of the heavens, and tell the rising of the stars. Thy work, O Roman! is to rule the nations."

Rome still rules the world in so far as the world, or the nations of the world, are living under good government, good order, and just laws. The nations of the earth are all right, have in them the conditions of permanent growth and prosperity, in so far as they are true to the spirit of government and order and law that animated the Roman republic before she slipped into the vices and corruptions of the later empire.

Are we going that way too? Sometimes it seems so in our more pessimistic moods, when we look only upon the equally heartless manifestations of the spirit of hopeless anarchy and the spirit of conscienceless and rapacious greed. The only thing that carries with it the elements of salvation from these two extreme evils, these two most dangerous tendencies, is the power of God in the spirit and teaching of the gospel of Christ. The gospel of Christ sincerely taught, not as an artificial scheme or expedient to fit man for some other world-blessedness or to save him from unpleasant experiences in some after life, but to inspire him to live this life well as part of a whole and not one by himself alone,—the gospel of Christ, sincerely taught and sincerely lived, can alone save us from the doom of Rome. The splendor of republican Rome is fast becoming ours. That the corruption and vice and effeminacy of the later empire may not be ours as well, let us take more seriously to heart the spirit and teaching of the gospel. Paul was not ashamed of the gospel, not ashamed or afraid to preach it even in imperial Rome. The surviving spirit of Rome needs it no less than the still reigning spirit of Greece, or the wild upheavals of lingering barbarism.

Lastly, what do we owe the Hebrew? What is our indebtedness to the Jew? Multiform and vast. Too various and too great for me at this time to explain. Only at one gift can I hint, and that is his genius for righteousness. Perhaps that sounds a little strange to you. But you are not to think of the Jew as you too commonly know him,—as he comes here, having been kicked and cuffed and oppressed for centuries in other parts of the world, and having learned craftiness and cunning and a love of easily portable valuables under this process. You are to think of the Jew in his best estate, when none dared to make him afraid, when he felt himself to be the specially favored son of God, and when his genius voiced itself in what still remains the grandest literature of the world. And his grandest gift to the world has been his thought and love of righteousness as the essential fact of life, the only foundation of personal or of national prosperity and peace. His faith in righteousness grew out of his thought of a righteous God. "The Lord is

righteous in all his ways. The righteous shall inherit the earth. Righteousness exalteth a nation. The righteous shall be in everlasting remembrance. They that hate the righteous shall be desolate. The Lord upholdeth the righteous; but the way of the wicked he turneth upside down."

That is Israel's great message to the world. On everything, on every act, on every thought, should be inscribed, "Holiness in the Sight of God." The glory of Israel can never be wholly lost. Israel stands alone among the nations with its genius for righteousness and knowledge of the Eternal, in whom our life is hid. "To Israel pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises. To Israel belong the fathers of our faith; and to Israel much more might have belonged than the fathers and the promises, had the nation proved worthy of its high calling, and faithful to the trust implied in its lofty heritage; 'of whom, as concerning the flesh, Christ came,— came unto his own, and his own received him not.'"

Let us not neglect his gift; let us not forget his message, as he himself forgot it when he condemned the innocent Christ, the finest fruitage and flowering of his race, and would have none of the broad humanity, none of the universal compassion and all-embracing love of the spirit and teaching of Jesus. The spirit of the Hebrew needs the spirit of the Christ. The gift of the Jew — his sense of unyielding rectitude, of inexorable righteousness, needs the "setting" and the finish of the gospel of love, of the story of the Good Shepherd, the Good Samaritan, and the Prodigal Son. Truth and mercy, righteousness and love, must kiss each other to make our faulty lives complete. The surviving spirit of the ancient Hebrew, the spirit of exclusiveness; any thought that we only are the people of the Lord; the absence of a broad inclusive humanitarian spirit; any sense of rectitude or righteousness that manifests itself in hate of the sinner more than hate of his sin, all this needs to be supplemented by the gospel, that teaches that,

"Where pity dwells, the love of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

CHRISTMAS CHEER.

When all are glad, we must be glad,
And echo well the glee;
No face can keep a look that's sad
Around the Christmas tree;
No heart must bear its burdens more,
But drop them where it stands.
The mind on care must cease to pore,
We walk in happy lands;
A heavenly blessedness is sent
To every hearth and home,
The dear child life to all is lent,
The Christ to each doth come.
So let us carol in our cheer,
A song for Christmas old,
Let's wish our friends a bright new year,
And happiness untold!

A new star shines, the angels sing,
The wise ones wander far,
They gifts of gladness freely bring,
And bless the Christmas star.
It is a time when goodness reigns,
When truce is sent to strife,
When we forget our griefs and pains
And come to love's pure life.
We presents make with largess free,
We hold the angel heart;
As one great family are we
And act a brother's part.
So let us sing the boundless cheer
The choral sung of old,
Let's wish our friends a glad new year,
And hearts all true and bold!

—*William Brunton.*

THE UNITARIAN CHURCH AND CHARITY.

BY WILLIAM P. FOWLER.

The Church and charity have ever been closely linked together from the time when our Master bade us give a cup of cold water in His name, and to visit the sick and the prisoners. But it is only in later times that the true relations of the two have been fully recognized; and it is largely due to exponents and adherents of Unitarianism that we owe the rapid progress made in the last fifty years toward a correct understanding of these matters.

The activity of our liberal Church along the line of philanthropic work has been fully treated by Prof. Peabody in his admirable address on Unitarians and Philanthropy, delivered at the Saratoga Confer-

ence a few years ago. That interesting and convincing essay demonstrated that most of the men and women prominent in the philanthropic enterprises which have been so marked a feature of the nineteenth century have been of our liberal faith. Channing, Tuckerman, Bellows, and Dorothea Dix were among the leaders in these movements.

It is to these and such as these that we owe the better definition of charity which is now generally accepted. As in the modern version of the New Testament love has taken the place in St. Paul's blessed trinity so long held by Charity, with her sisters Faith and Hope, so the modern, or scientific, version of charity has in turn substituted love for the charity of old. No mere giving of alms contents the charity worker of the present time. One's self must go with the gift, or it is indeed bare and of no avail. The days when one could salve his soul and absolve his sins by a dole of food or flannels or a superfluous dollar have gone by, never to return. The charity worker now spends much more time in caring for the poor, and strives to befriend rather than merely to aid his suffering fellow-creature. He cares for the mind and soul as well as for the body. He looks beyond the immediate suffering to its remote causes and seeks to remove them. He even strives to look ahead into the dark future and to brighten it with friendly care and wise prevision. Such is the charity of this latter part of the century. What are the relations which our Unitarian churches, with their advanced ideas in all religious matters, bear to this advanced charity?

The answer to this question is to be found by examining the active work of particular churches as connected with charity, rather than the philanthropic undertakings in which individuals connected with Unitarian churches have borne a prominent part. Let us consider the work done by our churches in the line of charity at the present time, and see how that work can be made more useful to humanity, and how the churches can be uplifted and made stronger by it.

There is considerable difficulty in ascertaining with any degree of accuracy just what is done by our churches in the way of charitable work. A great difference exists among them, both as to the ends sought and the means used to attain those ends. It is safe to say, however, that in the majority of our churches the chief aim is to take care, or some care, of every poor family attached to the parish by the attendance of one of its members upon the church services. This laudable purpose to look after one's own flock, which is common to all religious societies, does not go far enough. Nor is it carried out with that absolute thoroughness and consistency which it deserves. The aid given is apt to be dependent upon the caprice of some one or more of the prominent women of the parish. It is almost sure to be given as a result of the appeal, and oftentimes of the insistence, of the recipient, instead of being carefully and prayerfully apportioned to the future as well as immediate needs of the family by an experienced committee, always alert to anticipate the wants of their less fortunate fellow worshippers. Moreover, the money placed at the command of the almoners of the church is, as a rule, inadequate to the proper treatment of the cases arising in the parish. The amount to be distributed ordinarily depends upon the attendance upon some charity lecture, or some service at which a collection is taken up for the purpose; and that attendance is dependent upon the clerk of the weather, or the prominence of the speaker. A regular and sufficient income ought to be provided each year by personally canvassing the society for subscriptions, or by some annual fair or feast, the attendance upon which would be a pleasurable duty.

The immediate charge of the church, the care of the poor families attendant upon its services, should be undertaken systematically and by a permanent board or society, and not left to the chance ministrations of a benevolent few. Close co-operation with all the other charitable agencies of the town or city ought to be cultivated, to the end that duplication may be avoided, and that adequate relief may be insured. Many families have been found to be receiving aid from two or more churches and from public or semi-public sources, yet not one of the different benefactors knew that the others were giving. When knowledge of this kind is regularly distributed among all the different givers, it becomes possible to save money for other worthy families and to put an end to much deceit.

When the church has many dependants upon its bounty and feels unable to care wholly for all its own poor, co-operation enables it to piece out its own help by the money and assistance of other societies or by public aid. It is always desirable, and the bounden duty of every church, to adequately provide for the wants of all the poor people who are connected with it. It is a duty which is quite as important as having a good choral service at one end of the church or good preaching at the other end. But great care should be taken to make sure that the charity of the church is not wasted upon impostors,—people whose attachment to the church is by the tenuous thread of self-interest, who go to one church so long as they can profit by its alms, and are quick to sever the connection whenever they see any signs of close scrutiny into their needs.

Families have been known to change their religion as many as four times, for the sake of the loaves and fishes and other material comforts which they could wheedle out of different church committees. Sometimes the children are judiciously distributed among the various Sunday-schools in the town, so as to secure enough assistance in the aggregate to enable the head of the family to indulge his predilections for a life of indolence.

There are other channels into which the charitable activities of the liberal churches should flow. The various philanthropies of the town should find a hearty support from our people. Some committee should see to it that the church furnishes its quota of volunteer visitors to the charity organization societies, whose noble motto—"Not alms but a friend"—necessitates the constant employment of a large body of men and women whose duty it is to visit regularly one or more poor families, and help them out of their troubles as they arise. The vacancies constantly occurring in the ranks of these visitors, by reason of removal or death, need to be filled up with recruits from the various churches. In this work of scientific charity, the Unitarians have ever been especially interested; and in Boston, particularly, a large proportion of the workers in the Associated Charities are Unitarians. One reason why this work is so congenial to our people is because of the strict prohibition of all kinds of proselyting which is insisted upon in the by-laws of the society.

In the way of co-operation, nothing is more important than exchanging information between the various relief-giving societies and the church. This involves the registration of families helped, and is oftentimes objected to as giving a sort of publicity to matters which it were better to keep wholly secret. The objection would have weight were it not that the only people to be informed about the case are those actually interested in it as almoners. The information is furnished only for the purpose of comparing notes as to amount of aid given, amount needed, proper sources from which it can be obtained, etc. It is as far as possible removed from the objectionable pandering to vulgar curiosity which marks the columns of our newspapers, whose unfeeling reporters penetrate into the homes of the poor, and publish every detail of their sufferings with the ostensible purpose of procuring relief, but in reality, for the sake of increasing the circulation of the papers.

In many of our churches it is doubtless true that the number of poor families connected with the society is very small, not large enough to engage the attention of the charity committee for any great length of time, or to make any great draft upon its resources. In such a case there should be a broadening of the work, a going out into the hedges and byways, and asking the poor to come into the fold, or at least to suffer themselves to be helped out of their misfortunes. This ought to be done with care, and, wherever possible, should be done in conjunction with some other church or charitable society. Where there is an organized charity society or associated charities in the city, the way is easily open. The neighboring conference will gladly furnish any needed number of deserving cases whose wants the asking church can supply. If there is no such society in the town, then seek the neighboring church which may have more suffering families attached to it than can be properly cared for by its own charitable funds. This will be a grand opportunity to show the progress of Christian unity.

In our large cities, notably in New York and Boston, what are known as institutional churches have grown up within the last dozen years. These often afford an oppor-

tunity for our Unitarian churches to exert an influence for good. They are largely the outcome of the swift changes of population so frequent in the cities of our Western civilization. Neighborhoods which were the abode of well-to-do people, with numerous and prosperous churches established among them, become unfashionable; and the greater part of its residents migrate to some new locality. For a time they maintain allegiance to the old church; but the inconvenience and the unfashionableness combined soon prove too much for their loyalty, and they attach themselves to some neighborhood church, leaving their old church home untenanted. Oftentimes a few of the faithful remain, and the old church is made a philanthropic centre; and its charities and Sunday-school, and frequently a pastor, are maintained by the parent church. Thus an institutional or mission church is formed; so that the incomers to the neighborhood who take the place of the former wealthy inhabitants find their spiritual and moral needs cared for, and the fight for good citizenship is kept up by the old residents, instead of their abandoning the field wholly to the enemy.

If there be no ministry-at-large of our faith in the city, it is well for every city church to have its offshoot or mission church dependent upon it, and thus afford a field of work for the missionary activities of the society. Where there is a ministry at large, as in Boston and Lowell, regular and efficient help in the way of Sunday-school teachers and evening school teachers should be furnished by each one of our churches And this should not be left to depend upon the chance impulses of individual members of the society. A committee should have this matter in hand, and should obtain the names of such of the society as can be depended upon to do this sort of missionary work. It is surprising to see how ready our young people are to devote a few hours each week to work in a missionary line. But, as a rule, they must be sought out, and the need fully explained to them and to their parents, and the way made easy.

The Young People's Society might well take the matter under advisement as a part of their regular exercises. The Alliance Branch could with profit devote half an hour once a month to consideration of the relations of their church and society to charity. Organization and co-operation are the two things needful to the proper administration of church charities,—careful organization within the church and abundant co-operation outside of it. These two words, "organization" and "co-operation," should be the watchwords of our liberal churches in all charitable matters.

Very grave duties devolve upon our churches in respect to the care of the community in which they live. They ought, in every way, to see to it that their particular part of the world is made better, more Christ-like, because a Unitarian church is located there. Upon such a church it falls to care for all its own poor; and this in no half-hearted, perfunctory way, but effectually, and so as to make the aid tend directly toward the reclamation of the family, toward starting them on the upward road from dependence to independence. Such a church should care for all the poor in its town, or in some given region round about it if it be located in a large city. It may be that the church cannot wholly accomplish this last duty; but it can and should make an effort in this direction, and keep making it. Such a church should send out its young men and maidens into every nook and corner of the town to proclaim the kingdom of God. Such a church should make sure that its members are active workers in all good causes, seeking after righteousness, not of themselves, but of others, of the city or town, of the poor, of the prisoners, of the wicked.

Such a church should be a beacon light unto all the world, shining out to show that the good God has builded here his house for his own glory, and the good of his children; that he has placed in that house those only who believe in him and glorify him through their works, done in his name and for the benefit of his children; that here is a centre from which shall radiate to every part of the world goodness and charity and philanthropy; that this is no mere temple in which incense is to be burned, prayers are to be said, worshippers are to bow: that it is rather a rallying point to which God's soldiers may come in the pauses of their fight to get fresh inspiration from the source of all life, so that they can go forth again with renewed strength and nobler impulses.

OUR MESSAGE TO THE MODERN WORLD.*

By REV. FRANK WRIGHT PRATT, WALPOLE, N.H.

We are all makers of Christianity.

Jesus was the founder, but the ages have been the builders. Each year and century has contributed to the structure; and these contributions have been more than mere imitations of the initial principles. They have been vital emanations growing out of the originality of the ages.

God did not give all of himself to the world in that first Christian century. At that time Jesus was born, lived, and worked in Palestine, and the influence of his wonderful personality has penetrated succeeding generations. But it has taken the generations of the Christian years and centuries to beget the Christ of Christendom.

During that first Christian century the corner-stone of the Christian Church was laid; but the walls are not complete as yet, and the generations still are coming, bringing their offerings hewn from the eternal rocks.

During that first Christian era and before it, our Bible was written, and its different books brought together; but the years have not revealed the secrets of its pages, and its better interpretation and comprehension are yet to come.

But this growing, this greatening, Christianity which we participate in, is more than Jesus, more than the Bible, more than the Church, for the civilized world is an embodiment of Christianity. In its poor way it is trying to carry out Christian principles. Every new reform, every better method in government, every awakening of fresh sympathy, every truer adjustment between nation and nation, class and class, and man and man, is a new victory for Christianity.

Thus, a return to primitive Christianity would be like the oak returning to the acorn. We cannot return to primitive Christianity if we would, for the centuries have left their indelible mark upon it. Nor would we return to primitive Christianity if we could, for we are not ready to "cast as rubbish to the void" the Christ, the Bible, the Church, the State, which eighteen Christian centuries have given to us. We are not seeking primitive Christianity. We are seeking a Christianity which knows best how to supply the truest needs of this time and generation. We want our own Christianity. A Christianity which is permeated with the spirit of the Eternal Now.

Each generation must not only live Christianity over for itself, but it must also learn to so shape it that it speaks the language of the age, and has an ear turned to catch the present needs, no matter how faintly whispered.

The duty is placed upon our liberal faith, as it is placed upon all branches of the Christian Church, not only of preserving and invigorating the good and true in the old which is adaptable to the hour, but also of possessing that true responsiveness of spirit which has an answer when the new call comes. Every new condition of civilization, every new method in human affairs, every new relation of man to man, and a fresh need is awakened. It is the glory of Christianity that it is not a hard and fast set of rules and principles, but that it is a growing, living thing which we ourselves can invigorate and make ready to fulfil the awakening needs of the race.

Thus our gospel must be a gospel which really is a *gospel*, that is, our Christianity must be "news," must be "good news." That is, it must have the spirit of the present running through it; and in this country of ours it must not be Jewish, but American. Our gospel must be just as American as are our novels or our newspapers. Our Christ must speak to us not in Aramaic or in Greek, but in the language of our native land. Not Hebrew, but American blood must run through his veins.

The message which we are called upon to give must be in harmony with the truest spirit of our time. And thus it must be a *reasonable* message, for this age is living more and more in the spirit of reason. Men are inquiring more as to the right way than as to the accepted way. The old-time authority of creed and gown are fast disap-

* A paper read at the annual meeting of the New Hampshire Unitarian Association, held at Keene, October 21.

pearing, and it is demanded that religion, although not growing out of reason and logic, shall grow in harmony with them.

And our message must be a *tolerant* message, for this is an age of tolerance. There must be none of the early Unitarian bigotry about it. It must be tolerant. Not tolerant of evil, not tolerant of sin, but tolerant of honest views held by others. Not a message lacking in consecrated enthusiasm for beliefs held, but one which recognizes the variety of human minds and the many-sidedness of truth, and with this recognition shows its willingness to wait until growing reason reconciles differences.

Our message must be a *practical* one, in the truest sense of the word. These are the most practical of all times. It is demanded now as never before that religion be vitally connected with life: that religion become life. The world is interested in living as it never was before. It demands first of all that the Church shall inspire men and women to live bravely and truly. Whatever the Church says or does must have its relation to life. She must speak to the wants of men and women. The divine currents must be turned through daily lives. Our theology must be adapted to life. There can be no dry bones about it, for if it is to take hold of men it must pulsate with life's blood.

It has fallen to our religious body to replace many of the old Christian doctrines with those which seem to us to be nearer the truth. But in this replacing of the old for the new, we should ever remember that any doctrine which has been truly effective in the past, which has taken hold of men's hearts and minds, and proved an inspiring power in their lives,—any doctrine in the past which has done this, we should remember, has an element of truth in it.

Wholesale destruction is always dangerous. Our message must be one that develops rather than one that destroys. We, too, must "come not to destroy, but to fulfil." And these old Orthodox doctrines, which have been the life and inspiration of Christianity for so many centuries, are capable of a wonderful fulfilment.

We all recognize the truth in the old doctrine of the Incarnation, and are ready to rejoice together to-day that Athanasius was victorious over Arius in that ancient controversy. This is because the doctrine of Athanasius is in the line of development. It is not wrong but incomplete. It does not need to be destroyed, but fulfiled.

God did incarnate himself in Jesus and walk this earth. When the Trinitarians tell us that Jesus was both God and man we must agree with them, if they wish to express it in that way. This truth of the Incarnation of God in Jesus is a truth we must not lose sight of. It is a vital principle of the religious life. But it is a truth which we must fulfil and make still more true. Yes, Jesus was God. Yes, he was a god-man. But Jesus was not all of God. Neither was all of Jesus God. But God was there; he was best there. This must be the germ of the doctrine of the Incarnation. But the doctrine does not become reasonable or logical till we recognize the universal Incarnation of God in every child of his. The old doctrine of the Incarnation does not misrepresent Jesus as much as it does mankind. We Unitarians have spent too much time in declaring that Jesus was not God, when instead we should have emphasized more strongly God in all men. The emphasis of our theology has been in the wrong place. We do not so much want to deny the deity of Jesus as to assert the deity of humanity.

Two other old doctrines which do not need to be destroyed, but to be fulfilled, are the doctrines of heaven and hell. There is a great and important truth in both of them. From earliest times they have moved not only Christendom but all humanity. No religion can be complete unless it takes full account of the effects of sin and righteousness upon the soul. Men and women are influenced by a vivid realization of the effects of sin, as well as by the results of righteousness. The doctrine of hell is as important as that of heaven. In the old theology they are abstract principles which state truths in general terms. It is for us to free them from their arbitrary element, and connect them more vitally with life. We have combined the doctrines of heaven and hell in the doctrine of a future life, where each spirit shall naturally gravitate to its own position, reaping what it has sown, but holding within it the possibilities of infinite growth as it enters the fresh realms of new opportunity.

The Unitarian pulpit, although it realizes the evil effects of sin, has not emphasized this side of its teachings as strongly as it has others. It has impressed the love of God more than the justice of God. It has hesitated to appeal, as it says, to the element of fear. But if this gospel of ours is to take its place in this every-day world in the midst of all conditions of men, it must learn to take this old doctrine of hell and fulfil it, so that it will be adaptable to this modern world of ours. *It is* justifiable to impress upon men as strongly as possible that there is a divine law and justice in the world.

The awfulness of sin cannot be emphasized too strongly. God has his whirlwinds as well as his sunshine. Man needs to know that punishment is not the uncertain thing that the old theology made it out. He needs to know that, although punishment is remedial, it cannot be escaped by the acceptance of intellectual beliefs, or death-bed repentances, or by repentances at any time. Would you get away from the punishment of your sins? As well could the darkness get away from its own shadows. Your sins inflict their own punishment upon your soul. You may cheat man, you may cheat yourself, but you cannot cheat the laws of God. Whatsoever you sow that you must reap. Does the heat shrivel and dry up the leaf? Just as surely does unholy passion shrivel up your soul and dry up its life. Does the frost freeze the bud? Just as surely do selfishness and pride freeze the life of your soul into inactivity. Do the gales tear the branches from the trees? Just as surely do the rushing thoughts of a corrupt mind break and wreck your soul. Who says there is no judgment day? Every moment you live is a judgment day, and that judgment is written on the very soul itself. Who says there is no hell? Who says, when this world has been left behind, and the sinful soul is alone, all wrecked and broken,—a dwarf compared to what it should have been, a shrivelled and contracted thing which shows the marks of sin and degradation when it should have been a true expression of the divine life,—who says there is no hell?

We may call sin negative if we will. It is an easy manner of disposing of it in an abstract way; but, nevertheless, it is a positive element in every man's life. It is a real inheritance in the course of evolution of the passions and appetites of the lower forms of life. We are not naturally wholly good, or naturally wholly bad, but we are most naturally both good and bad.

And our liberal faith should remember this; and thus our message should be a message to men and women, and not a message to angels. A message filled through and through with the wonderful love of God, but oftentimes a stern message.

In the past, because of the reaction from the cruelty of Calvinism, we have too often spoken soft words when we should have spoken severe ones. Unitarian congregations have been patted on the back for so long, and told that God loves them, and that they are coming out all right, that now it is looked upon as almost out of place to even hint that Unitarians *ever* belong to that class known as "sinners."

We have dwelt so much upon the worth of human nature (and it should be dwelt upon) that we have neglected to dwell sufficiently upon the sinfulness of human nature. As in the Orthodox Churches too much has been made of the "sense of sin," in our Church we have gone to the other extreme and not made enough of it.

In many cases we have been influenced more by the spirit of reaction from the old beliefs than by the spirit of adaptability which should prompt us to shape our body that it may have an answer for the best needs of the times. We have vulgarized the prophets when we should have glorified the prophetic spirit, not only of to-day but of all times. We have emphasized too much the lack of inspiration in the Bible, when we should have emphasized the naturalness of all inspiration to-day and forever. In other words, we have brought down the past to the commonplaceness of the present, when we should have brought up the present to that elevation which has caused such reverence for the past. We do not want to drive God out of those old times, but we want to fill the world with God to-day as the old time has been filled with him.

But, even as I am speaking these last words to you, I feel, although they give one side of the truth, that still they are doing an injustice to Unitarianism; for one of the great works that our denomination

has done has been that of making more divine this every-day life of ours.

The vital test of any religion is its ability to satisfy the deepest and truest longings of the weak, wayward soul. A religion which is only for the educated or refined, and has nothing for the common every-day life of men and women, has failed to take into itself those universal principles which are akin to all humanity. Thank God that we have a religion which, notwithstanding its defects, can be brought home to all hearts.

Away forever with the thought that it is not suited to men and women in all walks of life! Humanity has but one heart and mind. This religion of ours is not made up of artificial philosophies or the mysteries of the schoolmen, but has sprung from those deep places in human nature which are below the variations which grow out of the changed circumstances of life; and thus it has that common human element in it which always finds a response in the great heart of humanity.

If our religion has not appealed to what a worldly world calls the "lower classes," it is not the fault of our religion: it is our fault. Our hands and minds must find new methods, and our lips be taught to better articulate the heart-and-soul language of humanity.

What religion is better fitted than ours to tell even the most wretched of God's love, and impartiality, and care; of the divine worth of every soul; of the wretchedness and fearfulness of sin; of the glory of a soul growing in strength and beauty; of the divine satisfaction of living a life whose purpose is in harmony with the best that is known?

But let us be assured that we shall not attract men by trying to persuade them that we have an easy religion. As well might a university advertise an easy method of education. We have not an easy religion, for true spiritual education can never be wholly easy. Men are not asking for easy ways in the saving life. It is not ease they are seeking, but inspiration. The thing the world wants to know to-day is, "Is it worth while?" When men and women have once been awakened fully to the conception that it *is* worth while,—this growing life of the spirit,—then it is not prophecies of ease and comfort that they want.

The Italian general did not rally his soldiers to his standard by promises of comfort and ease. No. He told them, as he was calling on them to enlist, that he would give them long, hard marches; that he would give them hunger and sickness, and blood and death. But they were eager to follow his lead because they felt that the cause was worth while. They were impatient to make their sacrifices.

Yes, the world must know that the loyal life is worth while. That it is worth all the endeavor, and struggle, and sacrifice, that it costs. And we believe that this religion of ours can best show men and women that it is worth while.

Our true work is just beginning. The world is growing to understand that it needs a Church of the living spirit. Yea, the call is coming to us louder each day. We are not in the evening, but in the morning of our faith.

OUR CHURCHES.

FIRST UNITARIAN SOCIETY OF PHILADELPHIA.

On Sunday, 12th of June, 1796, fourteen persons professing those views commonly entitled "Unitarian," assembled for the first time for purposes of social worship in a room of the University of Pennsylvania. To this association, somewhat increased, Dr. Priestley, on a visit to the city in the early part of 1797, delivered an address and enrolled himself among its members. The religious services of this society, occasionally interrupted, were continued until Aug. 24, 1800, and from that time were not resumed until 1807, when Rev. W. Christie, known as the author of an able work on the Divine Unity, was invited to lead them. The connection with Mr. Christie, however, lasting only a few months, they were afterward conducted by the members in rotation,—especially by Ralph Eddowes, James Taylor, and John Vaughan,—the society then worshipping in a school-room in Church Alley. In 1811, the thoughts of this small association were turned toward the building of a place of worship.

After many difficulties this object was effected, and the corner-stone was laid

March 24, 1812. It is certainly a remarkable, possibly a unique, fact that a religious society should not only endure and prosper for nearly thirty years, but actually erect a church building, while under lay leadership. Of the gentlemen mentioned above, Mr. Eddowes, at least, preached original sermons and a volume of them was printed. The sermon at the dedication of the first church was by him. A charter of incorporation was obtained bearing date Jan. 7, 1813, under the title of "The First Society of Unitarian Christians in the City of Philadelphia," which title was afterward amended by prefixing the word "Congregational" to the word "Society," March 19, 1824.

Mr. Vaughan resigned his office as one of the conductors of the public religious services of the society in 1815, Mr. Eddowes in 1820, and Mr. Taylor in 1823.

William Henry Furness was ordained pastor Jan. 12, 1825.

Of this event Rev. Joseph May spoke as follows in a sermon delivered Feb. 1, 1885:

"On Wednesday, Jan. 12, 1825,—John Quincy Adams, an earnest Unitarian communicant and frequent attendant on the services of our society, being President, and John C. Calhoun, said to be (like Jefferson, Franklin, and John Adams) a Unitarian sympathizer, being Vice-President,—was ordained to the Christian ministry and installed in the pastorate of this church, its first clerical head. I need not pronounce his name; you know it and love it too well. But one would like, with some time-piercing spectacles, to look back through the sixty years that have gone by so unscathingly, and see the youth, hardly more than a boy, who stood up in the little pulpit at the close of that day, to be the only minister of this society through a stirring period of religious and political history for half a century.

"Let me give you a mere sketch of the occasion. I remark first, with interest, that music was a prominent feature, showing (as the old records indeed show all along) that this inspiring devotional agency was duly valued and maintained with all the love which our English founders had felt for it in their old home, in contrast to the rigid refusal of all æsthetic aids by their Quaker neighbors. The introductory exercises of devotion and Scripture-reading were conducted by one of the saints of our early ministry, Rev. William Ware, pastor of the first Congregational Church of New York, with whose charming books the older portion of you have been familiar. The sermon (from 2 Thess. iii. 1) was by another man of the same family, and the same lovely character, Rev. Henry Ware, Jr., of the Second Church in Boston. The ordaining prayer and charge were by Dr. Aaron Bancroft, of Worcester, father of the historian.

"Finally appeared one whose little figure but reverend head and piercing eye must in his old age be remembered by many of you, who now in his youth rose to give to his friend and classmate the right hand of fellowship. This speaker was Rev. Ezra Stiles Gannett, colleague of Dr. Channing, of Boston. And he also offered the concluding prayer. The young pastor gave the benediction."

Three years later this young pastor had won so many hearers that the octagon church was no longer adequate, and in 1828 the corner-stone of the second building was laid.

At the services of laying the corner-stone, the pastor, Rev. William Henry Furness, made an address from which we quote:

"In accordance with custom we have now deposited beneath this stone an appropriate record of this day's doings. We bless that goodness which permits us, just sixteen years after the laying of the first stone of the former church, to assemble for a similar purpose, with the prospect of a larger and more commodious edifice. We acknowledge our obligations to those respected members of the society to whose untiring fidelity we are greatly indebted for our present prosperous circumstances. May their advancing years be illumined by that faith to which they have been so cheerfully devoted. It becomes us also, upon this occasion, to recognize and declare those religious views upon which the prosperity of the structure about to occupy this spot immediately rests. There is a foundation deeper than this visible one, a corner-stone more solid and durable, upon which if we build not we build in vain.

"It is not to shelter our heads from the inclemency of the skies, from the wind and the storm, that we erect this house. We

have a higher purpose: we would provide a refuge for our minds, a place where we may come for spiritual protection. It is here that we would find aid to enable us to act always from those principles of integrity, benevolence, purity, and habitual confidence in God, which become our condition and our hopes."

Of this church building, and the extraordinarily happy and prosperous ministry of fifty years without change of pastor, Rev. Mr. May speaks as follow:—

"This new church was esteemed, in its outward features, highly successful. It certainly has had a degree of architectural grace. The style, so far as there was style, was one popular in those days. Greek temples were the models, not only of churches, banks, and mints, but very commonly of dwelling-houses. The worst effect of this choice was to make buildings, while stately, somewhat forbidding and cold. The proportions of this building are good. The portico is well designed, and the whole was regarded as a model of successful economy in the use of older materials. The brick and stone of the octagon church were built into this, and the pillars of the portico came from the demolished city water-works at Centre, soon afterward Penn, Square. The building actually cost, through these economies, less than the little older one which it replaced. Before we tried, a few years ago, to beautify it, its modest simplicity made it a very fitting, cheerful, homelike place of worship. One could indeed wish that it might have continued to stand, serving some devotional or benevolent purpose.

"A building, as such, has usually but two events—erection and demolition. Its history otherwise is the history of the spiritual organization that inhabits it. Of ours, it is especially the biography of its long time minister. Other eminent and noble preachers have left the echoes of their voices in its walls, above all the immortal—still our greatest—Channing. Also, in fifty-six years, almost all others of distinction,—Dewey, Everett, Walker, the Wares, Greenwood, Pierpont, May, Gannett, Parker, Farley, Putnam, Hedge, Bellows, Clarke, Hale, and the younger generation, now themselves veterans or already gone from our sight. But from the mere fact of its isolation from sister churches, the only voice with which it was really familiar for half a century was that of its own minister.

"I cannot describe his life work in detail. But its principles became identified with the church as the cradle of their utterance, and it is fitting to speak of them in general. Above all things, let us record that a perfect independence was here vindicated to the whole thought and utterance of the preacher. Mildly asserted by himself, it was none the less decidedly maintained through bright and through stormy days; and if ever individuals would have infringed upon it, the society respected and upheld it. A by-law of the society provided that 'the Trustees shall have no power to control or interfere with the minister in his official duties,' which rule in form was respected, and in spirit also, to a degree, at least, which leaves the record of the church altogether fair and honorable. Both in theology and ethics the minister put the church to a test in this respect. His spirit was essentially progressive, his method radical, and his stand an advanced one, from earliest days. Not many months passed before he entered into that great blessing, a rich and rewarding life work. The life and character of Jesus engaged his thought with an enthusiasm which time has never abated, the result of which was the promulgation of a view of its subject in successive volumes, of which it is difficult to say whether the freshness or the beauty was the more admirable. His thoroughly humanitarian analysis of the nature of Jesus, illustrated with an exquisite grace and recommended equally by a touching reverence and a skilful logic, aided greatly to bring the mind of the Unitarian body at large, already tending in that direction, to the pure humanitarianism which it has now decisively reached. I doubt if any other single influence in those formative days did as much to advance our Unitarian thought, unless it were, a little later, the powerful preaching and writing of Theodore Parker. The two minds and the two methods were essentially in harmony, yet the outward contrasts were as great as could well be. Parker was a torrent, bearing resistlessly down upon obstacles to sweep them forcibly away. Your preacher was a sunbeam which melted the icy fetters of thought, and subtly warmed hearts to receive truth's quickening ray. His great service to thought was the

offering, to minds ready for an advance from a narrow, confused, and uncertain conception of his subject, a new and clear ideal, in which they were able to rest and which proved to them that the forward step could be taken with no impairment of their own reverence or of the true authority of the sacred teacher. The value of the help thus rendered to uncounted hearts, has hardly yet been estimated. The first volume in which the new method was set forth appeared within but a few years after the dedication of this church. The effect was thrilling and wide-spread.

"The young man of 1825, in whom youth seems an abiding quality on which advancing years have no power to work their usual transmutations, reached, by God's blessing, a happy fiftieth year of service in your church ; and, when that year ended, he laid down his burthen, not as one who might not carry it for yet another score of years, but as one who had fully earned his discharge and his repose. The festival which marked that event could not be too gracious, and it could not well have been more glad and gracious than it was."

Rev. Joseph May was installed as pastor of the church on the fifty-first anniversary of Dr. Furness's own installation, Jan. 12, 1876.

He has already served the society through twenty years of progressive and highly successful ministry, and still maintains the brightness, vigor, energy and youthfulness which seem the special privilege of ministers of his church.

In 1885 yet another building, the present very handsome and permanent structure, was built at the corner of Chestnut and Aspen Streets.

In this important situation the First Unitarian Church of Philadelphia occupies a prominent place in the religious life of the city.

We may lose the things we strive after to-day; . . . but, if we bear patiently the burdens, taking the heartache, if it comes, being faithful in the midst of the conditions where God has placed us, living nobly to ourselves and our fellow-men, we shall have built up for ourselves characters of divine finish, divine beauty, and divine glory.—*M. J. Savage.*

A WORD TO THE BEGINNER IN BROWNING.

BY ESTHER C. JENNINGS.

We are indebted to the honest worker in whatever department of life or field of labor. The hod-carrier, the shoe-black, the farmer, the mechanic, the inventor, alike appeal to our sympathy and respect, in proportion as each one dignifies and elevates the work assigned him. Each brings his gift into the world, and, in the economy of nature, the smallest offering is not despised. We honor such still more, when the lower rounds are perfected and higher altitudes are reached. But better still and higher, every genuine aspiring word helps us; the world's greatness is memorialized in this way. Fortunate the soul who can leave a legacy of feelings and ideas as his bequest to humanity, who can metamorphose life's experiences into thoughts and turn the tides of feeling into legitimately progressive tendencies. For "not he is great who can alter matter, but he who can alter the state of my mind." Such a precursor of the world's progress was Robert Browning; a poet of art and song, and exponent of thought and life in its varied scenes and shifting fancies. He set to music the subtlest passions of the soul, and sung the pains of "finite hearts that yearn." A poet of such high endowments and of prophetic inspiration presents worthy features for consideration. He is typical, I might say, of that reactionary period in the ebb and flow of history which follows a tensely materialistic supremacy, the spiritual reign, which is now slowly but surely dawning upon us. With the keen susceptibility of a highly organized temperament and the swift sympathy for anguish of the keenest degree, he represents the culmination of intellectual development and soul-progress, which progress itself creates in its own advance, as the fittest index of the coming hour. Through his poetic instinct, he serves us as an insight into the composite elements of human life and the conditions of human destiny. Consequently, the world is riper to-day, and more spiritually sensitive to his poetic muse, than when he was privileged to work, and labor, and sorrow, and bear the burdens of this earth-life.

But in this plea for Browning I will descend a step and say, that not only as an apostle of the higher culture does he claim our attention, but that as a matter of literary taste and mental stimulus, even, we cannot afford to be ignorant of Browning. Of course, if one is mentally incapacitated for close thinking, or expects to try him by other standards than his own, or by principles upon which he was never moulded (perhaps by perfection of form alone, as a criterion of high-water mark in poetry); or, if one has no responsiveness to the subtler emotions of the soul,—I have no word to offer. The matter must rest with the individual who protests.

But I think it well to be cautious before condemning too sweepingly, and inquire if the fault is not with ourselves. We must be sure that we are somewhat in sympathy with his spirit, and not that the fault rests alone with the objective method of his presentation. We must be clear ourselves before we can discern the white light of truth as reflected in another mind; for the clearest object is indistinct in the darkness. And

> "Only reapers, reaping early
> In among the bearded barley,
> Hear a song that echoes cheerly
> From the river winding clearly,
> Down to tower'd Camelot."

Browning puts great confidence in his reader, as if he thought, as in Sordello, "'Tis but brother's speech we need, speech where an accent's change gives each the other's soul." Yet he must have felt that his ascent found slight response with the reading world at large; for in a characteristic letter dated 1868, he writes, "I have little doubt that my writing has been in the main too hard for many I should be pleased to communicate with, but I never designedly tried to puzzle people as some of my critics have supposed. On the other hand, I never pretended to offer such literature as would be a substitute for a cigar, or a game of dominos for an idle man. So, perhaps, on the whole, I get my deserts and something over; not a crowd but a few I value more,"—the few who realized that a master of art and song should be studied much and long; that an original writer has new spiritual attitudes to be attained; and that the reading of the highest literature, like the interpretation of nature and human life, requires not only intellectual acumen, but that responsiveness of one mind to another sufficiently qualified to receive. One must concentrate his mental faculties to be alive at as many points as possible; if he thus approaches his subject as a whole and seizes the central idea by the assimilation of its principle, all parenthetical clauses, and toning and modifying details, proportionate themselves to the central thought of which they form a part.

Another consideration to be observed in this connection is, whether the charge of obscurity in Browning is not misapplied by hasty and ignorant criticism, and whether the ordinary difficulty does not arise from the reverse qualities. For what do we mean by obscurity. Is it not the natural product of a feeble and clouded intellect, or a vigorous but unfixed and chaotic mind? The difficulty which seems so formidable to the uninitiated arises mainly from too great conciseness; lightning-speed thought; from the collocation of words and the omission of relative words which supply themselves to the reader who is at all conversant with Latin construction, or who grasps the essence of the soul that sings. Corson, in his Introduction to Browning, has an inimitable chapter in which he explains these omissions and tricks of expression; with a little thoughtfulness and attention these eccentricities and seeming fallacies are seen to add strength (perhaps a little too much robustness to many) to the author's vigorous and trenchant style.

And having said this much, a few practical suggestions may not be out of place to the novice in Browning. If there is a best way of doing everything, even to boiling an egg, there is a natural way to read Browning and an unnatural or forced way which renders obscurity doubly obscured instead of reducing to the minimum the intricacies of so discursive and psychological a writer. And first I would emphasize the suggestion, by no means new, that the critics be undisturbed at first, and "all parasitical literature with which Browning is incrusted." For, as another has said, "We first have Browning, and then Corson on Browning, and then Nettleship on Corson on Browning, and presently there will be somebody on Nettleship; at which juncture the simple-minded reader may be expected to betake himself to

the charmed verse of the Psalms of Life or Bab Ballads, where no commentator will enter." Or, still better, he will read the verse itself from which he has in no wise exhausted the infinite beauty and inspiration. So I urge the importance of keeping the mind free from the influence which eminent critics might exert, until we are master of his form and have seized his central ideas; then the suggestion of the critics will be stimulating and valuable. But, as much of Browning's poetry is of the confessional order, I think it advisable to read the best biographies, especially Mrs. Orr's, to note the hereditary and formative influences which made up Robert Browning. The letters therein published discover to us the inner springs of action, and we discern the rise of the current and the impelling power of his nature, which sweeps us past the rapids of his restless energy into an ocean of truth and beauty.

The simpler and shorter poems naturally arrest our attention first, and what attitude of mind shall we assume. "As is your sort of mind, so is your sort of search,—you'll find what you desire." If we desire him to make his own impression upon us, not by conventional tests, but by his own method, a wise passivity is at first a cardinal requisite, inasmuch as it puts us into sympathy with his surroundings, and divests us of that *personnel* which is biassed by preconceived ideas and fixed habits of thought. This allows us to see the subject as he saw it; then we can see our own relation to him upon the thought side rather than the personal side. Then let us not be too analytical,—not too anxious to analyze each separate word or clause, but reading with the eye of the mind; for "only the light-armed arrive at the summit," and it is only by ecstacy, or the soul's response to the soul, that the chord is touched which vibrates in harmony with the master spirit. Too much analysis is self-annulling; for, in the order of psychological evolution, experience converts into thought, and thought into character. Too much experience that cannot be intellectually dealt with, and too much thought, which not only destroys thinking, but even the will and power to think, and too much will, are alike suicidal. Harmony is reached in the adjustment of life, thought, and will. Therefore, we desire to bring to our subject the synthetic, rather than the analytic, mind. Again, let us not expect to see with perfect clearness. "Do not interpret too literally," is Browning's advice to the student.

And let us not be too argumentative; "we read not to confute, but to be inspired."

Another hint to be offered is this: In Browning's dramas especially, I notice many times (and this is the secret of genius) that he transcends the personal and objective side of experience, and speaks of humanity; his word is not confessional alone, but *life* kindled with the poet's glow and imagination, precursing undiscovered countries and untried regions of thought. It is the poet's life, plus the racial experience of the age; so broad a range anticipates a long logic, and large perception on the part of the reader, and warns us not to read too much of Browning into his poetry. The dramatic form is its own evidence of impulses and actions carried beyond the limit of personal experience, and representing ideal types; this fact unravels many a mystery in the *dramatis personæ* of an Ibsen, a Shakspere, or a Goethe. The simpler poems are thus comprehended by the earnest student, even when the whole force of the poet is concentrated in short lines. But a few salient characteristics of the man and writer may serve as finger-posts along the way to a broader generalization of the longer poems, which are more complex and metaphysical. And first, I would note his intensity. I know of no writer who has so large a fund of thought-passion as Browning. The motions of his mind are rapid, like the subjects he loves to depict; like moods which flash instantaneously and execute themselves with a movement, and spring as it were, from chasm to chasm of profoundest depth. This demands great tension on the part of the reader, and a nature vibrating in harmony with his rhythmic movement. Yet with his intense *spirituelle*, he is never morbid; he realizes that man cannot live too much in the spiritual lest he become the monk; and consistently upholds a high ideal standard, while he keeps steadily in view the actualities of life. He emphasizes the body and its relationship with the soul; as in Rabbi Ben Ezra, "nor soul helps flesh more now than flesh helps soul." This realization of

the correspondence between body and soul, the balance of the material and spiritual, saves him from that asceticism which is the result of a moribund spirituality. Next to his healthfulness, and an outgrowth from it, is his optimism, which is transcendent. He is the prophet of faith and hope, of good as the final outcome of ill, as in Abt Vogler:

> "What was good, shall be good,
> For with evil, so much good more;
> On the earth the broken arcs;
> In the heaven a perfect round."

He feels with Goethe,

> "While man's desires and aspirations stir,
> He cannot choose but err."

But in this erring, he is still moving, still emerging from the clod, into the larger life of God.

> "Then welcome each rebuff
> That turns earth's smoothness rough,
> Each sting that bids nor sit nor stand but go!
>
> "Be our joy three parts pain!
> Strive, and hold cheap the strain;
> Learn, nor account the pang;
> Dare, never grudge the throe."

His optimism is not a complaisant resignation and a meek folding of hands, but it is aspiring and regenerating; not a faultless perfection, as exemplified by Andrea Del Sarto, but a pregnant hope, which is a condition of, and inseparable from spiritual vitality. If duty was the key-note of Carlyle's philosophy, and culture of Goethe's, if hope was the gospel of Emerson, then faith was the message of Browning, faith in ultimate progress in the form of unceasing effort and aspiration; an assurance that the true life is not acquiescence, but advance,—through doubt and failure it may be, but in the aspiration and effort the discipline of mind acquired is in itself a gain. Emerson once said, "My successes have been made up of innumerable small failures," which reminds me of Mrs. Barbauld's little brook, "The more falls I get, go swifter on." How this thought is echoed in "Dying John in the Desert":

> "I say that man was made to grow, not stop;
> *That* help he needed once, and needs no more,
> Having grown but an inch by, is withdrawn.
> For he hath new needs, and new helps to these.
> This imports solely: man should mount on each
> New height in view; the help whereby he mounts,
> The ladder rung his foot has left, may fall,
> Since all things change, save God the Truth.
> Man apprehends him newly at each stage
> Whereat earth's ladder drops, its service done;
> And nothing shall prove twice what once was proved."

In close connection with the thought that no true effort is lost, stands his view of this life as a preparation for another state of existence, and the companion theory of the permanence of the individual soul, while passing from body to body through different cycles of existence, until ultimate development or harmony is reached. With Browning, a man may be guilty of two irretrievable errors. He may, through the education of the senses, renounce the spiritual, the world of causes, and rest supinely in the carnal mesh of the material, or the world of effects; or he may try to force the higher states of being and higher ideals of thought, needing æons for perfectedness, into this life,—this one short span in the achievement of the eternities.

> "For progress is man's distinctive mark alone,
> Not God's and not the beasts'.
> God is, they are.
> Man partly is, and wholly hopes to be."

Nor would he eliminate the element of doubt as a factor in growth. For in "Paracelsus" "there was just so much of doubt as bade him plant a surer foot upon the sun-road"; and in "Easter Day," "you must mix some uncertainty with faith, if you would have faith be,"—the doubt and uncertainty which come from ceaseless striving, and the growing necessity of the soul for more worlds to conquer.

> "How inexhaustibly the spirit grows;
> One object she seemed erewhile bound to reach
> With her whole energies, and die content.
> So like a wall at the world's edge it stood,
> With naught beyond to live for. Is that reached?
> Already new undreamèd energies
> Outranging under and extending farther to a new object,—
> There's another world."

Of the application of this principle to Browning's poems upon art, a passing word seems pertinent. In "Abt Vogler," the highest perhaps of Browning's poems upon music; in "Andrea Del Sarto," the faultless

painter; in "Pippa Passes," "Fra Lippo Lippi," "Saul," "Old Pictures in Florence," etc., the same doctrine prevails: that he who can realize in marble, in color, or in music, his highest ideal, has thereby missed the highest gain of art; but that the true glory of art arises from aspirations that are generated, never to be satisfied on earth, and by which the soul mounts still higher towards perfection. This optimistic attitude which Browning essays is not easy to reach, yet contains within itself the germs of courage and endurance amid sorrow and trial, which brings us into close proximity to Plato and Epictetus, and those grand enunciations of stoicism which are ours to emulate to-day. And if these heroic virtues have their mission, what shall we say of the gentler attributes—the love, and the affections of Browning—which mollify these austerer traits, and shed a sweetness and light over the sterner realities, making life lovable? For Browning, if poet, is poet of the affections; and how exquisitely sweet are his many poems of love and tenderness! His affections were anchored, were fixed, and inexorable; and this fact presaged a strong and persistent personality, which was at the same time a source of strength, with certain modifications of weakness. This trait is remarkably foreshadowed in his love for his mother, of whom he said he could never be near her without his arms around her, so deeply did he love her; yet his love was that of sacrifice rather than self-gratification. It was no sickly sentimentality, but a purification of heart and life; and no more beautiful chapter can be found in literary history than that which recites the love of Robert Browning and Elizabeth Barret,—that eternal marriage which the severance of earthly ties did not annul, but strengthened with the purer bonds of the spirit.

In so intense and strongly affectioned a nature we may expect to find pathos as another strongly marked characteristic of the writer, which is beautifully illustrated in "Andrea Del Sarto," and which permeates the whole volume of his poetry.

And now, we may ask, what are the central ideas of Browning's philosophy of life, which are iterated and reiterated, and are presented to us in varied forms and manifestations? I will briefly enumerate what seem to be the main theses of his teachings. First, the value of the transcendent soul, the highest result of the vast scheme of nature around us, of life within us, and God above us. With Emerson, "It is first soul, second soul, and evermore soul."

Second, the importance of the will in the discovery of truth,—that within man is the capacity of choice; that beside fate there is power, the power of the individual to will or to do of his good pleasure.

Third, the magnetic personality as a revivifying power,—that not intellect, not thought, but life, personal life, is the remediating factor in development.

"Subsists no law of life outside of life."

Fourth, the value of experience; and fifth, the doctrine of escape, or the freeing of the soul from its narrow bounds and limitations into the purer realms of the ideal,—and this not to be affected by reversion to a lost paradise, or by future postponement, but by a wise using of present opportunities, and by the cultivation of the higher faculties of being. The Browning atmosphere is æsthetic; it is beautified and rarefied by his intense personality, and surcharged with gleams and flashes of celestial light. But we miss the breath of the pines, and that joyful contact with outward nature which Wordsworth and Emerson bring us. For Browning's view of nature is largely subordinated to expression of human character and action. Man, not nature, is worthiest his attention. Yet the sudden transitions, the lightning flashes, and the convulsive operations of nature, he delights in describing; and in his occasional rare touches of nature in "Paracelsus," in the opening verse of "Pippa," and in descriptions of Italian scenery, he shows himself master artist, if he choose, yet human poet the more. As a rule, however, he is personal, emotional, and concrete; and herein we arrive at a fact in nature undemonstrated and undemonstrable,—why sugar should be sugar, and salt, salt. Enough for us that it is so, and that we can divine its significance, and take to heart its lessons.

In conclusion, I would say, this that I so imperfectly bring to you is but the merest hint in outline of the importance and value of the subject before us. If it serves as a stimulus for deeper reading and more noble

thinking of Browning, it is enough. If not, it is well, but not so well. For

"Thence a paradox, which comforts while it mocks:
Shall life succeed in that it seems to fail?
What I aspired to be, and was not, comforts me."

VICTOR HUGO'S CREED.

BY JAMES R. BAGLEY.

Victor Hugo believed in God; there is hardly a page of his lyrical productions where the name of God does not occur.

The last clauses of his will, written some time before his death, were in these simple words: "I refuse the public prayers of all the churches, I beg a prayer of every soul. I believe in God." His God is one that hears prayer. One of his finest pieces begins thus, "Daughter, go and pray." And he enumerates all the beings for whom the child should pray, then concludes, "Pray for me."

To a friend who had sent him some lines concerning the Bible, he writes: "I believe in the same God as yourself, but he is nearer than yours; there is not between him and me the intermediary of an idolatry and of a book." This does not mean that he did not revere the Bible; for in one passage in his writings he says, "Sow the villages with the gospels,—put a Bible into every cottage." Again he writes, "There is a book more philosophical than 'Le Compère Matthieu,' more popular than 'Le Constitutionnel,' more eternal than the 'Chart of 1830,'—it is the Holy Scripture."

Victor Hugo was very much of an Emersonian Transcendentalist. He revered all other messages from God, but preferred to receive his own *first hand* from his Maker.

He believed in the fatherhood of God, but rejected the doctrine of the deity of Jesus, and his miraculous birth and sonship. To him "Jesus was a man like Socrates and Plato, higher, of course, but only separated from them by degrees of greatness and inspiration, not by essence."

He believed in the brotherhood of man. He writes, "Treat all men as Jesus would treat them were he here now,—Jesus, who knew more than Voltaire." He believed in the immortality of every soul. He says, "Give to the people who work and suffer, give to the people for whom this world is bad, the belief in a better world made for them." The following in his confession: "I am conscious within myself of the certainty of a future life. The nearer I approach my end the clearer do I hear the immortal symphonies of worlds that call me to themselves. For half a century I have been outpouring my volumes of thought in prose and in verse, in history, philosophy, drama, romance, ode and ballad, yet I appear to myself not to have said a thousandth part of what is within me, and when I am laid in the tomb, I shall not reckon that my life is finished; the grave is not a *cul-de-sac*, it is an avenue; death is the sublime prolongation of life, not its dreary finish; it closes in the twilight, it opens in the dawn. My work is only begun. I yearn for it to become brighter and nobler, and this craving for the infinite demonstrates that there is an infinity."

Victor Hugo did not admit the dogma of eternal punishment, but held firmly to the belief in future progress. "Let me," he says, "only live on through my future existence; let me continue the work I have begun; let me surmount the perils, the passions, the agonies, that age after age may be before me, and who shall tell whether I may not rise to have a place in the council chamber of the Ruler that controls all, and whom we own as God?" Every one who has read his works knows that it was no easy-going carelessness which he preached. Every page of his writings is an exposition of the Bible text, "The *way* of the transgressor is hard." He held up conscience as the voice of God, which cannot be disobeyed without some fatal consequence. Every one knows the beautiful poem "La Conscience," the story of Cain fleeing away before the eye of God. This subject is amply illustrated in Jean Valjean's moral struggle, and the author's "Châtiments," and his "Napoleon le Petit." Any one who questions the sanity and beauty of the religion of Victor Hugo, has only to read "Le Pape," "La Pitié Suprême," "Religions et Religion," and "Le Fin de Satan." Victor Hugo's greatest lesson for the world is, perhaps, the lesson of *forgiveness*, both human and divine, which runs like a golden thread through his books and his own life.

He is pre-eminently the poet of charity. It was that more than anything else which made him the man of the people, and caused his death to be universally lamented. Nobody had more than himself the burden of human misery and misfortune on his heart. He was by his eloquent pleadings the means of saving many a head from the guillotine. His "Le Dernier Jour d'un Condamné" is a volume of special pleading for the abolition of capital punishment. "The head of a man . . . cultivate it, water it, fecundate it, enlighten it, moralize it, utilize it; you will not need to cut it off."

Those who want to know how well he understood the law of charity, which is the golden law of the Christian religion, have only to read his "Les Misérables," the one book which will keep his name fresh and alive in the great heart of the reading world forever. In his view man is not depraved, but good by nature. Do not keep him in ignorance and under the yoke of tyranny; treat him kindly, and there will be an end of crime and misery.

Finally, let me say that the one great unmistakable, conspicuous principle which pervades every page of his writings, is this: There is a possibility of regeneration for every human being, however degraded he may be, and the means of this regeneration is love. Jean Valjean, the convict, is won to a good and useful life by the love of the good Bishop Myriel; Quasimodo, the hateful monster, becomes a good man when Esmeralda pities him; Triboulet's love for his daughter washes him from his crimes; the love of Marion Delorme for Didier, of Lucrezia Borgia for her son, gives those two women a finer womanhood, a new nobility, a greater glory.

Such is Victor Hugo's religion, such is his unconquerable optimism. This is Unitarianism pure and undefiled, and how can any intelligent, reasoning man or woman afford to look askance at such a faith?

A CHRISTMAS STORY.

"Make channels for the streams of love,
That they may broadly run;
And love has overflowing founts,
To fill them every one."

There it was again, the same thing they sang in church Sunday, this time sung by a fresh, clear voice, and with a fervor that seemed to say how true it was for the singer. Its only effect upon Mary, however, as she walked wearily home from a hard day's work, was to make her bitter thoughts more bitter.

She could look into the window and see the singer in her pleasant home, surrounded by every evidence of thoughtful loving care, and she thought that girl might well sing about giving and receiving love; but as for herself, she didn't feel that the world held any for her or wanted any from her.

Her father and mother were both dead, and her uncle had very unwillingly taken her into his family with the understanding that she was to make them as little trouble and expense as possible. She had been too unhappy to make friends, and she was sure she had not a gleam of sunshine in her life that she could pass on.

She went home and ate her supper in silence, and after doing what was expected of her as an equivalent for her board, she went to her room with the song still ringing in her ears, and tried to think it out for herself.

She remembered what the minister had said the Sunday before. His sermon was on Christmas giving, and he said that all Christmas gifts should be accompanied with a large love. That, no matter how large or small the gift was, if love did not go with it, it had failed as a *Christmas* gift, for Christmas meant the birth of Christ (which is peace and love) in our hearts, and the custom of making gifts was to help us to pass it on to the whole of mankind.

Then he said that every bit of love that we gave out left room for more to flow in, and that the greatest source of joy a person could have, was to keep the Divine Circulation in motion.

The words of the song and the thoughts

of the sermon had persistently repeated themselves in her mind ever since, but she didn't see how they applied to her. How could she make gifts when she had to spend all the money she earned on her clothes, and even then she was not dressed warmly enough to keep out the bitter cold. And as for love, she had none in her heart for anyone, for no one had any for her.

Could there be any truth in it? Was perhaps the last verse true, that we must share love if we would keep it, and that because she had ceased to give it she had ceased to have it? Did she have anything that she could give to others, or was there anything that she could do for others? The minister said, "A kind word." Yes, she could give that. "To give of what she had." Yes, she could do *that* if she were not too proud to give what was of so little value. "A pleasant look or a smile." Well, she *could* do that, though she hardly ever wanted to; but she would try it, for one day at any rate, if only to silence that persistent verse that haunted her so. She would either prove or disprove it.

So, with a firm resolve to give it a good trial, she went off to sleep.

When Mary awoke the next morning, the snow was falling fast and it was dark and cold, and she felt much disposed to grumble at the weather and her hard lot in having to go out into it; but she remembered her resolution, and went downstairs with a bright face, and said: "Well, Auntie, I guess we shall have to work fast this morning to keep warm. Aren't you glad we're not lame, and have to sit still?" Her aunt looked at her in surprise, but kept on with her work and said nothing, so that Mary did not feel very much encouraged by her first venture. At breakfast, Frankie, a little boy of seven, began to tell about some little toy he had seen at the store for a cent. "All the other boys have got them," he said. "It seems as if I might have a cent to spend once in a while."

His mother shook her head. "You might just as well ask for a dollar as for a cent," said she, "for I haven't either to give."

Mary saw another chance. "I'll tell you what I'll do, Frankie," said she; "I shall be paid to-night, and when I come home I will buy it for you if you will keep the front path shovelled out for your mother."

"All right," said he. And she couldn't help feeling happy as she saw the glow of delight that came over his face. Then she put on her hat and cloak, and started for her work.

As she turned around a cold corner, she saw Jimmie, the bootblack, standing there, too cold and miserable even to whistle. And she wished she could help him, for she knew he would get very little work that day. It was pretty hard for her; but she knew that a pleasant word was all she had for him. So she mustered up courage and said, with a smile, "I wish I could afford to have my boots blacked, Jimmie, so as to help you out."

He touched his hat quickly and said, "Thank you, miss; but a pleasant word is more than most of 'um give me."

She went on, feeling glad that she had spoken and tried to look pleasant and speak cheerfully whenever any one looked at her. And at noontime, when the girls who lived at a distance collected in little groups to eat their lunch, she thought perhaps there would be a chance for her to exchange a pleasant greeting with somebody. But she had been in the habit of going off by herself and avoiding the others. So no one expected her, and she could not bring herself to join any of them. Finally, she saw a stranger, who had just come to the factory, standing alone looking out of the window. So she timidly went up to her and said: "Won't you eat your lunch with me? I am all alone, and you seem to be."

The girl turned around and smiled, though the tears had been in her eyes. "Thank you," said she; "I was very lonely." And then she blushed and said: "I may as well tell you, some of the other girls asked me to sit with them. But they seem to have such nice dinners, and I have so little, that I was ashamed."

Here, then, was another chance to encourage, and more opportunity for kind words, and Mary did her best. And when she went back to her work, she was surprised to see how happy she felt.

Could it be that this warm, tender, uplifting feeling that seemed to be going all through her, was the spirit of love flowing in, because she had been giving it out and making room for more? Why, she really felt as though she *wanted* to speak to everybody,—as though she would like to help

everybody. She didn't feel at all like her old, unhappy self, who thought she owed the whole world a grudge. And she began to plan, in spite of her poverty, how she could make somebody happy on the Christmas that was coming.

When her work was done and she went to the superintendent for her money, he asked her if she would wait for a moment as he would like to speak to her.

After the others had gone he came to her and said, "I have a sick wife at home, and always on Christmas day it has been her habit to have some of the girls that she thought needed help and encouragement come to the house and spend the day with her; but she is feeling so miserable that she said to me this morning, 'I cannot comfort anybody nor entertain anybody this year, I am so miserable myself; but I am very lonely, and if you can bring home anyone that will bring some sunshine into the house, and some of the peace of Christmas, I wish you would.' I have been watching the different girls to-day," said he, "and I saw you as you went to the stranger so kindly and pleasantly, and made up my mind that what you could do for one, you could do for another, and if you will, I would like to have you dine with us to-morrow."

A flood of joy went over her heart like a burst of sunshine. To think that anybody could possibly want what she had to give; to think that somebody had seen in her face peace and kindness and love; the very things she had always thought were neither in the world for her, nor in her for anybody in the world. She thanked him, promised to come, and went on her way home, feeling that a new life would indeed begin for her on Christmas day. It was only a one day's sowing, but what a harvest! She bought the toy for Frankie and went home with such a new look on her face, that when she gave it to him, he said a little hesitatingly, "I like you."

When she told her aunt of the invitation, her aunt said rather surlily, "You seem very much pleased over it. I suppose you think you will get a fine dinner." Mary checked a hasty answer and replied, "Yes, I suppose I shall; but I think that what makes me feel so happy is to think that somebody wants me." Her aunt's face smoothed a little and she said more graciously, "Well, to tell the truth, Mary, you can't expect folks to be very pleasant with you, if you are not pleasant with them, and if you would be more like what you have been to-day when you are at home, we might like you better." Mary had not the courage to tell her day's experience, but she simply said, "I am going to try."

When she lay down to sleep that night, life had for her a new interest which amounted almost to a feeling of joy; and now the song was singing itself in her heart with a new meaning, and, as her eyelids gradually closed, it seemed to float like a benediction over her.

"Make channels for the streams of love,
That they may broadly run;
And love has overflowing founts,
To fill them every one."

CLARA K. DALY.

TO THE PEOPLE.*

BY JOHN W. CHADWICK.

Good Friends,—It is at once a happy privilege and a serious responsibility to make the "Address to the People" at the installation of my friend, Minot J. Savage, as minister of this historic church.

The reason for assigning to me this part of the service is, I believe, that I am the most venerable minister of our local fellowship, Father Collyer excepted, and he has made so many addresses to this people that one more would not be so special as the installation address to the people is supposed to be. It is so short a time since I was taking the boy's parts on our sacred stage that, if I wear my patriarchal honors somewhat blushingly and awkwardly, you will not think it strange.

First of all let me congratulate you that, while you are on with the new minister, you are not yet off with the old, that his benignant face still shines upon you, in his customary haunts, and that his Yorkshire burr still sticks to your pulpit cushion with as sweet a kernel in it as the best English walnut ever had. No morning star was ever

* Address delivered at the installation of Minot J. Savage, D.D., at the Church of the Messiah, New York, Nov. 22, 1896.

fresher from the sea than he was at Rochester the other day, singing for us the morning song of creation; and I am not without a hope that, having preached my ordination sermon in 1864, and preached it over to us again in 1889, he will come over and preach it a third time on my fiftieth anniversary, if I should last so long. For my sake, then, as well as for your own, I charge you that you cherish him with the utmost tenderness of filial care.

I congratulate you that in your new minister you have one of the most representative ministers of our Unitarian fellowship. In one sense, at least, I might say the most representative; for no one else has, in these later years, represented our Unitarian gospel on so many great occasions, to so many and such diverse congregations, and through his printed sermons to so many thousands —if I should not, remembering how many have been published every year, say so many millions—of our countrymen, and those in other lands. And he has represented our gospel in its simplicity and sincerity, and positive, affirmative, and constructive spirit. In its simplicity: President Eliot has told us recently that there is no better gymnastic for the man of intellectual ability than the serious and conscientious purpose and endeavor to express his thought in the simplest manner possible. Dr. Savage has had plenty of this gymnastic, at once strengthening his own powers and making them serviceable to the community. As he represents our gospel in its simplicity, so has he represented it in its sincerity.

Time was when the main business of the Unitarian minister was to disguise his thought, to make it seem as much like the old orthodoxies as possible, like one who said:—

"My wound is great because it is so small,"

to which another very properly made answer:—

"Then it were greater were it none at all."

If all the virtue of Unitarianism was in being so much like the old orthodoxy, why not take this in its purity and let the other go?

But Dr. Savage was not born free. All through his childhood, youth, and earlier manhood he was bound hand and foot with the galling, ulcerating fetters of the old theology; and he knew exactly what they were. With a great price obtained he this freedom which he now enjoys, and so it means much to him; and his disposition and resolve are to distinguish things that differ, and see things as they are. It will, perhaps, occur to some of you that orthodoxy is not now what it was when it elicited the early Unitarian protest. True, very true. Much of our progressive orthodoxy has progressed further than had our Unitarianism fifty years ago. But, in the meantime, we have been twitching our mantles blue, and every morrow starting for fresh woods and new pastures. It happens, consequently, that the new Unitarianism and the new orthodoxy are quite different entities.

I congratulate you that your new minister has not heretofore disguised this fact; that with all fit rejoicing in the amelioration of the traditional dogmas, he has understood that this amelioration is mainly local and sporadic, an affair of scholarship and cultivation, while still the traditional dogmas lurk and prowl in every jungle into which the light of the new thought has never come. He also understands that the public statement of progressive orthodoxy is often better calculated to obscure than to reveal its essential agreement with our Unitarian thought. A good many of us the other day at Rochester listened to a profoundly able statement of the new orthodox theology; and never were we more heartily convinced that our Unitarian occupation is not gone, so different was the manner and the method from our own, and so ill calculated, we could but think, to commend the truth involved to men whose week-day habit is to call a spade a spade and not give it some sesquipedalian name which not one man in fifty or five hundred would understand as meaning a spade, a spade only, and nothing but a spade. The more completely we translate our theology into the language of our daily life, the better it will be for all concerned.

And as your new minister stands for the simplicity and sincerity of our Unitarian gospel, so does he stand, and equally, for its positive, affirmative, constructive spirit.

In the rebuilding of Jerusalem there were those who wrought having in one hand a sword and in the other a trowel. For sword say pick, and you have a good account of Dr.

Savage's theological method. "The waster is a builder too," sang Whittier, and it has been so with our friend. He has felt the difficulty of satisfying those who are like the people who wanted their new meeting-house on the site of the old one, just the same size, the old one not to be disturbed in any particular until the new one was finished. He has appreciated the absurdity of the saying that we must never destroy anything if we haven't got something else to put in its place. It has always been considered a good thing in Abraham—of Abraham Lincoln it was also true—that he went out *not knowing whither.*

But Dr. Savage has consistently denied the allegation that Unitarian doctrines are or ever were so many "pale negations." The unity of God, the dignity of human nature, the sovereignty of ethics, salvation by character,—if these were negations they were negations of negations and hence affirmations. It is not otherwise with our universal inspiration and our universal incarnation.

It is necessary to intellectual clearness that we should understand what we do not believe as well as what we do; and while we must be always seeking for the underlying unities of thought and feeling, we shall not hasten but retard the wheels of Truth's victorious car if we do not frankly recognize our differences from those who hold in all sincerity beliefs we cannot entertain.

With such a man as Dr. Savage for your minister, everywhere known among us as a preacher of persuasive eloquence, your temptation will be singularly strong to devolve the whole burden of your church affairs upon his shoulders and to trust to him alone for your success. If you do that, your ultimate success will be "a cipher with the rim removed." There is as much truth as humor in the homely saying, "If the Lord will have a church in Oakham, he must take such people as there be there to make it." Such *people.* No minister alone can make a church. The people might perhaps without a minister, but not the minister without the people; not if he were a Chrysostom or a Beecher or a Phillips Brooks. Now, what, as a people, can you contribute to the success of this church? First, your habitual presence at its services (that will be the easiest part). Second, your generous and prompt support to its financial burdens. There is a story of a man who stole a meeting house. Those who steal their preaching are like the stars in heaven for number. Be not of their assembly. That is no true church of God to which all are not welcome, those who can contribute nothing equally with those who have and give abundantly. But on the other hand, an honest church has a right to expect that every honest man who can do something for its support will do that something cheerfully.

This also you must do: translate the sermons you admire so much into the language of your business and your politics, your social, personal, and domestic life. Live what you hear.

Again: whatever active part this church has taken in the general work of the American Unitarian Association and our local conference, make it more active and more generous, if you can do so consistently with other lawful claims upon your sympathy and help. Remembering graciously that no other church in our communion has been helped so grandly as your own in its extremity, you will convert the energy of your gratitude for that willing service into the energy of joyous common work for our great common cause.

To this end, however efficient your Women's Alliance may be already, see to it that you make it twice or thrice as efficient as it is now, if possible enrolling every woman of the congregation in its working band.

And, finally, do not come here to be entertained or delighted or electrified, but come to be cheered, encouraged, and consoled, to be made ashamed of your follies and your sins, to dedicate yourselves to the service of your fellow-men. When David bought the threshing-floor of Araunah for thirty pieces of silver he said, "Neither will I offer burnt offerings unto the Lord my God of that which costs me nothing." Bring your relations to this church and its ministry to this test: What does it cost me? Am I making any real sacrifice for it? That is a great passage in Isaiah where a man is described as cutting down a tree and making various things of it, "and of that which remains he maketh a god." Too much have we of this fag-end religion, everything else considered first,—and then on

Sunday morning, if it doesn't rain or isn't so pleasant that we must have an outing, or are not too tired from last night's theatre or cards, we will go to church, thanking God that we are not as other men are who never go at all. To love a church or anything in the line of social good we must make sacrifices for it of our time, our money, our pleasure, our inclination.

Religion should be no "remainder biscuit," but the bread of life which cometh down from the high heaven of our most consecrated purpose and our most passionate desire. And when it is this, it shall be not for our own hunger only, but we shall pass it on "like bread at sacrament" to others who are hungering for God.

O friends, if but the power were mine to conjure here a vision of "the things which are more excellent" impatiently awaiting your devotion and your sacrifice, it would so fascinate you and allure you, it would be such a marching-music in your blood and bones, that you could not restrain yourselves from following its lead though it were along a causeway perilous as that by which the peerless Galahad followed the shining of the Holy Grail! But if you are not disobedient to the heavenly vision as it is revealed to you from day to day, it will shine for you with ever rarer beauty, and with ever clearer light direct you on your way; and you—together with these twain, our Father Collyer and our Brother Savage—shall "stand erect, full-summed in all your powers, dispensing harvest, sowing the to-be."

Shall not these things be so?

THE SINLESSNESS OF JESUS.

The question of the sinlessness of Jesus is of much more practical value to Unitarians than to Trinitarians; for those who have started with the idea that Jesus is not a human being, but a god, are not called upon to account for his actions, or pass any judgment upon them.

Jesus declared distinctly that he was not "good,"—that is, in the sense that God is good, meaning that he was not perfect,—and we should take him at his word. He says, to the Pharisees it may be answered, "Which of you convinceth me of sin?" But we do not think he at that time intended to claim absolute perfection for himself, but was simply defending himself from the charges they made against him. "Which of you," he means to say, "can prove your charges against me, that I have violated the law, and been guilty of blasphemy, and plotted against the Church and the State"? But for all essential purposes we believe him to have been sufficiently sinless to be the great Saviour of the world.

Let us look at some of our venerated leaders. Was not Washington far enough above the crowd of men to be set up as their ideal of patriotism, and practically sinless in comparison with the low and unworthy among his countrymen? We all feel that it is painful to see the cold-blooded critic trying to find flaws in his character before the eyes of the rising generation, and destroy the reverence of the young.

Is not Dr. Channing a sufficiently sinless guide to the weak and narrow-minded ignorant Christian believer who seeks help from him?

The Man of Nazareth is at this day exposed to the fiercest light of criticism that can be thrown on him. Not by literary men as such, for they, like the great writers of the past, Rousseau and others, pour out eloquent phrases of admiration for his character; not from scientific men, who are just beginning to find God himself, and cannot yet give their attention to his great Son; not from our liberal Trinitarian brethren, because they are not yet willing to let Jesus down from his Godhead,—it is from the men in our Unitarian ranks, preachers and writers, that these unsparing judgments come. Well, this criticism ought to come. If Jesus is vulnerable, the sooner these criticisms come to destroy our one ideal, the better.

But are these modern judgments always sound? There are several scenes in the record of the works of Jesus which, if taken literally, undoubtedly militate against the self-restraint and wisdom of his character. They are stories; and stories can never be classed with his own great utterances on great occasions.

The cursing of the fig-tree was easily an exaggeration by his disciples of the fact that Jesus had predicted that the tree

would die, and drawn a lesson from it; and the supposed devils in the herd of swine were probably only the panic and fright in them, caused by the violent movements of the insane man.

But there are great scenes in the life of Jesus which the world has looked upon with awe and admiration, as contrasted with his usual gentle, calm demeanor. And yet the writer of a very valuable and able article in the October number of this magazine, on the doctrine of the "Deity of Jesus Christ," has written one paragraph which I wish were not there. I agree with the writer in his clear and reasonable statements in regard to the human nature of Jesus, and his liability to error in the sight of God; but in the sight of man we must be very careful how we convict him of sin without good grounds, if we wish to keep one great ideal.

The writer says, "We know from his terrible invectives on several occasions that he was capable of being carried away with passionate anger." Now, this is a painful picture to set before the young. If it is true, let it come, and let our ideal go. But there is no proof that it is true. The denunciation of the Pharisees has always been looked upon, by sceptics and Christians alike, as a magnificent outburst of moral indignation against rank hypocrisy, from a man who bore all kinds of insults to himself on the way to the cross and never uttered a word!

A writer in the *New World*, who has furnished another very able article also on the nature of Christ, carries this criticism sometimes to an extreme point, which would be untenable if aimed at a great man to-day. I do not believe that Jesus was under any illusion in regard to his second coming. He declares that his coming is like the lightning in every part of the world,—evanescent and powerful, but not tangible. He was a seer, and saw in picture the destruction of Jerusalem. Must we never be able to make allowance for the Oriental speech of this descendant of a line of fiery prophets? Our writer even criticises the scene before Pilate,—that great masterpiece of the ages,—and asks if "the conduct of Jesus in the court of Pilate was that of the broadest beneficence?" "Did he take the clear course to bring out the best in the brutish men who surrounded him, or rather drive them to do their worst?"

Both these articles are of the finest order. I agree substantially with the ground taken in both; but a few extreme utterances often do harm. A writer cannot help having his opinions; but, in such instances as these, in the judgment of character, he has no proof that he is right. And, when dealing with a great world-wide personality, he should stop and think before he disparages a sublime ideal in the literal mind of another, an ideal which he still cherishes himself. To come down to the plain truth, we, as Unitarian children, were taught to imitate Jesus of Nazareth, and I trust the day will never come when he is not the model and guide for the children in our churches.

MARTHA PERRY LOWE.

FOSSILS AND FAILURES.

BY JOHN VAN SCHAICK, JR.

The old-fashioned brick church at Arietta was crowded to the doors with an enthusiastic assemblage of delegates, preachers, and laymen, who had come to the fifth annual convention of the Young People's Societies of the Adirondack District. Gray-haired veterans were scattered among the fresh-faced, fair-haired young men and women. They had driven twenty and thirty miles through the autumn mud to attend the convention, and "keep the young folks straight."

A sympathetic outsider, seated in the long gallery where he could overlook the scene, might, if he were of a reflective temperament, have indulged in some pleasant anticipations concerning the good to come out of it all.

Here were a hundred impressionable young people, representing isolated churches, who had come together to get new ideas, better methods of work, and the enthusiasm that should always come from such gatherings. Some, of course, were dull, stupid, and narrow; but among their number were many anxious to be taught, ready to do some kindly deed, capable of accomplishing much good in the world if their energies were turned into the right channel.

Those who directed the affairs of the convention were, however, practically dead to

this world and its opportunities. They had lived so long in the past among the musty tomes of their theology that they had become true fossils, as unchangeable in their views as the petrified trilobite in its form. The afternoon exercises would have been laughable if they had not been so tedious. After the ordinary opening services, the pastor loci stepped forward and began his address of welcome. As a speaker, he was the best of the day; but he took his hearers back to the Middle Ages, dwelt upon the founder of their particular Zion, and urged adherence to every "jot and tittle" of the law as he had expounded it. As an exposition upon ecclesiastical history it was a tolerable success, but as an address of welcome, it fell flat.

It devolved upon the president of the convention to respond. He was a layman from a neighboring city, and he performed his duty by reading an elaborate article calculated to show that the true apostolic succession was in their Church, and that the so-called ministers of all other denominations were working without divine sanction or approval. He evidently wished to impress upon the learned doctors of divinity present that he was a past-master in the art of using theological verbiage, and in this he was eminently successful.

Half of the afternoon had passed when he finished. As the clergymen who were to fill the first two periods were happily absent, the convention turned its attention to a discussion of the question, "How can we Promote more Effective League Work?" No one had been assigned to the topic,—no young people, in fact, had been put upon the programme at all,—but there was no delay. "The spirit moved powerfully." An old gray-bearded doctor took the floor, and discussed all the subjects in his repertoire from "Infant Damnation" to "The Late Unpleasantness between John Calvin and Martin Luther." A younger brother, not to be outdone, traced the origin of all the denominations, and set forth the especial peculiarities of their own doctrine. Number three was a tall, spectacled divine, with a grievance against the American Bible Society. When he finished berating that organization for its liberality every one was very weary, but was destined to become still more so.

At one of the dinner tables that day a genial, sunny-tempered host had broached the subject of church unity. A professor from the one theological seminary of the district had been present. He explained the time-worn creed of the denomination, and after denouncing bitterly the heresies of other sects said that church unity would come when all the world would come to them and accept every dogma that he then enunciated. Until that time, work done with these others was sinful, because the "Almighty had hidden his face from them." The climax of the ridiculous was reached when, in search of an illustration, he went back to the Arian-Athanasian Controversy of the fourth century, dragged forth the ancient dispute concerning "homo-ousia" and "homoi-ousia," and learnedly vindicated the position of the great Athanasius.

Night spread her kindly mantle over the scene when he ended. Inasmuch as the evening lecturer had not reached town, the convention adjourned, and the delegates sought their several homes, with weary brains, chilled hearts and starving souls.

Not one word had been said about religion. It was all theology. Nothing had been brought before the convention calculated to stimulate the religious life of a single soul,—nothing to lead to unselfish living, to a kindly love of fellowman, to increased devotion to the cause of Christ. That a score of social and political questions are waiting for settlement, that hundreds of reform enterprises are longing for Christian helpers, that thousands of wrecked homes need visitation and millions of perishing souls the outstretching of a friendly hand,—all these facts were ignored. The grandest gospel of the age, that of love to God and love for fellow-man, was swallowed up by the hydra-headed monster of extinct theology.

Fossils have their place. Locked in a glass-case in museums, they are objects of interest and instruction. So with our "theological fossils." To the antiquarian, they are sources of pleasure, equal almost to that derived from some relic of the antediluvian world; but in young people's associations, in all enterprises requiring skill and courage, and especially in the great nineteenth century conflicts with the forces of sin and wickedness, "fossils" are "failures."

THE FINEST OF THE WHEAT.

"He maketh peace in all thy borders, and filleth thee with the finest of the wheat."—PSALM cxlvii. 14.

Beautiful is the peace of thy holiness, O God, when it holds the heart in the stillness of its dear and fruitful life! In the thought of thy loving holiness, ever eager to bless us with fulness of life, how divinely glad the soul grows! The entire being blossoms to thy praises as flowers open in noble fields to the fulness of the sun shining warm in their hearts.

What a harvest of nourishing truth springs to its full, when, in the fields of the soul, the warrings of sin are stilled in thy peace coming to possess thine own! The victories appear in the finest of the wheat, and throughout all my borders thy holy quiet broods.

May thy peace abide in the possession of my soul! Then would thy beauty take me in its divineness, thy truth would golden in all my fields, and love have never a hunger unsatisfied.

In thee, who art the Life of all life, is the conquest of every peace. In thy holy quiet upon the soul beats the pulse of all that prospers, of all that increases to bless. When I am alone my foes have an easy victory. They revel in triumph; they waste the land and leave it desolate. But when thou comest, truth wins its victories of peace, and goodness redeems the waste places, making them fair and fruitful.

So it is, O tender One, true One, that I turn to thee for a new creation, for deliverance from the power of falsehood, from the wastings of evil. Here is the truth which thou hast given me! Give it an increase of life in thine own holy love, until falsehoods shall flee it as the night flees the morning. Here are the holy loves which thou hast given me! Give them an increase of truth, that they fulfil thine inmost tender intent in my outmost roughest life! May thy truth and thy love realize in me a holy marriage until the waste places of my earth are bepeopled with children possessing the land in righteousness.

That this may be, may I cherish all that thou art and hast done in me, in that noble gratitude always sure to find thee in a diviner measure of helpfulness. In all these things of the earth may I recognize thy loving kindness and tender mercies, thinking upon thy children, caring for them. In the daily bread thou makest to grow I would worship thee, happy to give back to thee some love for love. When water quenches my thirst, my gratitude would reach its spiritual hand deep enough to touch the hand of thy love holding the cup to my lips. I would worship thee in the joy of the grape, that the wine of the eternal life may nourish even as these purple clusters so graciously feed the body's hunger. In all these beauties of the earth, I would love thee tenderly enough, true enough, to have revealed in my soul the beauty of holiness, out of which all other beauty comes. In the dear human friends thou givest, I would so realize a loving thought of thee, as, through them, to enter into the divine human friendliness in which every loving heart beats. In these thoughts that fly my brain like happy birds the sky, I would think deep enough to be touched with the glory of thy truth in which thou hast thought out thy creation, making its glory appear in the midst of the years. In these loves that are the very sweetness of my life, I would feel deep enough to enter into the conscious keeping of thy great heart, whose beating is the life of thy universe and the love by which human friends keep alive.

In all my thoughts I would acknowledge thee, that the truth that is eternal clear its heavens in my brain! In all my loves I would acknowledge thee, so that the love that is eternal may make its heavenly summers in my soul. In all my ways I would acknowledge thee, that the perfect way may clear about my feet, shining more and more unto the perfect day! In the quiet of my holiness I would acknowledge thee, that the holiness that is eternal may possess my being, my lips rejoicing in the psalm, "He maketh peace in all my borders, and filleth me with the finest of the wheat!"

Life is of Thee,
  Tender One, true One!
Life here in me,
  In the bird there, the blue one!

My heart beats Thee out
  In all of its graces.
I find Thee about
  In my friends' smiling faces.

In the oriole's wing
  I see Thy life burning.
I hear Thy life sing
  In the nightingale's yearning.

In the curve of the snake,
  In gnat-wings out-rhyming,
In the noise marshes make,
  Is Thy life still a-chiming.

In each little bliss
  Of every heart beating,
Hides thy life-giving kiss
  Thine own joy completing.

Each voice sings to me,
  The old one, the new one,
That life is of Thee,
  Thou tender One, true One!

PASTOR QUIET.

A VILLAGE PRIEST.

[Translated from the French.]

There was a terrible fight going on a mile or two from the village of Hooties. The air resounded with the noise of the rifles: cannon awakened the echoes, and in the distance could be seen dark, heavy columns of smoke and powder.

The curé knelt before the altar, praying for his people. Around him, pale with fright, the villagers were begging God to protect them.

Two young lads, stealing from bush to bush and softly approaching the ranks, fired on the Prussians. "Fire two loads in pursuit!" said the officer.

Then a detachment of German soldiers galloped toward the village. There they arrested six of the inhabitants, the first they met, and took them before the mayor. "You are the highest in authority," said the commanding officer to this official. "I come, then, to tell you that some one has fired on his majesty's troops near your village. Being nearest to the scene of the crime, you are held responsible. You must hand over the guilty ones, or else six of the inhabitants of the village will be shot as an example. I will wait until to-morrow at eleven o'clock. The execution must take place at noon. In the meanwhile your village is under martial law, and I will guard the prisoners." It would be impossible to describe the feelings of the poor village people. The women uttered the most lamentable cries. The people met together, and it was resolved with sighs and tears to let fate decide who should be the victims by drawing lots. Those who had fired on the Germans did not belong to the community. They came from a distance, following the Prussian column.

The day was spent in discussion, lamentation, and sorrow. The mayor, the curé, and two old men, bent with the weight of more than eighty years, vainly begged the Prussian officer for mercy. The women came weeping. All was in vain.

The six unhappy men designated were delivered to him at five o'clock that evening, and confined in the hall of the school-room on the ground floor of the mayor's house. The Prussian officer authorized the curé to carry to the men the consolations of religion. Their hands were tied behind their backs, and the same rope tied their legs together. They were so prostrated that they could scarcely understand what the curé said. Two of them had fainted. At one end of the line, with his head raised and his brow apparently unruffled, stood a man of about forty years of age, the father of five motherless children, whose only support he was. He wept over his children whom he was to leave to poverty, perhaps to starvation.

All the efforts of the curé were unable to bring peace to this crushed spirit. Finally, he went out, and walked slowly to the guard-house where the officer was quartered. The latter was smoking a large porcelain pipe. He continued to smoke, and listened to the curé without interrupting him.

"Captain," said the curé, "six hostages are in your hands who within a few hours are to be shot down. Not one of them has fired upon your troops. The guilty ones have escaped, and your intention is to give an example that will serve as a warning to the inhabitants of other localities. It makes little difference to you whether you shoot one or another. I would say, though, the better known the victim, the stronger would be the warning. So I come to ask you as a favor to let me take the place of a father whose death would leave five little children in misery. He and I are both innocent, but my death will be less regretted than his."

"Just as you please," said the officer.

Four soldiers led the curé to prison. He

was tied hand and foot with the other victims. The peasant whose place he took, the father of the five children, embraced his benefactor.

We will not try to paint the anguish of that night. When daybreak came, the curé had revived the courage of his companions in misery.

The poor fellows, at first stupefied by fear, had now become at the voice of the priest glorious martyrs, who were supported by Christian faith and the hope of a better life. At eleven o'clock a military escort halted at the door, and the prisoners were marched out. The curé at their head recited aloud the Office of the Dead. Along the road knelt the villagers, waiting to get a last look at their pastor. They had come to the place of execution, when a major in the Prussian army, who happened to be passing with an order, stopped.

The sight of the priest attracted his attention. The captain explained. The major ordered the execution delayed, and reported to the general-in-chief. The general ordered the curé to be brought before him. The explanation was short.

The general was a noble-hearted man. He said to the curé: "Sir, I do not wish your death. Go, and tell your parishioners that for your sake I show mercy to them all."

When the curé was gone, the Prussian general said to the officers who had witnessed the scene,—

"If every Frenchman had a heart like this simple priest, we would not stay long on this side of the Rhine."

ONE UPWARD LOOK EACH DAY.

Sunday.

It Came upon the Midnight Clear.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good will to men,
From heaven's all-gracious King."
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

With all the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring:
Oh, hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow,—
Look now; for glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary road
And hear the angels sing!

—*Edmund Hamilton Sears.*

Monday.

The Light of Bethlehem.

'Tis Christmas night, the snow
A flock unnumbered lies;
The old Judean stars aglow
Keep watch within the skies.

An icy stillness holds
The pulses of the night:
A deeper mystery infolds
The wondering Hosts of Light.

Till, lo! with reverence pale
That dims each diadem,
The lordliest, earthward bending, hail
The Light of Bethlehem.

—*John B. Tabb.*

Tuesday.

Christmas Tide.

A merry Christmas! How the old words waken
A thrill and throb for many a Christmas fled,
For hopes fulfilled not that the years have taken
Into their keeping, like the tears ye shed!

A merry Christmas! Let the happy chorus
Bring a new thrill, new freedom, new delight;
Past pain makes present joy but sweeter for us,
E'en as the dawn of morning after night.

A merry Christmas! Be ye thankful ever
For friendship that is left, warm, sure, and strong,
For love that fills your hearts with high endeavor.
Live life anew. Ye do the Past no wrong.

A merry Christmas! Life has halting places,
Where ye may pause in all the busy strife,
To comfort those whose sorrow-stricken faces
Tell their own story in the book of life.

A merry Christmas! Raise on high the holly,
With spirits leaping at the sound of mirth;
Far nobler than all sorrow is your folly
That sheds good will and gladness o'er the earth.

—*Harriet Kendall.*

Wednesday.

The Nativity.

"What means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"To-day the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering overhead
Sang "Peace on earth, good will to men."

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angels' song,
"To-day the Prince of Peace is born."

—*J. R. Lowell.*

Thursday.

The Christmas Song.

There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer,
And a baby's low cry,
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King.

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth.
Aye, the star rains its fire, and the beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of the star
Lie the ages impearled;
And that song from afar
Has swept over the world,
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Aye, we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King.

—*J. G. Holland.*

Friday.

Christmas Greeting.

Down the ages hoary,
Peal the song of glory,
Peace, and God's good-will!
Other echoes die away,
But the song of Christmas day
Echoes from Judean hill,
Ever clearer, louder still,
Oh, may its holy, heavenly chime
Make all thy life a Christmas time!

Saturday.

The Man of Nazareth.

A cloud received him out of sight,
Even so; and then men knew no more
The human presence warm and bright,
As he had walked the earth before;

The preacher of the mountain side,
Teaching the kingdom's reign within,
Strong in rebuke of hardened pride,
Yet pitiful of conscious sin.

But, sceptred now and throned afar,
They watched in dread his swift return,
To see before his judgment bar
The earth dissolve and heavens burn.

The gathered clouds of centuries lift,
No king in wrath descends to reign.
Yet, king-like, through the shining rift
The Man of Nazareth comes again.

O Friend and Brother, draw more near,
The while thy festival we keep!
Diviner shall our lives appear,
Held fast in thy high fellowship.

—*Frederick L. Hosmer.*

EDITORIAL.

Good-by, Old Year! THIS number closes our eleventh volume. We add an index and urge all subscribers to send in their copies for the year to be bound, as no such record of our work can in any other way be obtained.

We especially invite the attention of ministers to the practical value of this year's volume of the *Unitarian* to keep at hand for ready reference.

Looking over the twelve months, we see that we have received reports from an average of thirty churches each month, and that one hundred and fifty different churches have contributed during the year. We expect to keep on increasing this list till we are in regular communication with every church.

In addition to these reports we published historical sketches of five churches: Arlington Street, King's Chapel, First Church of Roxbury, Church of the Disciples, and First Church of Philadelphia. These form valuable historical material.

The monthly letters from the Secretary of the A. U. A., included in this volume, give a unique survey of denominational activity, through a peculiarly trying crisis, concluding with the happy prophecy that we are now entering upon work in which all who take part will afterward be glad to share the honor.

We are proud also to have published during the year such essays of permanent value as Dr. Fiske's "Eternal Reality of Religion," Dr. C. C. Everett's "Century of Unitarianism," and Dr. Minot J. Savage's "Grander Revelation."

The sermons we have selected have been chiefly from younger preachers, who seemed to us to be making their mark, and whose reputations, we think, will, in the next ten years, warrant our selection. The first sermon in this volume was by Rev. Henry T. Secrist, who has since been called to the important post at All Souls', Roxbury, one of our strongest Boston suburban churches.

Appreciation. WE receive more new subscribers through the kind words and efforts on our behalf of our present subscribers than in any other way.

That appreciation in itself helps us into closer relations with every phase of our denominational life, and that is our first object, in order that we may fairly reflect the entire field.

Experienced workers tell us that, as women and laymen, they find they can most effectively co-operate with our ministers and missionaries in extending the knowledge of our faith by circulating copies of the Unitarian.

Co-operation. IN becoming a subscriber you receive for a nominal sum not only the newest utterances of our faith and the ablest religious addresses of the day, but the most complete survey and report of what is going on in all churches, conferences, and departments of the denomination, as well as reviews of the best books, selections for the spiritual life, and many things besides, including a special corner for the children.

For the New Year. WE shall have a more thorough review of the happenings in the religious world at large than has been possible in the last year.

There will be more for the children. Shorter articles, but most timely, will be our rule. A series of "Great Chapters from the Greatest Book" will be a new feature; also a series of very short papers to be called "Little Questions on the Way of Life." These will be reprinted in small leaflet form, especially for use in church vestibules. They will in a very direct personal way seek to lead toward the higher religious life.

Passing on the Glad Tidings. WE have received several communications which give evidence of the admirable impetus given to Unitarian thought and the interest aroused by the group of leading Unitarian ministers who are making a tour through the Western States. Rev. George Batchelor, Rev. E. A. Horton, Rev. C. M. Crothers have inspired enthusiasm wherever they have spoken, and large audiences have everywhere assembled hungry for the life-giving word. It is thus we strive to fulfil our obligations, by passing on the glad tidings.

Minister, Editor, Congressman! WHAT greater combination of ability and responsibility can be suggested? Sixteen years ago Samuel J. Barrows resigned the pastorate of a large and prosperous church to enter upon the even wider field that is tilled by the assiduous labors of editor of our denominational weekly paper, the *Christian Register*. Now, at the popular command of the majority, Mr. Barrows finds himself called to still graver duties, heavier responsibilities, and wider influence. This is, however, only a just application of the parable of the talents; and it is cause for great congratulation that we should have a man of such conspicuous capacity ready thus to go forward and meet the growing demands of the nation. It is not too often that a man of such high ideals and such blameless character, together with so much vigorous common sense and energy, is sent to Washington; and we venture the prophecy that Mr. Barrows, who is now just at the prime of life, is entering a career in which he will not only become distinguished, but will render lasting and permanent service to the country he goes to serve.

Unitarianism in New York. THE installation of Dr. Minot J. Savage as associate with Dr. Robert Collyer took place in the Church of the Messiah, New York City, November 22, and is reported in our "News" department. The event, however, is so important that it calls for special remark.

For twenty-one years Mr. Savage has occupied the pulpit of the Church of the Unity in Boston, which really came to be known as his church. During that period a vast number of people for longer or shorter terms came under his ministry, many only as visitors, staying over at the hotels or during a temporary residence in the city. In almost every State in the Union one meets some one who "used to hear Mr. Savage." Still more have read his sermons in "Unity Pulpit." Till to-day his message of the Unitarian faith is probably more widely known than any other. For Mr. Savage to enter the lists in New York against unenlightenment, apathy, error, and agnosticism, means the bringing to bear upon the hosts of that metropolis of the best power we possess. If it is possible for the banner of truth, shining with the light of love, to be so planted in that city that the wandering wayfarer can see it and rally to it, Mr. Savage is of all men most able so to plant it.

To Church. A WISE writer, in discussing the question of church attendance in a recent number of the *Homiletic Review*, lays well deserved stress upon the neglect of religious training, especially of the boys in the home. Many boys, the writer thinks, might as well have no fathers at all for all the attention they give to their moral training. And again, "while there are many parents who make some attempt to guard and train their boys, their efforts are too feeble and fickle to accomplish much good." The result is that boys show an aversion to the Sunday-school and then to the church. The conclusion reached by the writer is that if we would have more men at church, we must begin early with the boys.

Moral Christian Unity. AN article in the *Westminster Review* contends ably for a moral rather than a theological basis of Christian Unity. Referring to creedal controversy it is said:

"The great antidote to such useless controversy, and the best promoter of co-operation between the representatives of the various religious and ethical schools is to be found in thorough occupation, at all points, of their *common moral standing-ground*. If, instead of attacking each other, they unitedly opposed all persons and principles that assailed *this*, they would *mutually* contribute, despite the greatest theological differences, to the world's progress. The mere fact of classes, so theologically severed, uniting for moral ends, would in itself operate as a practical power for good worth all the vindications of mere opinion ever uttered. The value of this moral testimony has been particularly shown in the case of the Society of Friends, who while formally repudiating creeds, formularies, and sacraments, and scrupulously avoiding all religious controversy, have been most conspicuous for holy living and for the promotion of religion, philanthropy, and national welfare. As Mr. Gladstone has truly said, 'The slight numerical importance of the Society

of Friends stands in a singular contrast with its undeniable moral influence, and the numerous lessons which are to be derived from its history.' And this has been confirmed by Dr. Maclaren, of Manchester. 'No body of men,' he said, 'numerically so small, has ever exercised influence so great,' a result manifestly due to its closer union of Christianity with the ethical spirit.

Emphatic Truth. MRS. HUMPHRY WARD, in an address recently delivered at Chesterfield, England, called attention to the necessity for an emphatic statement of the new truths in religion.

She said: "The task which fell to Unitarians was more than a mere guarding of opportunities. What was wanted now was not criticism, not rationalism—they had abundance of them: it was enthusiasm, faith, imagination. The new things were no less lovely than the old, but they wanted their new language. In that new language, art and beauty must bear a living part. The new church buildings should be beautiful, the new worship should be beautiful; they must be so if they were to appeal to and to satisfy the human creature as a whole."

A Wicked Religion. IN Assyrian history some startling horrors are recorded as part and parcel of religious faith. Even in Hebrew chronicles savagery mingles with devotion. But the evolution of ethics has been so steady and so rapid that we do not expect to find to-day a wicked religion.

Yet in what milder way can we characterize the apparently sincere attack made in the columns of "The United Presbyterian" against the beautiful Christianity of Ian Maclaren, when we find one of the most Christ-like passages in "The Country Doctor" denounced for its humaneness? Maclaren, it is said, "puts into the mouth of one of his characters a prayer to the Lord to deal kindly with the good doctor because he had not been hard upon the poor people whom he had visited in their sickness" and this we are told is "swallowed by unsuspecting Christians" as if it were right, whereas, it is destructive of real religious faith, "the only hope of mercy," being in the atonement of Christ, in the fact that "Jesus died and bore our sins."

According to this critic the parable of the good Samaritan is destructive of religious faith. So is the second commandment from the lips of the great Master, so are all human love and toil and sacrifice.

Such a religion in whatever enlightened age it may be proclaimed we emphatically pronounce wicked!

Faith, Firmness, and Forbearance. THESE were the last words of the late Archbishop of Canterbury, written at Mr. Gladstone's house at Hawarden, just before leaving to attend the service at which he was so suddenly stricken with death.

They are memorable words. They bear the character of the man who wrote them. They do not breathe the highest spirit. Here is neither the great word of "reason" nor the greater one of "love." They were written as his very last advice to his Church in her deliberations over Christian unity, and seem to reflect the undesirable attitude of aloofness which does not fit itself to the democratic popularity which alone could compass a reunion of divided ranks. They are all good words but they are not enough. A pinch of kindliness just now would be worth a mountain of firmness, a single touch of generosity would work more miracles than all the forbearance even of an archbishop.

"God or Man." THE article which appeared in the October *Unitarian* entitled "God or Man" was so clear and convincing a summary of the reasons for believing in the pure humanity of Jesus Christ, and was so well calculated to aid our young people in refuting the common arguments of Trinitarians, that we have published the article in small pamphlet form. We should be glad if every Unitarian minister or Sunday-school superintendent would send for a few copies to put in the hands of the leaders among the young people of all our churches. For ten two-cent stamps we will mail ten copies, or one hundred copies for $1.50.

Gift Books. WE call attention to an advertisement of books by Unitarians on the cover of this number. These special publications are likely to be found not only attractive, but very valuable as

gift books during the coming holidays. Such books as John W. Chadwick's "Old and New Unitarian Belief," or Minot J. Savage's "Evolution of Christianity," are standards of our faith that every Unitarian naturally feels a pride in giving or receiving. Another book, not dogmatic, but breathing in a most winning way the purest atmosphere of our religious heights, is Miss Channing's "Kindling Thoughts." A capital child's gift book is "Christmas Day and All the Year," stories selected by Mrs. Fanny B. Ames.

Dangerous Breadth. GOOD Bishop Vincent, the Methodist Episcopal leader of the great Chautauqua School, has been getting himself into trouble just because he has been kind to some of us Unitarians.

A Unitarian lady talked with him about Jesus. She called herself a disciple, but she did not profess to believe in the Trinitarian view of Christ. The gentle, and let us say, for we believe it, the wise, Bishop is reported to have said, "The divinity of Christ is not an essential article of the Christian faith."

Some one immediately posted off a letter to the *Christian Observer*. From this the *Presbyterian Banner* made a leader. It had for a long time been apprehensive that the school at Chautauqua was "*broadening in the wrong* direction," that it gave conspicuous place to Unitarians, and so on. Now, a whole volley of inquiries have been hurled at the mild, hard-working patient bishop. We await developments.

Highest Dignitary in the English Church. IT is a very remarkable evidence of the efficiency of political ecclesiastical appointments in England, that a man of such recognized and incontestable ability as Bishop Temple should have been promptly raised to the highest office of the church, without a word of discussion or a moment's hesitation. Dr. Temple as Archbishop of Canterbury ought to mark an era in the progress of the Episcopal Church. He represents an entirely different attitude of thought to that of the late Dr. Benson, who indeed was not much of a thinker at all.

If Dr. Temple were only ten years younger—he is now seventy-five—a great change might be anticipated in the administration of the powerful organization of which he is now the head. It is quite unlikely, however, that he can now command the strength, or bring to bear the vigor, necessary to undertake such change. Possibly that gave him his appointment. It is already thirty-one years since he took part in the famous "Essays and Reviews," which brought upon him the wrath of the High Church party, and delayed his advancement to a bishop's see for nearly ten years. His wise and forceful administration as Bishop of Exeter, however, won for him the appointment to the bishopric of London, which he now forsakes for the highest office in the Church,—that of Archbishop of Canterbury.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

At the November meeting of the directors, there being no superintendent for the Pacific Coast, Mr. Batchelor presented the report of the committee with explanations. Applications had not been received from all the churches, but the following appropriations were made for the year beginning Dec. 1, 1896: Alameda, Cal., $200; Pomona, Cal., $250; Ontario, Cal., $200; Santa Maria, Cal., $200; Salem, Ore., $350; Santa Anna, Cal., $200; Spokane, Wash., $350; Puyallup, Wash., $100; for the expenses of Unitarian headquarters at San Francisco, $200. Some other appropriations were left at the discretion of the Secretary, with certain conditions.

The Secretary of the American Unitarian Association writes these notes while on the wing. In the week beginning November 8 he attended the Middle States Conference at Rochester, N.Y.; while Mr. Horton was with the Michigan Conference at Manistee, and Mr. Crothers with the Illinois Conference at Sterling. At the Wisconsin Conference, at Milwaukee, the three came together. On Sunday, the 15th inst., the Secretary preached at Baraboo in the morning for Robert Douthit, the son of "Jasper." In the evening he spoke a word of greeting to six hundred people gathered in the Opera House at Madison to hear the first of a series of popular lectures by Mr. Simonds; then on by night to the Minnesota Conference at New Ulm, where again the three pilgrims came together,—Mr. Crothers from

Chicago, where he was *locum tenens* for Mr. Fenn, who was serving as college preacher at Harvard University, and Mr. Horton from Sioux City and the church of Miss Safford. Here Mr. Crothers dropped out of the triumvirate, leaving the Secretary and Mr. Horton to convey greetings to the Iowa Conference at Iowa City. Thence the Secretary hastened by night to Chicago to meet the Missionary Council, and again by night to preach on Sunday at Cleveland, Ohio, and to attend with Mr. Horton and Mr. Crothers the Ohio Conference.

It would be invidious to compare these conferences, with their many sessions and closely packed programmes. The mere catalogue of names and subjects would fill our page. But one spirit of harmony and an earnest desire to work together for the common good marked them all. The writer, out of abundant knowledge and experience, may be permitted to testify that he never has known a time when interest in the real things was so keen as now. There was no discordant note. Even when the Iowa farmer argued for the possibility of religion without prayer, the effect was to increase the spirit of prayer.

The most important resolution of the Missionary Council was one inviting the *Christian Register* to adapt itself to the needs of all parts of the country in such a way as to make it a national organ of our faith. It is a "far cry" to Boston; and those of us who have the freedom of the city, whether in Chicago or San Francisco, understand the longing to have an organ of communication which will be available for local uses as well as for general service. This need has been emphasized in several of the conferences. In the Iowa Conference a specific plan was prepared to be submitted to the Christian Register Association.

At last we are learning the lesson of true hospitality. It is to create a hospitable home to which to invite our friends of other forms of faith. For the Hebrew at present, if not for generations to come, the synagogue is better than the church. For some the conventicle without prayer is all that sincerity will allow. The Universalist is advancing along lines marked out for him by history and tradition. Let each do his best to solve problems and stimulate growth. Then let each, Jew and Gentile, Unitarian and Universalist, they who bear names and they who choose to be nameless, open their doors to each other, on occasion, with the most gracious hospitality.

GEORGE BATCHELOR, *Secretary.*

There is only one real failure in life possible, and that is not to be true to the best one knows.—*Canon Farrar.*

SUNDAY-SCHOOLS.

Although the following resolutions take a good deal of space, yet they make such a capital "platform" for the Sunday-school campaign that I surrender some items to give them place. They were passed by the teachers and officers of the Methodist Episcopal Sunday-school in Columbus, Ohio: —

RESOLUTIONS.

The Sunday-school.—We believe the Sunday-school to be a most important branch of our church work, enabling both old and young to meet together for systematic study of God's word, and thus more perfectly learn his will, and how we can best promote the interests of his kingdom among men.

Membership.—We believe it is a privilege, as well as a duty, to give our time and strength to this form of Christian endeavor, and that it is worthy of our most earnest and self-sacrificing service.

Attendance.—We believe it is the duty of every officer and teacher to be in attendance on every session of our school, except when unavoidably detained; and when so detained, that ample notice should be given the superintendents, or a suitable substitute be provided.

Punctuality.—We believe it is very important for us all to be in our places, at least ten minutes before the opening hour, to greet our pupils, and that lack of promptness on our part is sure to be imitated by our classes.

The Service.—We believe it is our duty to assist heartily in the responsive readings, singing, and other parts of the service, and thus encourage our pupils to do the same.

Deportment.—We believe the best way to have a quiet and orderly school is for each officer and teacher, by precept and example, to personally assist the superintendents in all parts of the service to this end.

Records.—We believe it is the duty of every teacher to keep a careful record of the name and residence of every pupil, and, when absent, look them up by personal visitation, note, or message.

Numbers.—We believe, while the number of pupils is not the first consideration, that there is an enthusiasm in numbers, and that it is important to foster a missionary spirit in our classes, and constantly seek to bring in others, that we may be helpful to them.

Organization.—We believe that, in most cases, classes will work with more enthusiasm and success when organized with officers, and rallying and other committees.

Lesson Study.—We believe it is important that we begin to study the succeeding lesson as soon as the present one is over.

Lesson Helps.—We believe the use of lesson helps before our classes in many cases gives the impression to our pupils that we are not well prepared, and thus weakens our influence. Careful, conscientious preparation for our work, with intense earnestness, will in most cases command attention and do good.

Lesson Hour.—We believe it is our duty to devote every one of the few precious moments of the "lesson hour" in teaching helpful truths,

leaving all other matters aside, except those absolutely necessary to the right conduct of our classes.

Teachers' Meeting.—We believe the best Sunday-school workers agree that a really live, useful Sunday-school can rarely be found without a regular teachers' meeting for study and conference, and that this meeting ought to have the support of every teacher who can possibly attend.

Offerings.—We believe it is our duty to encourage every member of the school to bring an offering of some kind for our weekly collections, all of which go to the home and foreign missionary work.

Suggestions.—We believe it is the duty and the privilege of any officer or teacher to offer suggestions to each other looking to the improvement of our methods and the enlargement of our usefulness, if such suggestions are made in a helpful and kindly spirit.

Our Aim.—We believe that all our plans, all our helps, all our efforts, should have for their end and aim the conversion of those out of Christ, the building up in our most holy faith of those already "in the way," and in helping to answer our prayer, "Thy kingdom come; thy will be done."

The only revision I care to suggest would be in the last paragraph on "Our Aim," where the language is not exactly like our own. That could well be expressed in the last clause, so it would read, "That very activity is converged on the fulfilment of the prayer, 'Thy kingdom come; thy will be done.'"

The current leaflet lessons in the one-topic, three-grade course, on the "Story of Israel," are now ready for December. Subjects: "Isaiah of Babylon," "Home to the Old City," and "Ezra, the Scribe." The primary grade, which is on a four-page illustrated leaflet, is prepared by Rev. Albert Walkley; intermediate, by Rev. Edward A. Horton; and the advanced, by Rev. W. Hanson Pulsford. The intermediate and advanced grades are printed together on a four-page leaflet. Price, 50 cents a hundred leaflets.

No "Christmas Service" will be published this year by the Unitarian Sunday School Society. Our Sunday-schools are referred to the New Song and Service Book, or to reprints of former successful services.

"Christmas Thoughts." This is an exercise arranged for nine girls or young ladies, in which the thoughts and associations of Christmas are interpreted by the poets, and by Correggio's "Holy Night." This would occupy in a Sunday-school concert about twenty-five minutes. It is admirably adapted to the uses of our schools that have special services for the children. It is a four-page leaflet, with picture of Correggio's "Holy Night." Price, 5 cents a single copy. Send orders to the Unitarian Sunday School Society, 25 Beacon Street, Boston, Mass.

I commend to teachers two little books: "The Point of Contact in Teaching," by Patterson DuBois. Bound in cloth, price 60 cents. This is a help for workers in the primary department. The other is, "Teachers' Meetings: Their Necessity and Method," by H. Clay Trumbell. Bound in cloth, price 30 cents. Copies can be ordered of the Unitarian Sunday School Society, 25 Beacon Street, Boston.

The annual report of the Unitarian Sunday School Society is now issued in pamphlet form. Copies can be had without cost on application.

The usual appeals of the Unitarian Sunday School Society to individuals and to Sunday-schools have just been sent out. It is hoped that they will find a quick and cordial response. I especially ask the friends of our cause to send in contributions at as early a date as possible.

EDWARD A. HORTON.

TEMPERANCE WORK.

The secretary of the Young People's Religious Union has announced as a special subject for December 6 "Temperance: What Can We Do?" The following references and suggestions are given:—

Rev. W. C. Gannett's "Seven Studies of Temperance," with full references (price 10 cents); "Temperance and Purity," by Rev. Brooke Herford; "A Temperance Message from the Church to Young Men," by Rev. Caroline J. Bartlett; "Don't Drink," by Rev. A. A. Livermore; "The True Helpers' Trying," a story by Elizabeth Stuart Phelps; "The New View" and "The Siberian Toboggan Slide," by Rev. C. F. Dole; "The Temperance Puritan," by Rev. E. E. Hale; "Keep Things Stirred Up," by Mrs. Mary A. Livermore; "How I became a Total Abstainer," by Mrs. L. Ormiston Chant; "Mistakes about Abstainers," by Dean Farrar; "Intemperance in its Relation to Social Ills," by Rev. Anna Garlin Spencer. All of these except the "Seven Studies" can be had free of charge by sending to the Unitarian Temperance Society, 25 Beacon Street, Boston.

The Temperance Society will reissue its "Service of Temperance and Purity in Honor of the Life and Work of Edward Everett Hale" for use by the Young Peoples' Religious Union. The price is 1 cent a copy. It is hoped that this special service will be used by most of the young people's societies.

A remarkable report is issued this week by Mr. Horace G. Wadlin, chief of the Bureau of Statistics of Labor of Massachusetts. It is on "The Relation of the Liquor

Traffic to Pauperism, Crime, and Insanity." An immense amount of labor has been bestowed upon the preparation of this report. The collection of information occupied twelve successive months. "It has been prosecuted through the different State institutions for the reception of paupers and the insane, and through the prisons and courts of the Commonwealth. All persons committed to these institutions, or passing through the courts for criminal offences, have been directly interviewed by the agents of the bureau, and their testimony taken concerning their habits with respect to the use of intoxicating liquors, and as to the habits of their parents, guardians, or others who may have exerted a direct influence upon them. The results of the investigation thus rest upon the direct testimony of those immediately concerned, except in the case of the insane, who, for obvious reasons, were incapable of giving direct information themselves."—*Christian Register.*

An extended review of this interesting volume will be given in a later number of the *Unitarian.*

An effort is to be made in Boston this winter to obtain from the legislature a law permitting local option by districts, the lines being suggested by the successive annexations which have been made to the city in more recent years. Whole sections which naturally stand by themselves have been added to the city. These are largely residential in character. The people residing in some of them have made persistent efforts for years to keep out the saloons, which, however, in consequence of the general vote of the city they have been obliged to accept. Many of these sections would vote no-license could they do so for themselves and not be obliged to consider other sections as a part of the problem. This movement will be watched with great interest. It has many advantages over the local-option-by-wards plan which has been often proposed and always defeated.

CHRISTOPHER R. ELIOT.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.—The first meeting of this its tenth year was held at the Church of the Messiah, New York, Friday, November 6, with an attendance of about two hundred, and Miss Emma C. Low presiding. After the usual business, and the reading of an interesting account of the Young People's Religious Union movement, presented by Mrs. Morehouse of the Religious News Committee, the society took up for consideration the subject "Responsibility toward an Organization."

Mrs. William I. Nichols of Brooklyn gave a paper on the general subject. She showed the growth, at the present time, toward organization in every department of life, and of the advantages accruing from this "blessed altogetherness" as Gannett calls it, —this obedience of parts to the dictation of the head, to accomplish some worthy end. Little sermons were dropped by the way to those who come empty-handed to an organization and yet who expect to return home burdened with blessings.

But Mrs. Nichols called attention also to the other side of the question,—to organizations that have, from the changed conditions of life, outlived their purpose and have no excuse for being, or have become despotic; as for instance, the Freemason's Organization. Responsibility toward such ceases when it no longer stands for what it was organized. She also felt it objectionable for an organization to spread itself into communities where it was not needed, and where it would be an added burden and not a help.

Reviewing the benefits resulting from concerted action,—as in the critical periods of our own history from the formation of the Union until to-day, the United Charities Organization clubs, the family, the church, —the benefit of organization was proved. However, in closing came the caution: choose thoughtfully where one can best cooperate, and avoid the mistake of many of weakening one's influence by being allied to more than one can serve.

This paper was followed by one by Mrs. R. P. S. Webster, who confined herself strictly to "Our Responsibility toward the Church." Having proved that the Church, standing as it does for religious worship, for high ideals, for pure morality, solemnizing the great epochs of life, birth, marriage, and death, is an institution worthy of our co-operation, she considered how one can best serve it. By regular attendance at its meetings, not allowing it to degenerate into a selfish Church that prays and forgets to give; by helping along the Sunday-school and the Conferences; by watching for opportunities to spread what we believe our Church to stand for, the best spiritual conception of God and Humanity,—*so* can we serve her. If we had but as strong a conviction of our faith as the ancient Jews that they were the chosen people of God, we should work wonders.

Mrs. Catlin led the discussion, not entirely agreeing with the first paper that individuality was sacrificed by organization. Mrs. Toll, Mrs. Burton, and Mrs. Eaton each added some point to the general discussion, after which a hymn and the Lord's

Prayer ended the morning's serious thought, and the society adjourned to spend its usual social hour at luncheon.

ALICE P. JACKSON,
Rec. Sec'y.

BOOKS.

Through Love to Light. A Selection of Songs of Good Courage. Made by John W. Chadwick and Anne Hathaway Chadwick. Boston: Joseph Knight Company.—Mr. and Mrs. Chadwick have already rendered many homes and many minds distinctive service in the difficult field of anthology gathering. In "The Two Voices," and especially in "Out of the Heart: Poems for Lovers," the delicacy of poetic perception, so rare a gift, was very clearly felt, and it is the marked possession of that fine discrimination which makes the present volume valuable. Anyone can collect in a short time, say a thousand poems, but how infinitely difficult the task of elimination down to two hundred! That is why any collection to be worth using must be made under the eye of one who is himself a poet.

The admirable title of this collection, which by the way is the first line of a poem of Richard Watson Gilder's, defines the specific aim of the volume; that is to say, the selections were made of such inspiring verse as seemed in any way to lead "through love to light." The success of the attempt is complete. Not every poem included will approve itself to all readers; indeed some of the rather startling selections from quite modern sources hardly merit permanent praise. But the association in this one small and dainty volume of so many gems of expression, so elevating and so refreshing, poems which cheer and strengthen and inspire the highest qualities of noble life, make the book of rare value, and assure it a welcome, at once in many a home as a treasured possession.

Calendar. Bright skies and cloudless mornings cannot be depended upon for daily cheer and encouragement, but no one need succumb to the depressing influence of gloomy or changeful weather, who has at hand one of the new calendars just published by Geo. H. Ellis, Boston. The attractive, artistic appearance of the calendar, finished in white and gold, is at once suggestive of cheerfulness; and the permanent motto—"Strength, Sweetness, Light"—stands not only as a hope, but a promise of the benefit certain to accrue to the reader of each day's selection. It is very evident that the quotations embodied in the calendar have been carefully chosen, from a wide range of inspiring authors, with the distinct purpose of imparting courage and cheer. The key-note may perhaps be found in the quotation from Phillips Brooks: "Into every soul, just so far and just so fast as it is possible for that soul to receive it, God beats his life and gives his help."

That noble thought permeates the year's life as presented on the pages of this calendar.

The Paladins of Edwin the Great. By Sir Clements Markham, K.C.B. London: Adam and Charles Black.—This is a successful attempt to do a difficult thing, restore through the medium of a romance a definite historical period. Especially is the undertaking beset with obstacles when the period chosen is so remote and so briefly chronicled as that of 450 A.D. in the coming of Englishmen to England. The story is for boys and is written in very clear terse English. The incidents are extremely vivid and the characters of Porlor, Coelred and Lilla remain when once described as fixedly in the memory as Bulwer's Harold. The historical references are carefully given in condensed notes at the end of the volume, and include an immense amount of valuable and unusual information. The book is splendidly printed and illustrated, and makes an excellent gift book for boys.

Mere Literature. By Woodrow Wilson. Boston: Houghton Mifflin & Co.—This odd title, though claimed by the author to be a "serious sneer," is, like other names given in spite, such as that of a "mere man," eventually shown to be a title of profound dignity. So that worth should be given to all the essays of this volume, though we fear many will be put off the trail of the good things here contained by the delusive title. The book contains eight admirable essays, most of which have been in the *Forum* or *Atlantic*, though the one on Burke appears here for the first time. It cannot be said that "Mere Literature" in any way suggests our finding here such fine historical treatises as those upon "A Calender of Great Americans" and "The Course of American History."

Cape Cod. By Henry David Thoreau. Boston: Houghton, Mifflin & Co.—Thoreau's story of his adventures and rambles on Cape Cod was first printed in *Putnam's Magazine*, and published in book form, edited by W. E. Channing, 1864. This edition is a superb memorial of the affection in which the author is so widely held. No pains or expense has been spared to make the work in every respect beautiful and worthy. Indeed, it may be said to be the daintiest book of the season. Almost every

other page bears a delicate little marginal sketch in color, from drawings by Amelia W. Watson, characterizing the scenes, the fishermen, the weather-beaten homes, the distant sails, the seaweed, every object near or far which might attract the attention of the pedestrian.

The American Revolution. By John Fiske. Boston: Houghton Mifflin & Co. 2 vols.—This splendidly illustrated edition of one of the most valuable studies of any period in American history will be widely welcomed. The illustrations are themselves of real historical value,—authentic portraits, facsimiles of signatures and documents, old maps, caricatures and odd prints of scenes and incidents, photographs of seals, arms, old furniture, everything that could be procured which distinctly bore upon the subject matter. The surprising power which Mr. Fiske has of bringing out of the mass of detail the real issues, relations, causes, and effects makes his work as fascinating and entertaining as it is thorough and complete.

Audiences. By Florence P. Holden. Chicago: Mc Clurg & Co.—The title of this pleasantly written book of essays does not readily suggest the author's purpose. The names of the other essays are more enlightening,—*e. g.*, "The language of form," "The language of color," "The language of word." The whole purpose of the book is to suggest in a series of popular papers the principles of criticism. Of course no elaborate analysis is given, but the purpose is well served of imparting a better knowledge of the way to appreciate and understand art than is at all common.

The Century Book for Young Americans. By Elbridge S. Brooks. New York: Century Company.—If the young folks can swallow the artifice by which a tinge of story-telling is added to simple description and explanation, they may learn of something greatly to their advantage by accompanying the loquacious uncle who "personally conducts" a party of bright boys and girls to Washington. This book makes a capital Christmas present for boy or girl; it tells what both ought to know,—the organization and practical working of government, and with that the duties of citizenship.

Some Strange Corners of our Country. By Charles F. Lummis, New York: Century Company.— A capital book of short travels in our own country. Well, plentifully illustrated, brightly told, full of new things, certain to aid the growing interest in the many wonders still so unknown, though within the borders of our own land. Though this book has been published some time, it is not as widely known as it deserves to be.

To All Unitarians.

THE GUARANTEE PLAN

For the year ending April 30, 1897.

A guarantee is a promise to be responsible for the payment of $100, or such part thereof as may be called for by the treasurer of the American Unitarian Association, immediately after the close of the present year, which ends **April 30, 1897.**

The call of the treasurer will be governed, as to amount, by the results of the contributions, as follows: If the contributions by the churches and by individuals (exclusive of bequests) shall reach the sum of $80,000, then no call will be made. If the amount contributed shall be $55,000 (which sum represents the average for ten years past), then the amount called for will be $25,000.

As before stated, only $100 can be called for under one guarantee. Therefore, if the sum required should be $25,000, it would be necessary to have two hundred and fifty guarantees to produce it. The amount called for will be governed, as it will be seen from these two illustrations, by the amount of the contributions made by the churches and individuals (exclusive of bequests.)

If the number of guarantees should be increased to five hundred, then only fifty dollars would be called for under each guarantee, if the contributions should keep up to the average of ten years past. Therefore, it will be seen that the *greater* the number of guarantees secured, the *smaller* will be the amount called for under each guarantee.

The amount of each guarantee has been fixed at the sum of $100, so that the number of those able to engage in this work may be as great as possible.

It is contemplated by this that those who are able to do so will take a number of guarantees. If those who are interested in our work will enter heartily into this plan, send in their own guarantees, and induce their friends to do likewise, we shall make it possible for the work of the Association to be taken up again with more zeal than before, and with a much better promise of usefulness and success than has been possible for two years past.

All organizations connected in any way with the churches are invited to join in this work. What surer evidence of a desire to promote the cause of religion can be given than to assume one or more of these guarantees, and thus join with those who are engaged in the practical work of spreading Unitarian thought?

It will be remembered that this Association publishes all the books and tracts that are given away by the thousands each year. *Your help is needed this year.*

Will not all Unitarians join in this effort, and rejoice the hearts of those who are trying to spread the truths they love so dearly? Can we not have some practical evidence of this kind that you do care for our work that will encourage us in pushing it forward to greater success?

GEORGE W. STONE, *Treasurer.*

CHILDREN'S CORNER.

A DOG'S CHRISTMAS-TREE.

BY ESTELLE M. HART.

Yes, a Christmas-tree just for a dog, and he liked it, too. *Liked* it, did I say? He thought it was the loveliest thing he had ever seen, and barking couldn't half begin to express his feelings. His eyes, his ears, his feet, his tail, all were animated to the last degree, in his vain attempt to express his rapture.

Shep's mistress didn't have any little boys and girls at her house, and I suspect that Shep got a good deal of the petting that would have belonged to them if they had been there. But it was Tina, the maid, that thought of a Christmas-tree for his favored dogship. She got a tiny green tree, and set it up in a box, and hung it with popcorns and Shep's favorite candies. Then she placed it in the corner of the parlor, and Shep's mistress invited him in, and explained all about Christmas-trees to him, and told him that this was his very own. Don't you think he knew every word she said? Then why did he begin to bark with all his might, and jump around the tree, and around his mistress, and race about the room as if he had lost his wits, and then go over to the tree, and, sitting down beside it, put his little paws together and "beg" for some of the goodies "this very minute"?—that's what his eyes said. The tree lasted several days, for Shep's mistress dealt out the candies to him a few at a time; and how they did enjoy the fun!

That was two years ago. Last year Tina got another little tree, and dressed it up in her room, where no one could see it. When she had finished it, she opened the door and came out into the hall with it in her hands, intending to take it down into the parlor when no one was looking. But a pair of sharp eyes in the lower hall spied her the minute she started, and what an excitement there was! Don't you suppose that a dog can remember such a splendid thing as a Christmas-tree a whole year? If you don't, you would have been convinced if you could have seen the rapture that was expressed in every motion of his ecstatic little body, as he scampered up the stairs and round and round Tina, barking with all his might, and almost upsetting her and her precious burden. He superintended the placing of the tree in the parlor, then he rushed off, post-haste to tell his mistress. She was in her room, but a frantic barking outside the door told her that something important must be attended to at once. As soon as she appeared, Shep jumped upon her in wild delight, then rushed as fast as he could back to the parlor, barking to her all the way to "come quick." She followed him in, and there stood Tina and the Christmas-tree.

"Why, Tina," said her mistress, "I had forgotten all about it!"

But Shep said, "Not I"; and he suddenly sat down before it and began to beg.

Wasn't that a funny thing to please a dog?

This is a true story; and you may be sure that there will be another tiny tree for a merry little dog when Christmas comes again this year.

THE CHRISTMAS-TREE AND ITS HISTORY.

This is the title of a long but interesting article by Dr. Alexander Tille, professor of German literature at Glasgow University. Once on Christmas Eve, so runs a Protestant legend, Luther was travelling alone across the country. Above him the sky shone bright and clear with thousands and thousands of stars; and the picture impressed him so deeply that, when he got home, he made it his first business to get a fir tree from the nearest wood, set it up in the house, and cover it over and over with wax-lights.

The tree was to be a picture to his children of the evening sky, with its innumerable lights, which the Lord Jesus left that night to come down to earth. This legend, however, is not old, and there is no proof in Luther's writings that the tree, with its

lights, dates back to the era of the Reformation.

Passing over all the folk-lore associated with the Christmas-tree in Germany, we come to Goethe and Schiller and the allusions they have made to it. It was in 1765, at Leipzig, in the house of Körner's grandmother, that Goethe first made the acquaintance of a Christmas tree. It was adorned with sweets, and under it lay a manger with a child Jesus, etc., made of sugar. In 1767 Goethe lent a hand in decking a tree for Christmas. In his works Schiller has never described a Christmas scene; but in 1790, after his marriage, he set up a Christmas tree in his own house.

By 1830 the custom had grown pretty prevalent in Germany. In some parts of Saxony an early morning service at six o'clock is held on Christmas Day. On the altar table there is a Christmas-tree, and every one is expected to take with him a candle or a lantern. The tree thus takes the place of the manger in the Christmas celebration of the Catholic South. To-day the tree is universal, even in Jewish families.

In 1840 Princess Helena of Orleans, introduced the custom at the Tuileries, and it was not long in making its way in France. The ex-Empress Eugénie has rendered similar service. In 1870 the German army kept Christmas in France, and now Paris requires some 40,000 Christmas-trees. The Christmas-tree found its way into London also through the royal palace. In 1840 Prince Albert became Prince Consort, and it was he who brought the Christmas-tree to the Court of St. James, whence it gradually, though slowly, made its way among the aristocracy, and now the custom is quite common in the metropolis; but in Scotland and Ireland it has scarcely got beyond the German families settled there.

THE COMING OF THE NEW YEAR.

Through the sombre stillness of a winter night galloped the New Year, to where, on Father Time's vast estate, in the loftiest room of his Castle Beautiful, the Old Year lay dying.

Feeble was the voice and white was the hand of the Old Year. The Young Year shrank from the touch of those trembling fingers.

"Why was I summoned to witness so sad a death scene?" he questioned of Father Time, who stood near the sufferer's bedside. "The Old Year is a stranger to me. I have been sent for needlessly; therefore, good Father Time, do not force me to look upon his suffering."

The Old Year, overhearing these low whispers, motioned the Young Year closer to his side. In a voice faint with exhaustion, he murmured:—

"I have sent for thee, O young Prince New Year, to wear the crown that for so brief a while has rested upon my forehead. The world lies at thy feet. Rule it wisely and well, as I have endeavored to rule it, until thy spirit, also, shall be summoned to walk amid the shadows of the past; so thy work shall be gratefully remembered and a blessing follow thee even unto the Unseen Land whither I am journeying."

The trees trembled in the wind; shivering clouds shadowed the sky. With a long-drawn, sighing breath, the Old Year parted from the world he had loved and served so well.

To what an inheritance had the young Prince New Year been called! All the wealth and wisdom of past ages, carefully treasured, rested with the world at the foot of the throne; but Prince New Year rejoiced not in their magnificence. He was to wear the Old Year's golden crown; but how could he lead the grand old world? Trials and temptations manifold and powerful lay before them. The Young Year shrank from the responsibility of his position. Seeking relief from perplexity, he turned his troubled face eastward. There banners of glowing light heralded the dawning day. Slowly the brightness struggled upward into the dusky, over-hanging sky. From before it all shadows fled. The Young Year, beholding, waved his hand exultantly to the morning sun, and cried in tones of joy to the roused and expectant world: "We will move with the light upward. So shall the prophetic words of your departed king, the good Old Year, be fulfilled; and a blessing shall come to us now, to stay with us forevermore!"

MAUD L. COTTON.

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Athol, Mass.—*Second Church:* Our church showed its interest in the Athol Country Week by giving three times as much as all the other churches put together. Of the $182.96 raised for this most deserving charity, the Unity Club gave $4, the Sunday-school $22.68, and the church $114.03. Our vesper services, which are held the first Sunday of each month in place of the guild service, are well attended, and promise to become popular with all lovers of good church music. About a year ago one of our members, Mr. George W. Bishop, was appointed railroad commissioner; and, at the recent election, another good member of the church, Mr. Harding R. Barber, brother of Prof. H. H. Barber, was elected Senator. We feel proud of being able to furnish such men.

The Thanksgiving service, in which all the local churches always unite, this year was held the evening before Thanksgiving, —*i.e.*, Wednesday evening, November 25; and our pastor, Rev. Carl G. Horst, preached the sermon. The annual collection for the American Unitarian Association will be taken up the first Sunday of this month. Thursday evening, November 19, Mrs. Fifield gave an interesting talk on the work of the Women's Alliance, with the purpose of organizing a Branch in our church.

In reporting one of the recent guild services, the Athol *Transcript* says: "The Guild of the Good Shepherd continues to grow, as an auxiliary to the work done by the Second Unitarian Church; and its meetings are of the most helpful and beneficial kind. The range of subjects is varied, and trenches upon nearly all which are discussed in the pulpit. At the meeting last Sunday evening, the large number present had the pleasure of listening to a very interesting essay read by Miss Stella Barlow, who took charge of the meeting, on "Discipleship to Jesus." This contained a great many fine thoughts which help and uplift. Rev. Mr. Horst spoke at some length upon the same subject, in his usual pithy and interesting style. Mr. Horst always has apt words for his hearers. Others offered extracts in the way of poems, selections, etc. Mrs. Warren West rendered two beautiful vocal solos. There was the usual singing of anthems and hymns and responsive and Scripture readings. The meeting throughout was one of interest and benefit to all. It was voted to use $5 for benevolent purposes, to be left in the hands of the benevolent committee.

Berkeley, Cal.—The parish was cheered by the large number of Unitarian women from Alameda, Oakland, and the two churches in San Francisco, who visited us on October 18, bearing warm, social greetings and big luncheons. Mrs. Wattles presided, Miss Easton read an interesting paper, the Misses Henry and Roeth gave us charming songs and recitations, and Mrs. Wilkes and others urged us to "stick" to our church through her trial. Mr. Payne, our minister, is one of the most eloquent and spiritually helpful preachers in our denomination. The parish is blessed and uplifted by his ministrations. He is perfect in every relation of life, revered and beloved.

Bernardston, Mass.—The women belonging to the Unitarian society are preparing to hold their annual fair and festival November 30. Rev. Mr. Birks has been training the young people of his parish in the musical line; and on the 30th of this month the Fraternity, numbering over fifty members, gave a musical and literary entertainment under his direction, it being a prize contest. $25 remained from the proceeds for the treasury. The fraternity not only assist each other, but contribute toward the parish expenses. Their meetings are held every Sabbath evening at the church parlors with good attendance. Often those who do not attend any church may be seen there. The meetings are conducted mostly by the young people; although the pastor is always present, and ready with his words of encouragement. The parsonage has recently been renovated, and put in good repair, Mr. Birks himself doing most of the decorating. The parish has not been in so good a condition for many years, and the congregations are increasing.

Boston, Mass.—*Boston Unitarian Club:* The monthly meeting, held Wednesday evening, November 11, was one of the most interesting in the history of the Club. A large part of this interest was furnished by the ladies who, at the invitation of the Club, were present to grace the occasion. It is seldom that the Club indulges in luxury of this kind; but the brilliant success of its hospitality in this direction will, no doubt, be a strong temptation to repeat the success whenever it can command a sufficient excuse. On this occasion the admirable excuse was furnished of a reception to the president of the Club, Hon. Roger Wolcott, Acting Governor and Governor-elect of Massachusetts, and Mrs. Wolcott. The reception was held in the parlors of the Vendome, from 5.30 to 6.30 P.M.; and Unitarians prominent in every walk of life had an opportunity to meet the Governor and Mrs. Wolcott, and to congratulate Mr. Wolcott upon receiving the greatest majority ever conferred upon a Governor of Massachusetts. The dinner, held in a large dining-room of the Vendome, was attended by some three hundred and twenty ladies and gentlemen. Mr. Francis Lowell, vice-president of the Club, presided; and addresses were made by Gov. Wolcott, Rev. Edward Everett Hale, D.D., Hon. Sherman Hoar, and Samuel J. Barrows, who was congratulated upon his recent election to Congress.

Brockton, Mass.—The Unitarian Club of Brockton and vicinity held its first regular meeting of the season in the vestry of the Unity Church on the evening of Thursday, November 19. The occasion was a very enjoyable one to all present,—some one hundred and thirty in number. A fine collation, served by caterer George E. Bryant, 2d, first engaged the attention of the members of the club and invited guests. The election of officers for the ensuing year then followed, Rev. Rush R. Shippen being re-elected president, with a long list of vice-presidents, Richard W. Nutter secretary and treasurer, and F. B. Howard, A. C. Thompson, and O. A. Miller directors.

A musical treat was furnished by Mr. Leon Van Vliet, the famous 'cello player of Boston, and by Mr. Fred. S. Sprague, basso. The address of the evening was by Rev. Charles G. Ames, pastor of the Church of the Disciples, Boston, his subject being "Good Society," and was replete with original and witty sayings, of dry, New England humor. Good society, he said, must not be confounded with fashionable society. The four sins of the latter were ostentation, exclusiveness, insincerity, and servility. Exclusiveness is never more selfish than in religion. He quoted the statement of James Freeman Clarke that the Unitarians of a certain place were dying of dignity. In closing, he suggested that many more people might come to the bread of life, if it were more often spread with the butter of human kindness.

The next meeting of the club will be held on the third Thursday of December.

Chelsea, Mass.—The fortnightly Sunday evening services conducted by the Young People's Religious Union are admirable in every detail, and reflect honor upon the union. Two services were held in October which were helpful and encouraging, and two in November,—the topics being, successively, "Service: Man's Duty to Man," and "Worship: The Need of the Human Soul." The Chelsea Branch of the Women's Alliance, co-operative with the Social Circle, gave a sale on Thursday and Friday evenings and Saturday afternoon and evening, November 19, 20, and 21, for the benefit of the church. On Thursday and Friday evenings the unique entertainment, "Notable Books in Novel Covers," J. A. J. Wilcox, librarian, was presented; and a special entertainment for the children was given on Saturday afternoon. The work of the Alliance is largely confined to its home field, it being one source for the reimbursement of the church treasury. Under the presidency of Mrs. Reccord, it has increased to a membership of forty. Mrs. Kate Gannett Wells gave an address at the October meeting, and Rev. A. P. Reccord spoke before its meeting in November. Each occasion was followed by an informal reception and a social hour.

Chicago, Ill.—*First Church:* Mr. Fenn left for Cambridge on November 7, to fulfil his duties as University Preacher to Harvard College. During his absence Rev. Mr. Crothers of Cambridge supplied the pulpit of the First Church. Mr. Crothers, while in the city, also spoke before the Free Religious Union in the University of Chicago, and attended the Illinois and Wisconsin State Conferences. The Women's Alliance has had successful meetings this year, and will give its annual fair and dinner on December 9. It is now expected that the new Memorial Chapel will be completed early in the spring. Meanwhile, Mr. Fenn holds services every Sunday afternoon in a hall in the same neighborhood; and, considering the disadvantages of the meeting-place, the services are very well attended. Mr. C. E. Park, a son of the late Mr. Park, of the Pittsfield Unitarian church and a descendant of Dr. Park of Boston, is assisting Mr. Fenn in his church work, and pursuing a course of theology in the Chicago University, under Mr. Fenn's direction.

—*Unity Church:* An encouraging spirit of activity prevails in the various departments of the church work. The Ladies' Aid Society, in addition to its regular work of making garments to be distributed through the Elm Street Settlement, is sewing for the Children's Aid Society and for the

Burling Half-orphan Asylum. It has been decided not to hold a fair this year, as has been the custom in past years, but to raise the money necessary to carry on the work of the Aid Society by a series of social entertainments. The first of these entertainments, which was a combined "birthday" and "library" party, was held on the evening of October 30, and proved a great success, both socially and financially. Mr. Bulkeley attended the Illinois State Conference, held at Sterling, November 10–12, and spoke twice, once on "Positive Religion," and again on "The Young People's Religious Union." He spoke on the latter topic at the Wisconsin State Conference, held in Milwaukee, November 11–13, and also addressed the annual Congress of Free Religious Societies, whose sessions were held at Indianapolis the third week of November. On Sunday evening, November 15, Mr. Bulkeley went to Hobart, Ind., to preach before a liberal congregation, which has been meeting there for some time, but which has no pastor.

—*Third Church:* This church has had a serious misfortune in the loss of the church building, which was completely destroyed by fire on Sunday, October 25, just at the hour of morning service. The directors of the Lewis Institute kindly offered the use of that building till other arrangements could be made, and the congregation is now meeting there. The future course of the society has not been definitely decided upon; but it is probable that steps will be taken to secure a new building site, farther removed from the centre of the city.

Concord, N.H.—The topics of some of Rev. Frank L. Phalen's recent sermons have been, "All Saints' Day," "Theories and Facts about Religion," "The Master's Defence of his Gospel." Our church was represented at the annual meeting of the New Hampshire Unitarian Association recently held at Keene, N.H., by the pastor and several members of the society. Rev. F. L. Phalen assisted at the installation of Rev. G. H. Rice, the new pastor of the Unitarian church at Laconia, N.H., November 6. Mr. Phalen gave the right hand of fellowship.

Hyde Park, Mass.—The first in the series of vesper services occurred at the First Unitarian Church, on November 8, at five o'clock. The address was by the pastor, Rev. A. G. Pettengill. The choir was assisted by Mrs. A. B. Stockbridge, soprano, Mrs. Frances E. Porter, contralto, Mr. A. B. Stockbridge, 'cello, Mr. George E. Doty, bass. This meeting was well attended, despite the rain. These afternoon vespers will occur the second and fourth Sundays during the coming months. The music is under the direction of J. A. Crowley. In the vestry, Thursday evening, November 12, Rev. A. G. Pettengill and his bride were given a reception which proved a happy and pleasant occasion. The rooms were prettily trimmed with ferns and flowers. Mr. and Mrs. Pettengill were assisted in receiving by ex-Senator and Mrs. Darling and Mr. and Mrs. W. C. Bryant. Refreshments were served by the young ladies of Miss Straw's class, and there were many evidences of the high esteem in which the pastor and his wife are held.

Keene, N.H.—The Unitarian club of Keene, N.H., held its first meeting of the season on Wednesday evening, November 11, in the parish house. Fifty-three members were present. Rev. Arthur May Knapp spoke in a very happy vein of "The Characteristics of the Japanese." The following officers were elected: President, George B. Twitchell, M.D.; vice-president, F. C. Faulkner, Esq.; secretary and treasurer, F. E. Howe; executive committee, Rev. C. B. Elder, F. W. Chase, W. R. Porter. The club begins this eighth year of its existence with increased membership.

Lowell, Mass.—The Middlesex North Association of Unitarian Ministers met on Tuesday of last week with Rev. and Mrs. George C. Wright. The weather was good, the attendance large, and the papers interesting. The essay was by Rev. Granville Pierce of Chelmsford, the sermon by Rev. Isaac F. Porter of Littleton, and the book review by Rev. Enoch Powell of Nashua.

Middleboro, Mass.—The ordination of Frederic C. Brown and his installation as pastor of the First Unitarian Church of Middleboro, Mass., occurred on the afternoon of November 10, with the following order of service: organ voluntary; anthem, "I will magnify Thee"; invocation, Rev. R. W. Boynton, Roslindale; reading of Scripture, Rev. J. F. Tucker, Middleboro; hymn; sermon, Rev. John Cuckson, Boston; solo, "The Holy City," F. J. Parsons, Boston; prayer, Rev. C. A. Allen, Bridgewater; response; right hand of fellowship, Rev. R. W. Boynton, Roslindale; hymn (written for the occasion by F. A. Eaton, Lodi, Wis.); charge to minister, Rev. R. R. Shippen, Brockton; address to people, Rev. J. P. Forbes, Taunton; hymn; benediction, Rev. F. C. Brown.

Needham, Mass.—The annual harvest concert of the First Parish Sunday-school was held November 1. The table and platform were covered with fruits and vegetables brought as harvest offerings to the Children's Mission. All united in a praise service of responsive readings, song, and prayer. Harvest Bible texts were repeated by the classes in turn, songs were sung, and poems recited. The pastor, Rev. P. S. Thacher, gave an interesting talk to the children.

New York, N.Y.—The Church of the Messiah, at the corner of Park Avenue and Thirty-fourth Street, was crowded to its utmost November 22 by members of the congregation, who came to see Rev. Minot J. Savage, DD., installed as associate pastor to Rev. Robert Collyer, pastor of the church. The church was decorated with palms, while in the chancel were large palm plants and bunches of chrysanthemums. The installation services began shortly after eight o'clock, and were impressive throughout. An invocation by Rev. Stephen H. Camp of the Third Unitarian Church of Brooklyn was followed by the reading of a Scriptural selection by Rev. Samuel A. Eliot of the First Unitarian Church of Brooklyn. Then, after a hymn by Rev. D. W. Morehouse, superintendent of missions, Rev. Edward Everett Hale, D.D., of Boston delivered a short sermon. He said: "The installation of a minister is the new consecration of the church. And to-night we have no need to go into argument or illustration as to the value of such institutions as churches, as to the need of religious instruction, or as to the worth of what got itself called the ministry of religion. Our friend seeks new consecration to-night for the duties of such a ministry; and this church pledges itself to God, and its members pledge themselves to each other to-night, as they seek new consecration in their share of the duties of such a ministry. And the great reality which must occupy our thoughts to-night, as we pray and as we resolve, is the truth that together we must enter this work, or there will be no success in this church. To-night this minister and this church are consecrated anew for the higher life of this people."

Rev. Robert Collyer offered prayer, and asked that all love the new pastor and prayed that his work be blessed. Rev. Merle St. C. Wright welcomed Dr. Savage in behalf of the congregation and the clergymen. Rev. E. C. Bolles, D.D., of the Church of the Eternal Hope, delivered the charge to Dr. Savage, and stated that he would find the field for work large and plenty of it. Rev. John W. Chadwick of Brooklyn delivered the address to the people, and asked the congregation to work with the new minister and love him, and success would follow.

Dr. Savage made a short address, in which he promised to co-operate with the revered pastor, Rev. Dr. Collyer, in extending the influence of the church and in working for the uplifting of the people committed to his ministerial care.

Oakland, Cal.—A very remarkable service was held at the First Congregational Church, October 31. It was a service of commemoration of the three hundred and seventy-ninth anniversary of the Protestant Reformation. In Germany the Reformation is dated from the day (Oct. 31, 1517) on which the intrepid monk, alone and single-handed, following the dictates of his own God-inspired conscience, nailed on the church door at Wittenberg his ninety-five Latin theses against the abuses of Rome.

The idea of such a service was suggested by Rev. C. W. Wendte, and heartily taken up by all the Protestant ministers of the city. The following ministers took part: Invocation, Rev. C. R. Brown of the First Congregational Church; address, Rev. R. F. Coyle of the First Presbyterian Church; address, "Sketch of the Life of Martin Luther," by Rev. J. E. Bushnell, D.D., pastor First English Evangelical Lutheran Church; address by Rev. Prof. Frank H. Foster, D.D., of the Pacific Theological Seminary; address by Rev. Alfred Kummer, D.D., pastor First Methodist Episcopal Church; anthem, "The Hallelujah Chorus," by Handel, sung by the united choirs; offering, introduced by Rev. E. S. Chapman, D.D., pastor Market Street Congregational Church; remarks by Rev. J. K. McLean, D.D., president Pacific Theological Seminary; exhibit of stereopticon views illustrating "The Protestant Reformation and Luther's Life," with remarks by Rev. C. W. Wendte, pastor First Unitarian Church; closing hymn, "America," announced by Rev. F. J. Mynard, rector St. John's Episcopal Church; benediction by Rev. Dr. Jefferson, president Christian Bible Seminary.

Philadelphia, Pa.—On the 6th of November, 1876, Rev. C. G. Ames delivered in the Hall of the Spring Garden Institute the first of a series of Sunday evening lectures, intended particularly for persons who were not in the habit of attending any church. These meetings resulted in the formation of the Spring Garden Unitarian society, of which Dr. Ames became the first minister. In commemoration of the twentieth anniversary of the first service, Mr. Ames repeated on the 8th inst. the address then delivered, which had lost nothing either of its power or appropriateness. He was assisted in the service by Rev. Joseph May, LL.D., and Rev. Frederic A. Hinckley. The new church now being erected by this society is expected to be completed early next year.

Redlands, Cal.—We regret to learn that our honored and beloved fellow-worker in this charming town, Rev. J. Frederick Dutton, is compelled, by the serious condition of his health, to give up his pastorate and all ministerial work whatever. It is hoped that rest and the winter sunshine may restore him to some degree of health and the enjoyment of life. It is quite a severe blow to the society, which has embarked in the enterprise of building a

church edifice. We learn that Dr. Fay and Mrs. Fay are temporarily looking after the pulpit. It is hoped to secure a successor to Mr. Dutton at once, and negotiations to this end are already in progress with an Eastern clergyman.

Reno, Nev.—A Sunday-school and Unity Circle is maintained here, of whose work we hope some time to be able to report with better knowledge.

Rowe, Mass.—In the Unitarian church in Rowe, Mass., on the evening of October 14, occurred the ordination and installation of Rev. Edward Pearson Pressey, A.B. The weather was most unfavorable, and many were disappointed in not being able to be present; but to those who were it was a most interesting and impressive occasion. The old church was very appropriately and tastefully decorated with autumn foliage and a few flowers. After a voluntary, the opening prayer was offered by Rev. Mr. Anderson of Pittsfield. The sermon was by Rev. Dr. G. C. Cressey of Northampton. The ordaining prayer and charge to the people were by Rev. D. M. Wilson of Boston; the right hand of fellowship by Rev. Alfred Free of Turner's Falls. The charge to the minister was by Rev. Stilman Barber of Bernardston, who was ordained in the same church in 1850. A feature of the service was a hymn written for the occasion by Mr. Pressey. There were solos by Miss Bessie Smith and Mr. F. A. Browning of Rowe. The doxology and a benediction by the pastor closed the service.

Salem, Mass.—The newly established teachers' meetings have been well attended, and are both interesting and instructive. Rev. H. C. MacDougall of Marblehead assists the Salem ministers in discussing the lessons.

—The North Church is to hold a series of vesper services on Sunday afternoons, at four o'clock.

—The Alliance of the Barton Square Church held a very successful "Birthday Party" at the vestry on the evening of November 16.

San Bernardino, Cal.—After a long suspension, a modest movement toward a liberal Sunday-school is being inaugurated here. May it grow into a church again!

San Diego, Cal.—The new building of the Unitarian church was formally opened on Sunday, October 25. A congregation of over four hundred tested the seating capacity, and found it adequate. A flood of light poured down from above, symbolizing that light of inspiration which fills the soul with truth. Profuse floral decorations, symbolizing the bounty and beauty of nature in this genial clime, made the spacious platform a veritable garden of beauty and perfume. A choir of twelve voices rendered a fine musical programme; and the pastor, with the joy of achieved hope beaming on his face, gave a sermon on "Our Message" which filled the hearts of his hearers with a new conception of the responsibilities and opportunities of the Unitarian cause, and opened the eyes of many to the real meaning of our gospel. In the evening a platform meeting was held, with special music, and short addresses from the pastor, Mrs. Horton, Messrs. Luce, Hendricks, and Meakin, with a brief report from Mr. White, the treasurer. This report showed that the average attendance in 1895 was 125, and, for thus far in 1896, 223; that, with the exception of one rainy Sunday in February, the lowest attendance on any Sunday in 1896 was above the average of 1895. This showing indicates the hopeful outlook for the future.

The following is an account of the new building from the *Sun* of San Diego: "The general exterior plan of the building is on the old mission style. It is forty-seven feet wide, ninety-seven feet long, and about forty feet high in the clear. The outside walls are of plaster and cement, and the interior is finished throughout in mountain pine and cedar. No windows or doors of any kind appear on either side of the entire building; but the building is excellently lighted, for all that, by a large number of skylights, which let in a copious flood of light from above. There is also a large, circular window of stained glass on the street front over the entrance. The building is entered through a double lobby, or entrance, with two sets of plate-glass storm-doors, thus preventing any draft through the entrance, and dividing the lobby into two rooms, making it very convenient for lodge purposes. On either side of the entrance are large cloak and hat rooms, sixteen by eighteen feet, off from which are wash-rooms and closets. The platform at the west end is sixteen by twenty-seven feet in size, and on the right side is the library and pastor's reception-room; while on the other is a completely furnished kitchen, with range, patent dishwasher, and all kitchen conveniences. The auditorium will be seated with white cedar folding benches and opera chairs. The seating capacity will be about four hundred in ordinary circumstances, but six hundred can be crowded in without serious inconvenience. The acoustic properties of the hall are as nearly perfect as possible, a voice of ordinary strength being plainly audible in all parts of the house."

San Francisco, Cal.—*First Church:* Dr. Stebbins has preached several strong

sermons during the past month. The French lectures of the Channing Auxiliary have been very interesting and well attended. Dr. and Mrs. Stebbins invited the young people of the church to meet them on Saturday evening, October 24, in the church parlors. There was a general response; and the evening was pleasantly spent in conversation and social intercourse, and in discussing what should be undertaken for Christmas. "The Birds' Christmas Carol" was chosen.

—*Second Church:* The energies of the ladies of the Second Unitarian Church are at present largely absorbed in preparing for the bazaar to be held in December; but, in the mean time, they have made arrangements for two other entertainments to take place in the near future.

Santa Barbara, Cal.—Mrs. Harriet Kelsey Fay has recently supplied the pulpit, with great acceptance, in the continued absence of the minister, Mr. E. R. Dinsmore, at the East. Rev. Mrs. E. T. Wilkes spoke for "Woman Suffrage" in this town on the 13th of October.

Santa Maria, Cal.—During the month of June last, Mrs. Weaver, the Unitarian pastor's wife, organized a "Travel Class" for the purpose of teaching history, geography, biography, art, etc., illustrating the lessons with lantern-slides. The class, composed of the young people of the town, meets in the Unitarian hall every Friday evening. It was organized with sixteen members, and now numbers more than seventy. The many expressions of appreciation from members of the class, especially high-school scholars, parents, and even teachers, indicate the helpfulness the class has been to all who have attended.

An entertainment, "The Carnival of Nations," given by Mrs. Weaver on a recent evening, in McMillan's Hall, to provide means to meet the current expenses of this class, was in every way a success. Five nations were represented, with forty characters in costume. The programme consisted of marches, dances, court scenes, recitations, music, etc. Refreshments were also served. The hall was crowded to its utmost with an enthusiastic audience; and the net proceeds were considerably beyond the amount that had been anticipated, insuring the future success of the class.

At present the pastor of the Unitarian society is giving a course of Sunday morning sermons on "The Distinctive Doctrines of Unitarian Faith." For Sunday evenings he has resumed a course of lectures, begun last year, on "The Heroes of the Past, to whom We are Indebted for our Heritage of Liberal Thought." One of each Sunday's discourses continues to appear in one of our town papers, doing missionary work for our liberal cause in a field far beyond the limits of the hall where they are delivered.

Springfield, Mass.—An interesting course of lectures has been given by the pastor at the evening services of the Church of the Unity, during the month of November. Four religious leaders of England and Scotland have been taken up,—John Wycliffe, Hugh Latimer, Thomas Cranmer, and John Knox. The Woman's Alliance held its meeting November 5. After a paper read by Miss Frances Fowler on "Unitarianism in the Early Church" the "value of doctrinal study" was discussed. The Unity Club has been organized with the following officers: President, Rev. Bradley Gilman; vice-president, Joseph F. Pynchon; secretary, Miss Clara R. Orne; treasurer, George A. Bacon. The purpose of this club is to promote social life among the young people in the church, and by a series of entertainments to raise a little money for church work. The first entertainment—a coffee party, given November 19—was a very pleasant affair. The King's Daughters and the Post-office Mission have held their regular meetings this month. The Peabody Circle has held its annual sale.

St. Louis, Mo.—The literary programme of the Church of the Messiah for this winter is: December 2, "Stephen Crane and his Verses," William Schuyler; December 16, "Disraeli," Rev. Leon Harrison; January 6, "The Legend of the Grail," Mrs. J. C. Learned; January 20, "Leaves from a Sketch-book," George W. Chambers; February 3, "An Evening with the Poets," Rev. John Snyder; February 17, "Jackson and Clay: Two Types of American Statesmen," William Schuyler; March 3, "England and South Africa," Leverett Bell. A union service was held on Thanksgiving Day in Rev. Mr. Hosmer's church, Rabbi Sale, Rabbi Harrison, Mr. Hosmer, and Mr. Snyder all taking part. Our Sunday-school had an entertainment the night before Tranksgiving. They all brought fruit for a fruit shower; the fruit was given to our Mission Home for the children's Thanksgiving dinner.

Wellesley Hills.—A sale of useful and fancy articles will be held by the ladies of the Unitarian society on Wednesday, December 9, beginning at eleven o'clock A.M., and on Thursday, December 10, beginning at 2 P.M.

West Buxton, Me.—In this town Unitarian services have been held for about a month. The superintendent, assisted by Rev. J. L. Marsh of Saco, has gathered together a large congregation; and Mr. C. E. Ordway, a graduate of Meadville Theological School, is now devoting his energies to the establishing of a society.

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